COLLECTED WORKS OF KOREAN BUDDHISM

8

禪語錄

SEON DIALOGUES

Jogye Order of Korean Buddhism

COLLECTED WORKS OF KOREAN BUDDHISM

VOLUME 8

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Seon Dialogues

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Preface to *The Collected Works of Korean Buddhism*

At the start of the twenty-first century, humanity looked with hope on the dawning of a new millennium. A decade later, however, the global village still faces the continued reality of suffering, whether it is the slaughter of innocents in politically volatile regions, the ongoing economic crisis that currently roils the world financial system, or repeated natural disasters. Buddhism has always taught that the world is inherently unstable and its teachings are rooted in the perception of the three marks that govern all conditioned existence: impermanence, suffering, and non-self. Indeed, the veracity of the Buddhist worldview continues to be borne out by our collective experience today.

The suffering inherent in our infinitely interconnected world is only intensified by the unwholesome mental factors of greed, anger, and ignorance, which poison the minds of all sentient beings. As an antidote to these three poisons, Buddhism fortunately also teaches the practice of the three trainings: *śīla*, or moral discipline, the endurance and self-restraint that controls greed; *samādhi*, the discipline of meditation, which pacifies anger; and *prajñā*, the discipline of wisdom, which conquers ignorance. As human beings improve in their practice of these three trainings, they will be better able to work compassionately for the welfare and weal of all sentient beings.

Korea has a long history of striving to establish a way of life governed by discipline, compassion, and understanding. From the fifth century C.E. onward, the Korean saṅgha indigenized both the traditional monastic community and the broader Mahāyāna school of Buddhism. Later, the insights and meditative practices of the Seon tradition were introduced to the peninsula and this practice lineage lives on today in meditation halls throughout the country. Korea, as a land that has deep affinities with the Buddhist tradition, has thus seamlessly transmitted down to the present the living heritage of the Buddha's teachings.

These teachings begin with Great Master Wonhyo, who made the vast and profound teachings of the Buddhadharma accessible to all through his

various "doctrinal essentials" texts. Venerable Woncheuk and State Preceptor Daegak Uicheon, two minds that shined brightly throughout East Asia, left us the cherished legacy of their annotated commentaries to important scriptures, which helped to disseminate the broad and profound views of the Mahāyāna, and offered a means of implementing those views in practice. The collected writings of Seon masters like Jinul and Hyujeong revealed the Seon path of meditation and illuminated the pure land that is inherent in the minds of all sentient beings. All these works comprise part of the precious cultural assets of our Korean Buddhist tradition. The bounty of this heritage extends far beyond the people of Korea to benefit humanity as a whole.

In order to make Korea's Buddhist teachings more readily accessible, Dongguk University had previously published a fourteen-volume compilation of Korean Buddhist works written in literary Chinese, the traditional lingua franca of East Asia, comprising over 320 different works by some 150 eminent monks. That compilation effort constituted a great act of Buddhist service. From that anthology, ninety representative texts were then selected and translated first into modern vernacular Korean and now into English. These Korean and English translations are each being published in separate thirteen-volume collections and will be widely distributed around the world.

At the onset of the modern age, Korea was subjected to imperialist pressures coming from both Japan and the West. These pressures threatened the continuation of our indigenous cultural and religious traditions and also led to our greatest cultural assets being shuttered away in cultural warehouses that neither the general public nor foreign-educated intellectuals had any interest in opening. For any people, such estrangement from their heritage would be most discomforting, since the present only has meaning if it is grounded in the memories of the past. Indeed, it is only through the self-reflection and wisdom accumulated over centuries that we can define our own identity in the present and ensure our continuity into the future. For this reason, it is all the more crucial that we bring to the attention of a wider public the treasured dharma legacy of Korean Buddhism, which is currently embedded in texts composed in often impenetrable literary Chinese.

Our efforts to disseminate this hidden gem that is Korean Buddhism

reminds me of the simile in the *Lotus Sūtra* of the poor man who does not know he has a jewel sewn into his shirt: this indigent toils throughout his life, unaware of the precious gem he is carrying, until he finally discovers he has had it with him all along. This project to translate and publish modern vernacular renderings of these literary Chinese texts is no different from the process of mining, grinding, and polishing a rare gem to restore its innate brilliance. Only then will the true beauty of the gem that is Korean Buddhism be revealed for all to see. A magnificent inheritance can achieve flawless transmission only when the means justify the ends, not the other way around. Similarly, only when form and function correspond completely and nature and appearance achieve perfect harmony can a being be true to its name. This is because the outer shape shines only as a consequence of its use, and use is realized only by borrowing shape.

As Buddhism was transmitted to new regions of the world, it was crucial that the teachings preserved in the Buddhist canon, this jewel of the Dharma, be accurately translated and handed down to posterity. From the inception of the Buddhist tradition, the Buddhist canon or "Three Baskets" (*Tripiṭaka*), was compiled in a group recitation where the oral rehearsal of the scriptures was corrected and confirmed by the collective wisdom of all the senior monks in attendance. In East Asia, the work of translating Indian Buddhist materials into literary Chinese –the lingua franca for the Buddhist traditions of China, Korea, Japan, and Vietnam– was carried out in translation bureaus as a collective, collaborative affair.

Referred to as the "tradition of multi-party translation," this system of collaboration for translating the Indian Sanskrit Buddhist canon into Chinese typically involved a nine-person translation team. The team included a head translator, who sat in the center, reading or reciting the Sanskrit scripture and explaining it as best he could with often limited Chinese; a philological advisor, or "certifier of the meaning," who sat to the left of the head translator and worked in tandem with him to verify meticulously the meaning of the Sanskrit text; a textual appraiser, or "certifier of the text," who sat at the chief's right and confirmed the accuracy of the preliminary Chinese rendering; a Sanskrit specialist, who carefully confirmed the accuracy of the language

of the source text; a scribe, who transcribed into written Chinese what was often initially an oral Chinese rendering; a composer of the text, who crafted the initial rendering into grammatical prose; the proofreader, who compared the Chinese with the original Sanskrit text; the editor, who tightened up and clarified any sentences that were vague in the Chinese; and finally the stylist, who sat facing the head translator, who had responsibility for refining the final rendering into elegant literary Chinese. In preparing these vernacular Korean and English renderings of Korean Buddhist works, we have thought it important to follow, as much as possible, this traditional style of Buddhist literary translation that had been discontinued.

This translation project, like all those that have come before it, had its own difficulties to overcome. We were forced to contend with nearly-impossible deadlines imposed by government funding agencies. We strained to hold together a meager infrastructure. It was especially difficult to recruit competent scholars who were fluent in literary Chinese and vernacular Korean and English, but who had with the background in Buddhist thought necessary to translate the whole panoply of specialized religious vocabulary. Despite these obstacles, we have prevailed. This success is due to the compilation committee which, with sincere devotion, overcame the myriad obstacles that inevitably arose in a project of this magnitude; the translators both in Korea and abroad; the dedicated employees at our committee offices; and all our other participants, who together aimed to meet the lofty standard of the cooperative translation tradition that is a part of our Buddhist heritage. To all these people, I would like to express my profound gratitude.

Now that this momentous project is completed, I offer a sincere wish on behalf of all the collaborators that this translation, in coming to fruition and gaining public circulation, will help illuminate the path to enlightenment for all to see.

Kasan Jikwan (伽山 智冠)
32nd President of the Jogye Order of Korean Buddhism
President, Compilation Committee of Korean Buddhist Thought
October 10, 2009 (2553rd year of the Buddhist Era)

On the Occasion of Publishing *The Collected Works of Korean Buddhism*

The Jogye Order of Korean Buddhism, together with Buddhists everywhere, is pleased to dedicate to the Three Jewels –the Buddha, Dharma, and Saṅgha– the completed compilation of the Korean and English translations of *The Collected Works of Korean Buddhism.* The success of this translation project was made possible through the dedication of Venerable Kasan Jikwan, former president of the Jogye Order and president of the Compilation Committee of Korean Buddhist Thought. Both the Korean and English translations are being published through the labors of the members of the Compilation Committee and the many collaborators charged with the tasks of translation, editing, and proofreading the compilation.

The thirteen volumes of *The Collected Works of Korean Buddhism* are the products of nearly 1,700 years of Buddhist history in Korea. These Buddhist works are the foundation and pillar of Korean thought more broadly. This compilation focuses on four towering figures in Korean Buddhism: Venerable Wonhyo, posthumously named State Preceptor Hwajaeng, who was renowned for his doctrinal thought; Venerable Uisang, great master of the *Avataṃsaka Sūtra* and pedagogical role model who was respected for his training of disciples; Venerable Jinul, also known as State Preceptor Bojo, who revitalized Seon Buddhism through the Retreat Society movement of the mid-Goryeo dynasty; and Venerable Hyujeong, also known as State Preceptor Seosan, who helped to overcome national calamities while simultaneously regularizing Korean Buddhist practice and education.

Through this compilation, it is possible to understand the core thought of Korean Buddhism, which continued unbroken through the Three Kingdoms, Goryeo, and Joseon periods. Included are annotated translations of carefully selected works introducing the Hwaeom, Consciousness-Only, and Pure Land schools, the Mahāyāna precepts, Seon Buddhism, the travel journals of Buddhist pilgrims, Buddhist cultural and historical writings, and the epitaphs of great monks.

This work is especially significant as the fruition of our critical efforts

to transform the 1,700 years of Korean Buddhist thought and practice into a beacon of wisdom that will illuminate possible solutions to the many problems facing the world today. Śākyamuni Buddha's teachings from 2,600 years ago were transmitted centuries ago to the Korean peninsula, where they have continuously guided countless sentient beings towards truth. *The Collected Works of Korean Buddhism* contains a portion of the fruits realized through Koreans' practice of the Buddha's wisdom and compassion.

With the successful completion of this compilation, we confirm the power of the Jogye Order executives' devotion and dedication and benefit from their collective wisdom and power. So too can we confirm through the thought of such great masters as Wonhyo, Uisang, Jinul, Hyujeong and others a key feature of Buddhism: its power to encourage people to live harmoniously with each other through mutual understanding and respect.

The current strengthening of the traditions of Buddhist meditation practice and the revitalization of the wider Korean Buddhist community through education and propagation derive in large measure from the availability of accurate, vernacular translations of the classics of the sages of old, so that we too may be imbued with the wisdom and compassion found in their writings. When the lessons of these classics are made available to a contemporary audience, they can serve as a compass to guide us toward mutual understanding so that we may realize the common good that unifies us all.

Compilation of this thirteen-volume English-language edition of *The Collected Works of Korean Buddhism* is an especially monumental achievement. To take on the task of translating these classics into English, global experts on Korean Buddhism were recruited according to their areas of expertise and were asked to consult with the scholars preparing the new Korean translations of these texts when preparing their own renderings. Though some English translations of Korean Buddhist texts have been made previously, this is the first systematic attempt to introduce to a Western audience the full range of Korean Buddhist writing. The compilation committee also sought to implement strict quality control over the translations by employing a traditional multiparty verification system, which encouraged a sustained collaboration between the Korean and English teams of translators.

This English translation of the *Collected Works* will serve as the cornerstone for the world-wide dissemination of knowledge about the Korean Buddhist tradition, which has heretofore not garnered the recognition it deserves. Together with international propagation efforts, Korean traditional temple experiences, and the temple-stay program, the English translation of the *Collected Works* will make an important contribution to our ongoing efforts to globalize Korean Buddhism. To facilitate the widest possible dissemination of both the Korean and English versions of this compilation, digital editions will eventually be made available online, so that anyone who has access to the Internet will be able to consult these texts.

Among all types of giving, the most precious of all is the gift of Dharma, and it is through sharing these teachings that we seek to spread the wisdom and compassion of Korean Buddhism, as well as the spirit of mutual understanding and unity, to people throughout the world. Our efforts to date have been to secure the foundation for the revitalization of Korean Buddhism; now is the time for our tradition to take flight. *The Collected Works of Korean Buddhism* appears at an opportune moment, when it will be able to serve as a guiding light, illuminating the way ahead for Korean Buddhism and its emerging contemporary identity.

To all those who worked indefatigably to translate, edit, and publish this collection; to the compilation committee, the researchers, translators, proofreaders, editors, and printers; and to all the administrative assistants associated with the project, I extend my deepest appreciation and thanks. Finally, I rejoice in and praise the indomitable power of Venerable Jikwan's vow to complete this massive compilation project.

With full sincerity, I offer this heartfelt wish: may all the merit deriving from this monumental work be transferred to the Buddhas, the bodhisattvas, and all sentient beings.

Haebong Jaseung (海峰 慈乘)
33rd President of the Jogye Order of Korean Buddhism
President, Compilation Committee of Korean Buddhist Thought
January 20, 2010 (2554th year of the Buddhist Era)

Preface to the English Edition of *The Collected Works of Korean Buddhism*

Buddhism has nearly a 1,700-year history in Korea and the tradition continues to thrive still today on the peninsula. Buddhism arrived in Korea from India and China by at least the fourth century C.E. and the religion served as the major conduit for the transmission of Sinitic and Serindian culture as a whole to Korea. But Korean Buddhism is no mere derivative of those antecedent traditions. Buddhists on the Korean peninsula had access to the breadth and depth of the Buddhist tradition as it was being disseminated across Asia and they made seminal contributions themselves to Buddhist thought and meditative and ritual techniques. Indeed, because Korea, like the rest of East Asia, used literary Chinese as the lingua franca of learned communication (much as Latin was used in medieval Europe), Korean Buddhist writings were disseminated throughout the entire region with relative dispatch and served to influence the development of the neighboring Buddhist traditions of China and Japan. In fact, simultaneous with implanting Buddhism on the peninsula, Korean monks and exegetes were also joint collaborators in the creation and development of the indigenous Chinese and Japanese Buddhist traditions. *The Collected Works of Korean Buddhism* seeks to make available in accurate, idiomatic English translations the greatest works of the Korean Buddhist tradition, many of which are being rendered for the first time into any Western language.

The thirteen volumes of this anthology collect the whole panoply of Korean Buddhist writing from the Three Kingdoms period (ca. 57 C.E.–668) through the Joseon dynasty (1392–1910). These writings include commentaries on scriptures as well as philosophical and disciplinary texts by the most influential scholiasts of the tradition; the writings of its most esteemed Seon adepts; indigenous collections of Seon *gongan* cases, discourses, and verse; travelogues and historical materials; and important epigraphical compositions. Where titles were of manageable length, we have sought to provide the complete text of those works. Where size was prohibitive, we have instead offered representative selections from a range

of material, in order to provide as comprehensive a set of sources as possible for the study of Korean Buddhism. The translators and editors also include extensive annotation to each translation and substantial introductions that seek to contextualize for an English-speaking audience the insights and contributions of these works.

Many of the scholars of Korean Buddhism active in Western academe were recruited to participate in the translation project. Since the number of scholars working in Korean Buddhism is still quite limited, we also recruited as collaborators Western specialists in literary Chinese who had extensive experience in English translation.

We obviously benefitted enormously from the work of our Korean colleagues who toiled so assiduously to prepare the earlier Korean edition of these *Collected Works*. We regularly consulted their vernacular Korean renderings in preparing the English translations. At the same time, virtually all the Western scholars involved in the project are themselves specialists in the Buddhist argot of literary Chinese and most already had extensive experience in translating Korean and Chinese Buddhist texts into English. For this reason, the English translations are, in the majority of cases, made directly from the source texts in literary Chinese, not from the modern Korean renderings. Since translation always involves some level of interpretation, there are occasional differences in the understanding of a passage between the English and Korean translators, but each translator retained final authority to decide on the preferred rendering of his or her text. For most of the English volumes, we also followed the collaborative approach that was so crucial in preparing the Korean translations of these *Collected Works* and held series of meetings where the English translators would sit together with our Korean counterparts and talk through issues of terminology, interpretation, and style. Our Korean collaborators offered valuable comments and suggestions on our initial drafts and certainly saved us from many egregious errors. Any errors of fact or interpretation that may remain are of course our responsibility.

On behalf of the entire English translation team, I would like to express our thanks to all our collaborators, including our translators Juhn Young

Ahn, Robert Buswell, Michael Finch, Jung-geun Kim, Charles Muller, John Jorgensen, Richard McBride, Jin Y. Park, Young-eui Park, Patrick Uhlmann, Sem Vermeersch, Matthew Wegehaupt, and Roderick Whitfield; as well as our philological consultants Chongdok Sunim, Go-ok Sunim, Haeju Sunim, Misan Sunim, Woncheol Sunim, Byung-sam Jung, and Young-wook Kim. We are also appreciative to Ven. Jaseung Sunim, the current president of the Jogye Order of Korean Buddhism, for his continued support of this project. Our deepest gratitude goes to Ven. Jikwan Sunim (May 11, 1932–January 2, 2012), one of the most eminent monks and prominent scholars of his generation, who first conceived of this project and spearheaded it during his term as president of the Jogye Order of Korean Buddhism. Jikwan Sunim's entire career was dedicated to making the works of Korean Buddhism more accessible to his compatriots and better known within the wider scholarly community. It is a matter of deep regret that he did not live to see the compilation of this English version of the *Collected Works*.

Finally, it is our hope that *The Collected Works of Korean Buddhism* will ensure that the writings of Korean Buddhist masters will assume their rightful place in the developing English canon of Buddhist materials and will enter the mainstream of academic discourse in Buddhist Studies in the West. Korea's Buddhist authors are as deserving of careful attention and study as their counterparts in Indian, Tibetan, Chinese, and Japanese Buddhism. This first comprehensive collection of Korean Buddhist writings should bring these authors the attention and sustained engagement they deserve among Western scholars, students, and practitioners of Buddhism.

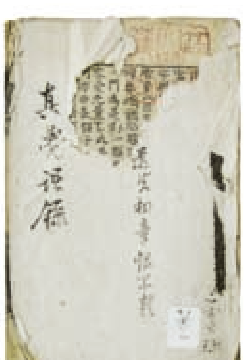
Robert E. Buswell, Jr.
Distinguished Professor of Buddhist Studies, University of California, Los Angeles (UCLA)
Chair, English Translation Editorial Board, *The Collected Works of Korean Buddhism*
May 20, 2012 (2556th year of the Buddhist Era)

Woodblock print of *Jin'gak eorok.* (kept in the Chinese text room of Goryeo University)

The recorded sayings of Jin'gak Hyesim. Print of 1526, place unknown (above plate, left and right) Print of 1529 made at Yongmun Monastery on Mt. Daegwang in Suncheon, South Cheolla Province (below, left and right).









Woodblock print and manuscript of *Baeg'un Hwasang eorok*.
(kept in Gyujanggak Library of Seoul National University)

The recorded sayings of Baeg'un Gyeonghan, recorded by Seokchan, printed in 1378 at Chwiam Monastery in Cheollyeong-hyeon, Yeoju (above right and left, below left), and a manuscript copy of unknown date based on the print copy (below right).







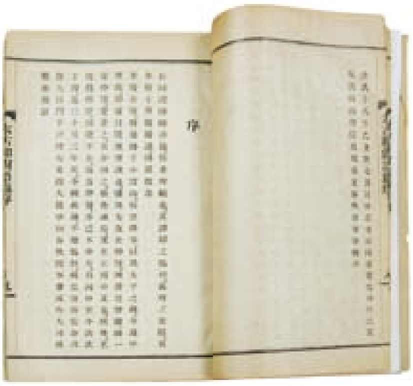


Lead-type print of *Taegojip*. (kept in the Chinese text room of Goryeo University)

The recorded sayings of Taego Bou. A lead-type print published by Bojesa (Universal Salvation Society) in 1940 based on the text published at Woljeong Monastery in Pyeongchang-gun, Gangwon Province. The woodblock original is not extant.









Woodblock print of *Naong Beobeo*.
(kept in Gyujanggak Library of Seoul National University)

The recorded sayings of Naong Hyegeun, recorded by Gagnyeon and edited by Honsu. The first print was issued in 1363 and the second print was made in 1379. These two books were combined into one volume, the first part being *Naong Hwasong eorok* (recorded sayings) and the second part was *Naong Hwasang gasong* (verses).

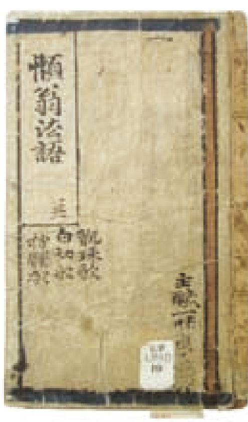








Table of Contents

Preface to
The Collected Works of Korean Buddhism i

On the Occasion of Publishing
The Collected Works of Korean Buddhism v

Preface to the English Edition of
The Collected Works of Korean Buddhism viii

I. INTRODUCTION 3

1. Historical Background 5

2. Importation of *Kanhua Chan* into Goryeo Korea 17

3. Some Terms of *Kanhua Ch'an* 23

4. Language of the *yulu* 25

5. Note by English Translator 26

II. INTRODUCTION TO THE KOREAN TRANSLATION 29

1. General Considerations 31

The Seon Recorded Sayings and the Sutras 31

Methodological Elements in the Chan *yulu* 32

2. The Seon Dharma of the Korean Seon Recorded Sayings 35

A. Recorded Sayings of Jin-gak 39

B. Recorded Sayings of Baeg-un 43

C. Recorded Sayings of Taego 46

D. The Recorded Sayings of Naong 49

3. Bibliographical Data 52

A. Recorded Sayings of Jin-gak 52

B. Recorded Sayings of Baeg-un 53

C. Recorded Sayings of Taego 53

D. Recorded Sayings of Naong 54

III. THE RECORDED SAYINGS OF NATIONAL TEACHER JIN-GAK 57

1. Formal Sermons 59

Formal Sermon 1 59

Formal Sermon 2 63

Formal Sermon 3 64

Formal Sermon 4 65

Formal Sermon 5 66

Formal Sermon 6 67

Formal Sermon 7 69

Formal Sermon 8 70

Formal Sermon 9 72

Formal Sermon 10 72

Formal Sermon 11 74

Formal Sermon 12 75

Formal Sermon 13 76

Formal Sermon 14 78

Formal Sermon 15 79

Formal Sermon 16 81

Formal Sermon 17 83

Formal Sermon 18 84

Formal Sermon 19 85

Formal Sermon 20 88

Formal Sermon 21 89

Formal Sermon 22 91

Formal Sermon 23 92

Formal Sermon 24 94

Formal Sermon 25 95

Formal Sermon 26 96

Formal Sermon 27 97

Formal Sermon 28 99

Formal Sermon 29 100

Formal Sermon 30 101

Formal Sermon 31 102

Formal Sermon 32 104

Formal Sermon 33 104

Formal Sermon 34 106

Formal Sermon 35 107

Formal Sermon 36 109

Formal Sermon 37 111

Formal Sermon 38 112

Formal Sermon 39 113

Formal Sermon 40 114

Formal Sermon 41 115
Formal Sermon 42 116
Formal Sermon 43 117
Formal Sermon 44 118
Formal Sermon 45 119
Formal Sermon 46 120
Formal Sermon 47 121
Formal Sermon 48 122
Formal Sermon 49 124
Formal Sermon 50 126
Formal Sermon 51 126
Formal Sermon 52 127
Formal Sermon 53 128
Formal Sermon 54 128
Formal Sermon 55 130
Formal Sermon 56 131
Formal Sermon 57 132
Formal Sermon 58 133
Formal Sermon 59 134
2. Informal Sermons 136
Informal Sermon 1 136
Informal Sermon 2 139
Informal Sermon 3 140
Informal Sermon 4 144

Informal Sermon 5 146

Informal Sermon 6 147

Informal Sermon 7 148

Informal sermon 8 151

3. Dharma Talks 153

A. Instructions to Seon Person Gwang-am 153

B. Instructions to Eminence Jang 157

C. Instructions to Layman Wi Jeonggyu 164

D. Instruction to His Eminence Jiju 165

E. Instructions to Vice-Minister Ki 169

F. The (Dharma) Talk Requested by His Eminence Damjun 171

G. The (Dharma) Talk Sought by Vice-Minister Son 173

4. Letters of Reply 175

Reply to Minister Choe 175

Another reply 183

Reply to Minister No 188

Reply to the Consort of the Lord JinGang, the Person of the Way (Surnamed) Wang: With a Letter of Questions Appended 193

Reply 194

IV. RECORDED SAYINGS OF BAEG-UN 199

1. Trivial Talks on appointment as abbot at Sin-gwang Monastery 201

A. At the Outer Mountain (Triple) Gate 201

B. At the Buddha Hall 202

C. At the Abbot's Quarters 204

D. Trivial Talks on Appointment as Abbot of Heungseong Monastery 興聖寺入院小說 205

2. Formal Sermons 208

Formal Sermon 1 208

Formal Sermon 2 210

Formal Sermon 3 212

Formal Sermon 4 215

Formal Sermon 5 216

Formal Sermon 6 219

Formal Sermon 7 220

Formal Sermon 8 221

Formal Sermon 9 223

Formal Sermon 10 223

Formal Sermon 11 224

Formal Sermon 12 226

3. Instructions to the Assembly 228

Instruction 1 228

Instruction 2 232

Instruction 3 234

Instruction 4 236

Instruction 5 238

Instruction 6 240

Instruction 7 241

Instruction 8 243

Instruction 9 244

Instruction 10 246

4. Patriarchal Teacher Chan 248

5. Discussion of the Commonality of Chan and Doctrine 257

6. An Explanation of the Three Verses of Yunmen 261

7. An Explanation of the Three Verses of Dayang 263

8. An Explanation of the Three Verses and Three Turning Words of Reverend Naong 264

A. The Three Verses 264

B. The Three Turning Words 265

9. On Receiving a Letter from the Elder Reverend Shiwu 267

10. The Song of No-mind 277

11. Letter to Reverend Taego 279

12. A Letter of Instruction to the Seon Person Seon 282

13. Letter Sent to Man of Seon Yoseon 285

14. A Letter Instructing Society Leader Hoesim 287

15. A Letter Sent to the Elder Cheonho, Superior of the Buddha Hall in the Court 290

16. A Letter of Instruction to Minister Duke Yi 294

17. *Gāthā* on Impending Death 298

V. RECORDED SAYINGS OF TAEGO 301

1. Dharma Questionings on Being Appointed Abbot 303

A. Appointment as Abbot at Bongeun Seon Monastery 303

B. A Formal Sermon to Suppress Warfare held in the Royal Palace 325

C. Reappointed as Abbot of Jungheung Seon Monastery on Mt. Samgak 332

D. Appointment as Abbot at Bong-am Seon Monastery on Mt. Huiyang 333

E. Appointment as abbot of Borim Seon Monastery on Mt. Gaji 333

F. Appointed Abbot of Yeongweon Seon Monastery on Mt. Jassi 335

2. Formal Sermon 337

3. Instructions to the Assembly 338

4. Dharma Talks 344

A. Reply to Layman Bangsan 344

B. Instructions to Layman Muje 351

C. Instructions to Metropolitan Graduate Choe 354

D. Instructions to Layman Saje 355

E. Instructions to Administrator of the Hall Yeom Heungbang 357

F. Instructions to Layman Nag-am on the Essentials of Mindfulness of the Buddha 360

G. Instructions to Layman Baek Chungsin 363

H. Instructions to Layman Muneung (Minister Duke Bak Seongnyang) 363

I. Instructions to Seon Person Dang 364

J. Instructions to Seon Person Jin 366

K. Instructions for Seon Person Eui 368

L. In Reply to Senior Elder Damdang Seuk 372

M. Instructions to Seon Person Mun 374

N. Instructions for Seon Person So 376

O. Instruction to Seon Person Ga 379

P. Instructions to Seon Person Sang 380

Q. Instructions to the Wife of Lord Ansan, Myodang 382

R. Instructions to Seon Person Jiseong of Japan 382

S. Instructions to Seon Person Eui 383

T. A Caution to the Attendants' Residence 384

5. Songs, Chants and Inscriptions 385

A. Song of the Taego Hermitage 385

B. Inscription on Investigating Chan 391

VI. RECORDED SAYINGS OF NAONG 395

1. The New Abbot's Initial Sermon at Guangji Chan Monastery 397

2. (First) Entry to the Cloister of Shenguang Monastery (by the new abbot) 401

3. Formal Sermon to Commence the Retreat 406

4. Formal Sermon for the Dissolution of the Retreat 417

5. Universal Sermon on Entering the Court Chapel 419

6. Informal Sermon 421

7. Informal Sermon for New Year's Eve 422

8. Universal Sermon 424

9. Formal Lecture for the Lustration of the Buddha 433

10. Formal Sermon at the Commencement of a Retreat 2 435

11. Prayer for the Opening of the Eyes of the Bodhidharma (Statue) 439

12. The Dawn of the Birthday of Reverend Zhikong 441

13. The Morning of (Zhikong's) Entry into Nirvana 443

14. Instructions to the Assembly 446

15. Three Sentences on Entering the Gate 451

16. The Three Turning Words 452

17. The Words (of Instruction) Handed Down on the Seventeenth Day 453

18. Ten Paragraphs on Study (of *hwadu*) 456

19. The Universal Sermon on the Day of the Bestowal of Veneration by the Royal Teacher on the Twenty-sixth Day of the Eighth Month of the sinhae (Year) 460

20. Instructions to Head Monk Ilju 464

21. Instructions for Librarian Hong 466

22. Instructions for the Seon monk Gakseong 468

23. Instructions for Minister of State Mok In'gil 470

24. Instructions to Layman Deuktong 472

25. Reply to Minister of State Yi Jehyeon 474

26. Another Reply 477

27. Instructions to the Administrator of Reports of Matters, Yeom Heungbang 482

28. The Raising of the Bones of Reverend Zhikong 485

29. Interment in the Stupa 486

30. Instructions to Seon Man Gak'o 488

31. The Lighting (of the Funerary Pyre) for Senior Chiyeo 489

32. Lighting (the Pyre) for Two Monks 491

33. (Sermon) for the Burial of the Bones of Great Seon Master Sinbaek 493

34. Lighting the Pyre for Senior Jibo 493

35. Instructions to Sungnyeong Ongju, Myoseon 494

36. Letter in Reply to a Married Younger Sister 496

37. Substitute Words 498

38. Investigation and Judgment 501

39. Evaluations 504

40. A Formal, Universal Sermon at the Commencement of a Retreat 506

41. Formal Sermon on the Day of the Dissolution (of a Retreat) 511

INDEX 515

Contributors 529

Members of the English Translation Editorial Board *The Collected Works of Korean Buddhism* 531

Members of the Compilation Committee of Korean Buddhist Thought 532

In Memoriam The Most Venerable Kasan Jikwan 533

Executive Members of the Steering Committee of Korean Buddhist Thought 535

Collected Works of Korean Buddhism 536

禪語錄

SEON DIALOGUES

I

INTRODUCTION

John Jorgensen

Historical Background

The Chan movement had its origins in China from about the late seventh century. Unlike other Buddhist schools or movements, Chan did not base itself on doctrinal exegesis of the sutras but instead concentrated on meditation, a "contemplative analysis" of sutra passages in terms of the mind, and the importance of interaction with the teacher. Its basic assumptions were the existence in every person of a Buddha-nature, the potential to become a buddha or even to be literally "awake" and that this realization was possible in this lifetime, even midst everyday activities, by meditation and interaction with Chan masters. As a ploy to distinguish themselves from other schools and as a way of self-definition, Chan monks and their supporters asserted that the masters belonged to a lineage of patriarchal teachers stretching unbroken via Bodhidharma back to the Buddha Śākyamuni, with that enlightened mind transmitted like the light of a lamp. Thus the master gave a mental seal or imprimatur of mental enlightenment to his disciples.

From the 720s, Shenhui (684–758) claimed an exclusive lineage via Huineng (trad. death 713) and Bodhidharma back to Buddha. These "patriarchs" supposedly taught sudden enlightenment through Chan "meditation" that included all forms of Buddhist practice, especially samādhi or prajñā, as states of mind. This meditation was no-thought, the non-attachment to concepts or objects. While Shenhui's propaganda succeeded, his lineage soon declined, and a group headquartered at Hongzhou in south-central China attracted a greater following, though not without a struggle involving court and regional politics. The leader of this group, Mazu Daoyi (706–786) and his pupils used the "encounter dialogue" or *jiyuan wenda* as it was later dubbed, although most of the early records are of sermons and not dialogues. The term *jiyuan* appears in the *Linji yulu* (Recorded Sayings of Linji) in the sense of the "circumstances which occasioned the words

and phrases."[1] As Paul Demiéville wrote, "The term *ji* is here most difficult, originally meaning the spring or energy that triggers a mechanism"; it came to mean "occasions, circumstances, the motives that set in motion the beneficial activity of the saint or master, and their works…in particular those dispositions of their disciples or their listeners who receive the teachings; the disciples mobilize the master who adapts to their dispositions."[2] Mujaku Dōchū (1653–1745), an influential scholar of Chan, analyzed *jiyuan* in his *Kattōgosen*, writing that "*ji* pertains to the student, just as it is said in the doctrinal teachings, 'The *ji* of sentient beings pertains to those who are being converted.' *Yuan* pertains to the master because (he prepares) the conditions for the student."[3] In other words, the *ji* is the student's ability or predisposition, and the master responds to it by providing the proper conditions to trigger the mechanism of enlightenment. These conditions were created by repartee and interaction, a "non-conceptual, illocutionary style of teaching—by beating, shouting, or virtually any other kind of physical gesture."[4] What the student needed was to "have faith in the fact that his own mind is buddha."[5] That required no effort, for it only needed the dropping of preconceptions and seeing things as they are, the "functioning of the inherently enlightened Buddha-nature." This is realized by a spontaneous mind, the "ordinary mind."

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1 See Paul Demiéville, trans, *Les Entretiens de Lin-tsi* (Paris: Fayard, 1972), p. 246, also explained here as the "occasions for the motivations." Compare Ruth Fuller Sasaki, trans. and commentary, Thomas Yūhō Kirchner, ed., *The Record of Linji* (Honolulu: University of Hawaii Press, 2009), p. 342, "What was said on these occasions." It is also used to mean "the trap of circumstances" by Demiéville (1972), p. 115, or "a good reason for" by Sasaki (2009), p. 115.

2 Demiéville (1972), p. 45.

3 Mujaku Dōchū, *Kattōgosen* (Komazawa University: Zenshū jiten hensansho, 1959) p. 228a.

4 Robert E. Buswell, Jr., "The 'Short-cut' Approach of *K'an-hua* Meditation: The Evolution of a Practical Subitism in Chinese Ch'an Buddhism," in Peter N. Gregory, ed., *Sudden and Gradual: Approaches to Enlightenment in Chinese Thought* (Honolulu: University of Hawaii Press, 1987), p. 336.

5 Buswell (1987), p. 339.

This trigger is released by a shock of the encounter with the master's words, blows, shouts or gestures, which was called a "direct pointing" (C. *zhishi*, K. *jikji*), a catalyst.[6] The result could be immediate or delayed, but the breakthrough was sudden or all-at-once. The immanent enlightenment in all beings is based on the One Mind or tathāgatagarbha of the *Laṅkâvatāra sūtra*,[7] which also provided doctrinal sanctions for the wordless teaching,[8] and for the use of gestures in teaching.[9]

Mazu's heirs taught seven out of the eight founders of Chan (K. *Seon*) lineages in Silla Korea of the ninth century,[10] suggesting its widespread influence. We know little about the teachings or developments of Silla and early Goryeo (918–1392) Seon beyond some lineages as known from funerary inscriptions and a few short passages quoted in late Goryeo texts,[11] although it appears it followed the main practices of Hongzhou Chan.

Meanwhile, in China, students began to record some of the sermons and dialogues of the masters, and masters occasionally referred to the encounter dialogues of earlier or contemporary masters and commented on them or

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6 Buswell (1987), p. 340.

7 Jinhua Jia, *The Hongzhou School of Chan Buddhism in Eighth through Tenth-Century China* (Albany: State University of New York Press, 2006), pp. 70–73; see also Mario Poceski, *Ordinary Mind as the Way: The Hongzhou School and the Growth of Chan Buddhism* (New York: Oxford University Press, 2007).

8 Guṃabhadra translation, T 670.16.493b4–5, "See that in this world mosquitoes and ants and such sentient beings do not have language, and yet each can deal with matters."

9 T 670.16.493a28–29, "There are Buddha countries that gaze upwards to illustrate the Dharma, or to make attributes, or raise eyebrows, or move eyeballs."

10 Robert E. Buswell, Jr., trans., *The Korean Approach to Zen: The Collected Works of Chinul* (Honolulu: University of Hawaii Press, 1983), pp. 9–12.

11 Basic evidence given in Buswell (1983), pp. 12–14; cf. comments by Chae Taeg-su, "The Development of Sŏn Philosophy in Early Koryŏ Period," in The Korean Buddhist Research Institute, ed., Sŏn *Thought in Korean Buddhism* (Seoul: Dongguk University Press, 1998), p. 82, see also Ko Ik-chin, "The Transmission of Sŏn in Late Silla Period," in the same volume, pp. 13–47. The most detailed account is Henrik H. Sørensen, "The History and Doctrines of Early Korean Sŏn Buddhism" (PhD diss., Copenhagen University, 1987), about five hundred pages, based on some forty stele inscriptions.

provided different answers. The origins of the *yulu* (recorded sayings) and the *gong'an* (public cases) can be found here, but there is some argument over which came first, although this is partly dependent on definition.[12]

The full development of *yulu* occurred in the early Song dynasty with the fourth and fifth generation heirs of Linji Yixuan (d. 866), who was claimed to be in the third generation from Mazu Daoyi. Yixuan was originally a relatively obscure teacher, but his heirs gained the support of leading Song bureaucrats and members of the imperial clan, thereby ensuring their dominance of Chan. These literati sponsored Chan as an example of a new literary culture that would distinguish the Song from previous dynasties, and so favored Linji Chan and the *yulu* literature.[13]

The *yulu* in its mature form as an anthology contained many elements, such as those found in the *Recorded Sayings of Naong*, but its core constituents include the sermons, encounter dialogues, anecdotes, and poetry of a Chan master, plus appended biographical information.[14] Much later writers thought *yulu* had their beginnings with Mazu's group, but this was not so, for many groups recorded sayings and sermons under different titles such as *yu*, *yuben*, and *yanjiao* (oral teachings). The books with *yulu* in their title and with the requisite elements appear first in the Song dynasty soon after the year 1000 C.E.[15] They represent "the convergence of three interconnected

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12 For example, see the comments of Furuta Shōkin on *gong'an* as simply one-off uses in the Tang period and their use in "a rationalized system of practice during the Song," cited in Buswell (1987), p. 357, note 5. T. Griffith Foulk, "The Form and Function of Koan Literature: A Historical Overview," in Steven Heine and Dale S. Wright, eds. *The Kōan: Texts and Contexts in Zen Buddhism* (New York: Oxford University Press, 2000), pp. 17–19, would separate italies (old cases) from *gong'an*, while Albert Welter, *The* Linji lu *and the Creation of Chan Orthodoxy* (New York: Oxford University Press, 2008), p. 137, sees precursors of the *gong'an* in the *Zutangji* of 952; see also his table on p. 138, which gives a chronological development of the *yulu*, with forerunners of *gong'an* appearing at the last stage.

13 This is the thesis of Albert Welter, *Monks, Rulers, and Literati: The Political Ascendancy of Chan Buddhism* (New York: Oxford University Press, 2006).

14 Welter (2008), pp. 44–49, 157, discusses definitions.

15 Welter (2008), pp. 68–70.

factors: the dominant position achieved by the Linji school in the early Song; the support given the Linji school by prominent members of the Song literati class; and the association of Chan *yulu* with the new definition of wen [literature/learning] at the Song court."[16]

However, this development does not seem to have entered Goryeo, for there are few traces of Linji Chan or the *yulu* in the late Silla through to the mid-Goryeo, except for the toponym of a Silla pupil of Linji Yixuan and a record of that person in the *Tiansheng guangdenglu* of 1029. The next possible recipient of Linji lineage teaching was Hyeso, who went with Uicheon to Song China in 1084, but there is some dispute as to who his teacher was. In an inscription written by his pupil Tanyeon (1069–1158), we find that Hyeso read the *yulu* of Xuefeng Yicun (822–908). Tanyeon was counted in the ninth generation from Linji Yixuan, and had his enlightenment tested by sending his hymns and formal sermons to Wushi Jieshen (1080–1148), a member of a Linji lineage. After this, the next recipient of Linji Chan, especially in the form of Dahui Zonggao's Kanhua Chan, was Bojo Jinul (1158–1210), who read Zonggao's *Dahui yulu* in 1198.[17]

The reason for this delayed reception of Linji Chan in Goryeo was probably that just as Linji Chan was becoming influential at the Song court, relations between Goryeo and the Song turned hostile, especially after 1022. There was a brief rapprochement from 1069 to the 1120s as Khitan power subsided.[18] It was during this interval that Uicheon visited Song China and strengthened the more philosophically inclined Beob-an (C. *Fayan*) Seon.

After the *yulu* had gained popularity, attention in Song China turned once again to the incidents of encounter dialogues. They were collected, either extracted from *yulu* or the "lamplight transmission" (*chuandenglu*) genre that

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16 Welter (2008), p. 70.

17 Jongho (Bak Mungi), *Imje Seon yeon-gu* (Seoul: Gyeongseonwon, 1996), pp. 548–559.

18 John Jorgensen, "Korea and the Regeneration of Chinese Buddhism: The Evidence of Ch'an and Sŏn Literature," in Robert E. Buswell, Jr., ed., *Currents and Countercurrents: Korean Influences on the East Asian Buddhist Traditions* (Honolulu: University of Hawaii Press, 2005), pp. 83–85.

gave short excerpts of such dialogues and sermons inside the barest skeleton of a biography. These incidents were called "old cases" (*guze*). Possibly the most famous collection is the *Xuedu Heshang baize songgu* (Reverend Xuedu's Hymns on One Hundred Old Cases) by Xuedu Chongxian (980–1052) of the Yunmen lineage,[19] which in turn was based on the *Fenyang songgu* (Hymns on Old Cases by Fenyang) by Fenyang Shanzhao (947–1024), a major Linji lineage figure.[20] Later, these cases (*ze*), a term taken from law, were given judgments in the *gong'an* or "public legal judgements."[21] They were judgments on the encounter dialogues.[22] This practice of examining cases had grown over time, with Wuzu Fayan (1024?–1104) advocating the examination of the *wu* of Zhaozhou's dialogue on a dog not having Buddha-nature, and in turn, Fayan's pupil Yuanwu Keqin (1103–1180) championing *gong'an*. Keqin built on Xuedu's hymns to create the *Biyanlu* (Blue Cliff Record).[23]

Legend has it that Dahui Zonggao (1089–1163) late in life burned the woodblocks of the *Biyanlu* because he was worried the *gong'an* were becoming nothing but a literary game and not objects of contemplation. This was despite the fact that his own teacher, Keqin, issuing an injunction that *gong'an* had to be "live words" of soteriological value and not "dead words," objects of discrimination.[24] The opposition of "live words" to "dead words"

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19 Foulk (2000), p. 19.

20 Yanagida Seizan, "Kaisetsu," in Iriya Yoshitaka, Kajitani Sōnin, and Yanagida Seizan, *Setchōjuko: Zen no goroku 15* (Tokyo: Chikuma shobō, 1981), pp. 291–294.

21 Foulk (2000), pp. 18–20; cf. Morten Schlütter, 'Before the Empty Eon' versus 'A Dog Has No Buddha-nature: Kung-an Use in the Ts'ao-tung Tradition and Ta-hui's Kung-an Introspection Ch'an," in Steven Heine and Dale S. Wright, eds. *The Kōan: Texts and Contexts in Zen Buddhism* (New York: Oxford University Press, 2000), pp. 179, 185.

22 Cf. Mujaku Dōchū, *Zenrinshōkisen* (Kyoto: Baiyo shoten, 1910), p. 599b; cf. entry on *niangu*, p. 449a, which seems to distinguish old cases from *gong'an*.

23 Foulk (2000), pp. 28–29; Schlütter (2000), pp. 180, 185–187.

24 Yanagida (1981), pp. 303, 301; for story of the burning of an imprint and woodblocks, Buswell (1987), pp. 345 and 348.

was also used by Juefan Huihong (1071–1128), the founder of "lettered Chan" (*Wenzi Chan*), who claimed the written language could stimulate enlightenment as in *gong'an* practice.[25] Although Dahui may not have directly opposed Juefan's position, he did critique students being caught up in the tendrils (kudzu vine, C. geteng, J. *kattō*) of words. He advocated leaving language behind.[26] Dahui also attacked a recent tendency to what he labeled "silent illumination Chan," a quietist waiting for inherent enlightenment or awareness (*shijue*) to shine forth.[27] Dahui's solution was the investigation of *huatou* (K. *hwadu*) or Kanhua Chan (K. *Ganhwa Seon*).

Elements of Kanhua Chan can best be understood in light of the above differences inside the Chan Order (so-called for now it had its own monastic codes and institutions) in combination with recent literary and political developments. Right from the start of the eleventh century, Chan in Song China was closely associated with the court and literati, most of whom were bureaucrats and poets. Chan monks associated with important political and literary figures such as Wang Anshi (1021–1086), Su Shi (Dungpo, 1037–1101), Huang Tingjian (1045–1105), and Zhang Shangying (1043–1122). Huang knew Yuantong Faxiu (1027–1090) and Touzi Puzong(n.d) of the Yunmen lineage, and Wuzu Fayan of the Yangqi branch of Linji Chan. However, the chief influence on him was Huitang Zuxin (1025–1100) of the Huanglong branch of Linji, and Zuxin's pupil Sixin Wuxin (1034–1114).[28] Huang stressed that you need to know the "genealogy" of each single character used in a poem, which is similar to the "one-character barrier" of *gong'an* such as Wuzu Fayan's use of the *wu* character *gong'an* of Zhaozhou.

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25 Komazawa Daigaku Zengaku daijiten hensansho, comp., *Zengaku daijiten*, 3 vols. (Tokyo: Daishūkan shoten, 1977), p. 163d, from *Linjian lu*; George Albert Keyworth III, "Transmitting the Lamp of Learning in Classical Chan Buddhism: Juefan Huihong (1071–1128) and Literary Chan" (PhD diss., University of California Los Angeles, 2001), pp. 306–307.

26 Keyworth (2001), pp. 309, 316, 286.

27 Schlütter (2000), pp. 168–169.

28 Nukariya Kaiten, *Zengaku shisōshi*, 2 vols, (Tokyo: Meicho kankōkai, 1969; reprint of 1923–1925 ed.), 2:196–197.

The genealogy was also a meditation on the "ancient" (*gu*), rather like *Chan songgu*(hymns on the cases of the ancients) or *niangu* (old cases taken up as topics). Interestingly, Huang used the term "Dharma-eye in the Chan verse," glossed as "the strategic or unexpected use of a word such that it dominates the reader's reaction to a line of verse" which "self-animates the scene."[29] Not surprisingly, Huang also had relations with the "literary Chan" of Juefan Huihong, but the extent is not so clear.[30]

Zhang Shangying was closely associated with Juefan, whom Zhang released from jail and had returned to the monkhood in 1106. Zhang was then the prime minister. However, Juefan was exiled in 1111 when Zhang fell from power, and again in 1118 for suspected involvement in schemes to restore Zhang.[31] Zhang also knew Dahui, along with many other Chan monks.[32] Zhang opposed the policies of the corrupt minister Cai Jing and the dissolution of Emperor Huizong (r. 1101–1125), in particular their favoring of Daoism and oppressing of Buddhism between 1119 and 1120. As a result, Zhang wrote a defense of Buddhism against both Daoism and Confucianism.[33]

Some of the Daoists sponsored during Huizong's reign were more like soothsayers and magicians who catered to an increased interest in fate among the gentry, many of whom had stopped reading Confucian texts. Many of

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29 Craig Fisk, "The Verse Eye and the Self-Animating Landscape in Chinese Poetry," *Tamkang Review* vol. 8 no. 1 (April 1977), p. 140. See also Tiang Seng-yong, "Huang T'ing-chien and the Chiang-hsi School of Poetry," *Chinese Culture*, vol. 8, no. 3 (Sept. 1977), pp. 87–88.

30 Keyworth (2001), pp. 253–258.

31 Nukariya (1969), 2:219–225; Yanagida Seizan, ed., *Zenrin sōbōden yakuchu: Zen no bunka, shiryōhen* (Kyoto: Kyoto Daigaku Jinbun kagaku kenkyūsho, 1988), pp. 25–26, 37–47; Keyworth (2001), p. 211.

32 Huang Qijiang, *Bei Song Fojiaoshi lungao* (Taipei: Taiwan shangwu yinshuguan, 1997), p. 367.

33 Huang (1997), pp. 364–366, 378f. for analysis of the text, *Hufalun*; Keyworth (2001), pp. 295, 212, 75. Note that Cai Jing also banned the works of Su Shi, Huang Tingjian, and other pro-Chan writers. Keyworth (2001), p. 296, and Robert M. Gimello, "Chang Shang-ying on Wu-t'ai Shan," in Susan Naquin and Chün-fang Yü, eds, *Pilgrims and Sacred Sites in China* (Berkeley: University of California Press, 1992), pp. 92–94.

the Daoist priests interested in such arts were recommended to the court by Cai Jing. They tried to predict the future, probably because of the political uncertainties of the age. One of the most famous magicians, Xie Shi, who came to court in 1123, would have a person write a single character and he would analyze it. Huizong chose *chao* (court 朝), which was taken to mean the tenth day of the tenth month十月十日,the emperor's birthday. Despite a falling out with Cai Jing, this man continued to practice in the Southern Song and was very popular. Such glyphomancy concentrated on a single character and was used to predict military events, as for example when the appeasing prime minister, Qin Gui (1090–1154), chose *tui* (retreat).[34]

Buddhism then was in crisis, facing a hostile court, a resurgent Daoism, internal differences, and a growing foreign menace. In 1120, the Song signed a treaty with the Jürchen to jointly attack their enemy, the Khitan Liao. In return, Song was to regain sixteen districts around Beijing that had long been lost to Chinese rule. The period was increasingly militarized, but the Song plan backfired: Huizong was captured by the Jürchen Jin, and the north of China was lost. It is probably not coincidental that Chan began to highlight its activist, even militaristic features.

A response from Chan came almost immediately. For example, in 1120, when a revised edition of the *Linji lu* was issued, its structure was reorganized so that the formal sermons to the local military leader, Wang Rong (874–921), the ruler of Zhenzhou, were placed at the start of the text, suggesting both official support for Chan,[35] and also that Chan supported the defense of the northern region from the barbarians, as Zhenzhou was in a region near to the lost territories. After introducing the military strongman it begins, "Is there any adept warrior who forthwith can array his battle line and unfurl his banners here before me?"[36] Dahui likewise opposed the appeasement policy of Qin Gui, who ceded all Song territory in north

34 Chikusa Masaaki, *Sōgen Bukkyō bunka shi kenkyū* (Tokyo: Kyuko shoin, 2000), pp. 488–492.

35 Welter (2008), pp. 122–123.

36 Sasaki (2009), p. 119.

China in 1134. Dahui also took up Linji Yixuan's teaching of "man and environment snatched away," saying to Zhang Jiucheng (1092–1159) that this meant "smash the city of Caizhou and kill Wen Jiyuan," referring to the Tang emperor Xuanzong's campaign to retake the province of Huaixi in 817. This dialogue induced Zhang to become Dahui's pupil.[37] In 1142, Zhang criticized Qin Gui's appeasement so much that Zhang and Dahui were imprisoned or exiled. Both had used the Divine Arm Bow, a giant crossbow, as a metaphor, Zhang to label Qin as all hot air, Dahui for the power of Chan.[38] Dahui was creating an activist, "patriotic" Chan, declaring that the mind of Chan or "bodhi-mind is the mind of loyalty and righteousness… Although I am a Buddhist, my mind of love of ruler and concern for the state is no different from that of the loyal and righteous gentry."[39] This may be part of his motivation for criticizing "silent-illumination Chan" as too pacifist.

Having studied under masters from most houses or lineages of Chan,[40] Dahui surveyed the various forms of Chan of his day: mindfulness of Buddha Chan, silent-illumination Chan, and literary Chan. He summed his views of Chan overall in his *Zhengfa yanzang*, a collection of 668 *gong'an* and sermons, evaluations, and comments, with brief opinions from Dahui. This was compiled about 1147 to illustrate kinds of repartee and techniques. The title, meaning *Eye Store of the Correct Dharma*, comes from Chan tradition dating back to the *Baolinzhuan* of about 796 and is reminiscent of Huang Tingjian's "Dharma Eye of the Chan verse." Dahui selected only those passages he believed would lead to enlightenment, no matter their origin.[41]

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37 Nukariya (1969), 2:367.

38 Nukariya (1969), 2:368; Araki Kengo, *Daiesho: Zen no goroku 17* (Tokyo: Chikuma shobō, 1969), p. 248.

39 Cited in Araki (1969), p. 263.

40 Araki (1969), pp. 245–247.

41 See Araki (1969), p. 192; XZJ 118.2b13–15. See also Nishimura Eshin, "Sōdai sōrin no mujun to chōkoku—Daie kannazen no nijūkōzō," in Suzuki Tetsuō, ed., *Sōdai Zenshū no shakaiteki eikyō* (Tokyo: Sankibō busshorin, 2004), pp. 183–185.

Dahui, however, went beyond the *gong'an*, removing the contexts and comments found in the *gong'an* collections, writing to Vice-Director Zeng, "Do not be concerned whether your study (*gongfu*) is pure and unified or not. With regard to the words and lines of the ancients, simply do not be like building a stūpa, adding layer upon layer, vainly studying, for that will be endless. Just concentrate your mind on one place."[42] From this criticism of the pitfalls of studying *gong'an* with layers upon layers of evaluations and comments, Dahui advocated concentration on a single character, or several, the point of the story.

> Look at that point of the story. A monk asked, "Does a dog have a Buddha-nature or not (*wu*)?" Zhaozhou said, "No (*wu*)." This single character is a weapon that destroys much bad knowing and bad awareness. You must not try to understand it as existing or non-existing (*wu*), must not try to understand it through reasoning…must not draw evidence from the letters (*wenzi*).[43]

This is not meant to be simply sitting in meditation:

> Tyros may think that study that attains some silent sitting is fine, but it is also said, "Do not venture to falsely take the view of silence."…This is making an impediment for yourself.…In the Nirvana (Sutra) Assembly, the butcher with a broad forehead becomes buddha at the laying down of his cleaver. How can this come of a study in silence? Was he not a tyro?[44]

This is an activist program, even using military and violent metaphors that condemned quietism and using the literary and popular tendencies of the day that concentrated on single characters or a few. It also advocated

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42 Araki (1969), p. 22; Nishimura (2004), p. 186.

43 Araki (1969), p. 51.

44 Araki (1969), p. 56.

a shortcut that bypassed the literary games that *gong'an* could morph into. The *huatou* does not equal the *gong'an* or the *ze*; it is only the high point of the story.[45] One has to look (*kan*) at that point of the story as a short cut to enlightenment, for it illuminates back to the mind's source.[46] This practice has to be continuous, so that it becomes automatic or reflexive, just like an archer who after much practice hits the target every time mindlessly.[47] This repetition produces a huge doubt if there are no results, a lack of hope that finally explodes.[48] This requires dynamic effort.[49] It is this effort and dynamism that makes Kanhua Chan different from silent-illumination Chan or from *śamatha-vipaśyanā*.[50]

Dahui was appealing to that section of the lay gentry and monks who opposed the pacifist, appeasement policies of the court under Qin Gui by a dynamic, activist, even militant stance, and he tried to steal away adherents among the gentry of silent-illumination Chan who were attracted by its simplicity in comparison with *gong'an* study in the literary Chan style.[51]

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45 The analysis of *huatou* as being comprised of *hua* (story) and the common colloquial affix *tou* (head), like *shitou* (rock) or *koutou* (mouth) is inapplicable, for then it would simply mean "story," not just a word. As in the Zhaozhou *wu* example, it is the point of the story, not the end of the story, which would be *huawei*. In this analysis, the *huatou* would mean the beginning of the story. Rather, the *tou* here is that of *toutou*, "at each point," often paralleled with *chuchu*, "at every place." As such it is analogous to *rutou* or *rutouchu*, "the entry point" to enlightenment. Cf. use in Iriya Yoshitaka and Koga Hidehiko, *Zengojiten* (Kyoto: Shibunkaku, 1991), 360a; and *Dahui yulu*, T 1998.47.894b2–3: "There is no use in seeking the profound or seeking enlightenment entry in famous names and phrases. If you give rise to that mind it is an impediment to your own correct knowing and seeing, and for long eons you will never have an entry point."

46 Buswell (1987), p. 347.

47 *Dahui yulu*, T 1998.47.906a2–3; cf. Buswell (1987), p. 349.

48 Buswell (1987), pp. 351–352.

49 Buswell (1987), p. 355.

50 Contrary to the views of Dale S. Wright, "Kōan History: Transformative Language in Chinese Buddhist Thought", in Steven Heine and Dale S. Wright, eds. *The Kōan: Texts and Contexts in Zen Buddhism* (New York: Oxford University Press, 2000), pp. 209, 206–207, and Foulk (2000), p. 23.

51 See Schlütter (2000), pp. 189–190.

Importation of *Kanhua Chan* into Goryeo Korea

The first adoption of Dahui's Kanhua Chan into Korea was by Bojo Jinul, who had earlier adopted the ideas on meditation of the *Platform Sutra* and then of Zongmi (780–841) in combination with the Huayan ideas of Li Tongxuan.[52] In 1198, Jinul read Dahui's letters (*Dahui shu*) and thereafter introduced its Kanhua Chan to his best students.[53] The full-scale exposition of the *ganhwa* system it seems was left to Jinul's most able student, Jin-gak Hyesim.

Chan certainly attracted Goryeo's military leaders, such as the dictator Choe Jungheon (1149–1219), who took power in 1196. The country had suffered a series of coups and revolts from 1170, and many Buddhists, especially those of aristocratic background and who were members of the doctrinal schools, attacked the military dictators starting in 1174 and again in 1217. This was followed by Khitan raids in 1217 and Mongol invasions from 1231.[54] Some monks even attempted to assassinate Choe Jungheon in 1217, resulting in more than eight hundred monks being slaughtered.[55] Yet Choe Jungheon sponsored a renewal of Seon.[56] Jinul was not supported

52 Robert E. Buswell, Jr., "Chinul's Systematization of Chinese Meditative Techniques in Korean Sŏn Buddhism," in Peter N. Gregory, ed., *Traditions of Meditation in Chinese Buddhism* (Honolulu: University of Hawai'i Press, 1986).

53 Buswell (1986), p. 218: Late in life he was "hesitant to prescribe the *hwadu* to any except the most exceptional of students." See Buswell (1983), pp. 21–30.

54 William E. Henthorn, *A History of Korea* (New York: Free Press, 1971), pp. 113–117; and Nakajima Shirō, "Kōrai chūki Zenshū shi: Saishi bujin seikenka no kyōshū to Zenshū no dōkō o chūshin ni," in Nishiguchi Yoshio, ed., *Kenkyū hōkoku 7: Zenmon Hōzōroku no kisoteki kenkyū* (Hanazono University: Kokusai Zengaku kenkyūsho, 2000), pp. 542–544.

55 Nakajima (2000), p. 544.

56 Nakajima (2000), p. 547.

by Choe Jungheon, possibly because of Jinul's relative obscurity and Jinul's attacks on the abuses in the Seon of his times.[57]

However, Jinul's heir, Jin-gak Hyesim (1178–1234), who had studied for the civil service examination, became a student under Jinul at the Suseonsa (Society for the Cultivation of Seon) in 1202. A determined meditator, Hyesim gained Jinul's confidence in 1205, and in 1208 Jinul requested that he become Jinul's successor, a request that Hyesim declined. However, on Jinul's death in 1210, the king ordered that he become the leader of the Suseonsa,[58] and by 1212 or soon thereafter, the king had invited him to the capital. This brought Hyesim, who had sat the examination in 1201 supervised by a member of the Choe clan, to the attention of Choe Jungheon's son, Choe U (a.k.a. Choe I, in power 1219–1249). Choe U had been tonsured as a monk when young, and now tried to reunify Buddhism in order to counter the Khitan and Mongol threat with greater solidarity. Hyesim did not respond to Choe U's invitation to the capital, but Choe sent two of his sons to be tonsured by Hyesim at Songgwang Monastery.[59] Moreover, Choe U supported the reprint between 1244 and 1248 of Hyesim's massive collection of 1125 cases, plus a supplement, the *Seonmun yeomsong* of 1226.[60] We should note that the young Choe U had been tonsured by and studied under Chigyeom (1145–1229), who in 1219 compiled the *Jongmun wonsangjip* (Collection on the Circular Forms of the Seon School),[61] which contained much material related to the Wei-Yang House of Chan,[62] and that in Hyesim's reply to Choe U, the circle drawn by Yangshan is mentioned. Hyesim's letters contain hints of criticism of Choe, as in his second reply

57 Nakajima (2000), pp. 558–560; Buswell (1983), p. 22, "debased Sŏn practice of his day."

58 Buswell (1983), pp. 30–32.

59 Nakajima (2000), pp. 577–578.

60 Nakajima (2000), p. 585.

61 Nakajima (2000), pp. 552–553, 578.

62 John Jorgensen, *Inventing Hui-neng, the Sixth Patriarch: Hagiography and Biography in Early Ch'an* (Leiden: Brill, 2005), pp. 735–736.

mentioning flattery and the need to take bitter medicine.

The Choe clan was overthrown in 1258 after continuous invasions by the Mongols, which often brought horrific consequences. The Mongols maintained hegemony until 1269, when internal power plays in Goryeo led to intermarriage of the Goryeo royal clan with the Mongol rulers. The Goryeo royal clan, now backed by a Mongol army, eliminated the Goryeo military leaders, who were finally extinguished in 1273. This fully opened up interactions between Goryeo and Yuan (Mongol) China, with the height of interaction when the last Yuan ruler, Emperor Shun (r. 1333–1368), had a Goryeo empress. Mongol power faded in Goryeo from 1356.[63] This political situation made it easier for monks such as Baeg-un Gyeonghan (1298–1374), Taego Bou (1301–1382), and Naong Hyegeun (1320–1376) to travel and study Chan in China.

Baeg-un appears in the historical record in 1346 at a state-sponsored ritual. Soon after, in 1351, he went to study under Shiwu Qinggong on Mt. Xiawu in Huzhou. He obtained a book with the title *Zhizhi xinti yaojie* (K. *Jikji simche yojeol*) from Qinggong. After returning in 1353 to Goryeo, he was enlightened by reading the *Yongjia Zhengdaoge* (Yongjia's Song on Realizing the Way) in 1354. From this time he lived in An-guk Monastery in Haeju, and he received a "Hymn of Nirvana and Departing the World" written by Qinggong just before this master's death. In 1365, Baeg-un moved to Singwang Monastery in Haeju. Finally, he moved to Chwiam Monastery in Yeoju, where he completed his version of the *Jikji simche yojeol* in 1372, a printing of which is the first extant from movable metal type in the world. He died in 1375.[64]

Taego Bou was tonsured at Haean Monastery in 1313 and began studying *hwadu* at age nineteen. In 1326 he passed examinations of Huayan thought, and in 1338 he was enlightened by Zhaozhou's *wu*. He went to live

63 Henthorn (1971), pp. 119–123, 128.

64 Eun-su Cho, "Introduction," in John Jorgensen and Eun-su Cho, *The Essential Passages Directly Pointing at the Essence of the Mind: Reverend Baegun (1299–1375)* (Seoul: Jogye Order Publishing, 2005), pp. 14–15.

at Jongheung Monastery on Mt. Samgak. Hearing from a Chinese monk named Wuji 無極 of the abilities of Shiwu Qinggong, in 1346 he visited the Yuan capital and went on to study with Qinggong in Huzhou. Qinggong was impressed by Taego's verse. On his return trip in 1348, he received a gold-embroidered robe from the Yuan emperor, possibly encouraged by his Goryeo empress. Taego went to look after his parents at Soseol Monastery. He was invited to the capital several times by King Gongmin (r. 1351–1374), the first in 1352. He was made the Royal Teacher in 1356. From 1362 he was abbot of various monasteries, but he ran afoul of the politically powerful rogue monk, Sin Don, who controlled the court and was trying to break the pro-Mongol factions. In 1368, Taego requested permission to go to China, but this was refused. After Sin Don died in 1371, Taego was made National Teacher, but he refused to go to the Goryeo capital. After several moves, he went to Soseol Monastery, where he died at the end of 1382.[65]

The last monk, Naong Hyegeun, was ordained in 1339 and went to Hoeam Monastery in 1344 to meditate. He decided to go to Yuan China in 1347. At the Yuan court he met Zhikong, an Indian monk, in 1348, and studied with him. He then journeyed around China, and in 1350 met Pingshan Chulin(1279–1361) and received a Dharma robe and whisk, symbols of succession, from him. He returned to the capital, Dadu, in 1353, and reengaged with Zhikong. He was appointed in 1355 by the Yuan empress to Guangji Monastery, where he gave a lecture in 1356. Naong returned to Goryeo in 1358, shifted to Mt. Odae in 1360, then went to lecture in the Goryeo capital in 1361. During this time the Red Kerchief bandits from China attacked and forced the Goryeo court to flee to Ganghwa Island. They burnted and looted the capital,[66] but Naong refused to flee. He left in 1363, but he was soon requested to return. He then shifted to various monasteries between 1365 and 1370, when he was sent some remains

65 See summary biography in Sem Vermeersch, *The Power of the Buddhas: The Politics of Buddhism during the Koryŏ Dynasty (918–1392)* (Cambridge: Harvard East Asia Center, 2008), pp. 412–413, for a summary.

66 Henthorn (1971), 128.

of Zhikong, which were enshrined at Hoeam Monastery. Naong became an examiner of monks, and in 1371 was made Royal Teacher. In 1372 he repaired Hoeam Monastery, which took till 1376. That year he was appointed to another monastery, but he died on the road.[67] Naong's aim seems to have been to unite the stream of Seon and other forms of Buddhism, such as Pure Land, Huayan, and Esoteric Buddhism, possibly being influenced by Zhikong, who showed signs of Esoteric Buddhism and Chan.[68]

The Chinese master consulted by Baeg-un and Taego, Shiwu Qinggong (1272–1352), was briefly a student of Gaofeng Yuanmiao (1238–1295), but became an heir of Ji'an Zongxin (n.d.). Qinggong was also known to Pingshan Chulin (1279–1361), who was consulted by Naong. Qinggong entered Mt. Xiawu in Huzhou, northernmost Zhejiang Province, in 1312, and he stayed in a secluded hermitage there until his death, with the exception of the seven years from 1331 to 1337, when he served as abbot of Fuyuan Chan Monastery in Jiaxing-fu. Qinggong loved poetry in the style of Hanshan (Cold Mountain) and was a good poet. He belonged to the Huqiu line of Linji Chan, which line also included Zhongfeng Mingben (1263–1323), an influential monk and student of Gaofeng yuamiao.[69] These monks were all heirs to the Kanhua Chan of Dahui. Earlier in the Yuan, lineage members had occupied high positions in leading public monasteries around Mt. Jing.[70] As Taego is said to have been influenced to go to see Qinggong by a Chinese monk named Wuji, perhaps this individual was Guangshan Wuji, a centenarian hermit and pupil of Xueyan Zuqin (d. 1287).[71] Whether this was the case or not, there was a tight relationship between these anchorites, with Pingshan Chulin appearing in Qinggong's *yulu*[72] and Taego

67 Vermeersch (2008), pp. 411–412.

68 For a study, see Kim Hyocheon, *Goryeomal Naong ui Seon sasang yeon-gu* (Seoul: Minjoksa, 1999).

69 Nukariya (1969), 2:528–535; Noguchi Yoshitaka, *Gendai Zenshū shi kenkyū* (Kyoto: Zenbunka kenkyūsho, 2005), pp. 36–37.

70 Noguchi (2005), pp. 17–18.

71 See *Wudeng huiyuan xulue*, XZJ 138.955b, for this monk.

72 Shiwu *Qinggong Chanshi yulu*, XZJ 122.626b–627a.

acknowledged as a disciple from Goryeo who had personally received the master's instruction and gained his imprimatur. Taego informed the Goryeo king of Qinggong's deeds, and so the Goryeo king petitioned the Yuan court to grant Qinggong a posthumous title and requested that Pingshan himself go to Tianhu and take Qinggong's relics to the capital.[73]

Moreover, a number of other Goryeo Seon monks also studied with, or corresponded with, Zhongfeng Mingben.[74] There were also connections via Mengshan Deyi (1231–1308?) and his pupil Dieshan Shaoqiong.[75] Eight Goryeo monks visited Deyi in 1295, and more came in the next year, when a number of Goryeo laymen and monks, including Hon-gu (1251–1322), a pupil of Iryeon the Buddhist historian, applied to meet Deyi. Later Hon-gu and Deyi communicated by letter, and Hon-gu learned Deyi's theory of *muji* (no ultimate).

Manhang (1259–1315) of Suseonsa also communicated by letter with Deyi, and they exchanged views. In 1298 Deyi sent his version of the *Platform Sutra* to Manhang, which he printed in 1300. Then Deyi's pupil Shaoqiong was invited by the Suseonsa to Goryeo, and in 1304 he accompanied a mission to Goryeo, where he gave a sermon at court. He was accompanied on his trip by National Teacher Wonmyeong Chunggam (1275–1339). Shaoqiong stayed three years and returned to Yuan in 1306.[76]

It was likely these contacts brought Qinggong, Taego, Baeg-un, Chulin, and Naong together. Qinggong's poetry on his eremitic life seems to have influenced the poems and songs on these topics by Taego and Baeg-un.[77]

The Mongol empire also seems to have opened up communications with Tibet and India, for the Indian monk Śūnyadiśya (Zhikong) or

73 *Shiwu Qinggong Chanshi yulu*, XZJ 122.652b4–8.

74 *Tianmu Mingben (Guanghui) Chanshi (za)lu*, XZJ 122.757b–759a, 760b–762a, 773b–774b.

75 For the lineage, see Ingyeong, *Mongsan Teog-i wa Goryeo hugi Seon sasang yeon-gu* (Seoul: Buril, 2000), p. 75, note 121.

76 Ingyeong (2000), pp. 85–89.

77 Qinggong's poems, "On Residing in the Mountains," in his *yulu* are at XZJ 122.630b–635a, songs at 641b–643a.

Dhyānabhadra (ca. 1300–1363) apparently travelled from India via Tibet to Yunnan Province, where there are records of his participation in repairing monasteries. He arrived at the Yuan court before 1326 and met the Mongol emperor. Despite "translating" several Esoteric Buddhist texts, he opposed the influence of the lamas and generally taught *prajñāpāramitā* and the "unborn precepts." Goryeo Koreans in the Yuan capital were his main supporters, and it seems he claimed to be in the 108th generation of Chan, but this claim may have resulted from the influence of Chan supporters in China, where he spent most of his life. He visited Goryeo between 1326 and 1328, after which he returned to China. Naong met Zhikong in the Yuan capital in 1348 and studied with him, and it was Naong who had Zhikong's relics (ashes and bones) brought in 1370 to the Goryeo capital, where the king venerated them. In 1372 they were interred in a stupa at Hoeam Monastery as part of Naong's restoration project.[78] Much is still to be answered about this mysterious monk.

Some Terms of Kanhua Chan

Kanhua Chan favored certain terms and phrases that do not appear elsewhere in Buddhism. These were repeated frequently. The first, Kanhua Chan, was used to distinguish itself from the preceding form of Chan. This earlier form they called *zushi* Chan or "Patriarchal Teacher Chan." The words "*zushi* Chan" were used to identify the Chan from Bodhidharma on, or more specifically that started by Mazu Daoyi. It is first attributed to Yangshan

[78] Heo Heungsik, *Goryeo ro olmgin Indo ui deungbul: Jigong Seonhyeon* (Seoul: Iljogak, 1997); Qi Qingfu, "Zhikong you Dian jian Zhengxusi kao," *Yunnan shehi kexue* no. 2 (1995) pp. 88–94; Arthur Waley, "New Light on Buddhism in Medieval China," *Mélanges chinois et bouddhiques* 1 (1931–1932), pp. 355–376.

Huiji (807–883), who supposedly said, "You only obtained Tathāgata (*rulai*) Chan, and have yet to get Patriarchal Teacher Chan."[79] The origins of Patriarchal Teacher Chan can be found in a need to contrast recent Chan with the four kinds of dhyāna (chan) mentioned in the *Laṇkâvatāra Sūtra*. The Guṇabhadra translation lists these four kinds as those of stupid practitioners, that which contemplates and examines meaning, that of conditions that depend on Thusness, and that pure dhyāna of Tathāgata which is self-awareness. These were taken up by Zongmi, who wrote that there are five kinds; of non-Buddhists, of ordinary people, of Hīnayāna, of Mahayana, and of the highest vehicle. Later, *rulai* Chan was considered that up until Bodhidharma directly transmitted from the Buddha. Patriarchal Teacher Chan was that of the Chinese Chan masters.[80] It seems that after this time, heirs of Dahui separated the enlightenment dialogues and *gong'an* of the patriarchal teachers from the Kanhua Chan of Dahui, with its concentration on the word or phrase and the dynamic arousal of doubt.

Another term, *benfen* (K. *bonbun*) or "original endowment" did not originate with Dahui, but became a catchword in Kanhua Chan. The earliest occurrence cited is in the Confucian book *Xunzi*, where it is used to mean something like "the thing itself," as in "to see the clue (literally the beginning) is not as good as seeing the main portion (*benfen*)." In the histories, combined with words for money, it meant "money due." Mujaku Dōchū in his *Kattōgosen* glossed it as "basic/fundamental essence/substance (*benti*)."[81] Elsewhere, glossing the term *benfen caoliao* (fodder for the original endowment), he has it mean "original capacity applicable to oneself," the fodder or stimulus being the blows or shouts you need.[82] Although in Chan the word seems to occur first in passages related to Zhaozhou Congshen in

79 *Zutangji* 19 (5.83.6) and *Jingde chuandenglu*, T 2076.51.283b5–6.

80 Komazawa Daigaku Zengaku daijiten hensansho, comp., *Zengaku daijiten*, 3 vols. (Tokyo: Daishūkan shoten, 1977), 994d–995b; note, there is no clear agreement on this.

81 *Kattōgosen*, pp. 78a–79a.

82 *Kattōgosen*, pp. 440b–441b.

the *Zutangji* and later, it was widely used by Dahui. In fact, Yuanwu Keqin wrote to Dahui sometime after 1125, saying, "Ever since Mazu and Huangbo revealed the great mechanism and great function, the correct lineage of Linji cast off the cages and escaped the pitfalls…and all were based on their original endowment."[83] Dahui used the term often,[84] as in, "If you regard impermanence as fleeting, and the matter of life and death as major, and you are unclear about your own matter, you should single-mindedly and with one intention, seek an adept of the original endowment who is able to smash the ruts of human life and death."[85] Mujaku explains this as "the adept of the original endowment is your own mind and own nature, which is your original endowment. One who embodies this original endowment is called an adept of the original endowment."[86] The original endowment is closely related to the *ji* or triggering mechanism, and so also has a nuance of ability as found in popular Chinese novels.

Language of the *yulu*

The Recorded Sayings, whether in China or Korea, used a language different from that of the sutras. The standard written language used by elites in China and Korea was Literary Chinese, a spare and elliptical language markedly different from spoken Chinese. The sutra translations and commentaries of the doctrinal schools used a slightly less formal version of Literary Chinese. However, the language of Chan was heavily influenced by the spoken

83 Cited in Araki (1969), "Kaisetsu," p. 246.

84 Araki (1969), pp. 13, 236, 239, 240, 222.

85 Araki (1969), p. 222.

86 Mujaku Dōchū, *Daie Fugaku Zenjisho kōrōju*, facsimile of manuscript (Kyoto: Zenbunka kenkyūsho, 1997), p. 505b.

language, and contained slang and even dialect, which was often mixed with high Literary Chinese. During the Song dynasty this language was gradually standardized into a Chan *koine*. While Korean elites may have understood Literary Chinese well as a written language, there are doubts as to how well they understood this Chan language. Even if they understood it—and we do find short passages of it in stele inscriptions for Seon monks before the time of Jinul—it is unlikely that the sermons and dialogues were delivered in spoken Chinese. Korean was probably used, although in the late Goryeo with many monks going to China, a few may have been able to speak Chinese. Therefore, this would make the Seon *eorok*(*C.yulu*) as we have them even more a literary project. The sermons were either translated back from Korean into Chinese, or the texts were given to the audience beforehand. The former seems the more probable. This is an area for further consideration.

Note by English Translator

For this translation we have closely consulted the excellent Korean translation while reading the original Chinese text and have translated the notes from Korean because of their detailed references to sources and for their inside view of this Seon tradition. They have only been supplemented in places to assist English readers and refer where possible to sources in English.

Note that the names of Buddhist monks usually consist of a Dharma name and a preceding toponym. When a monk is famous, often only the toponym is used. For example, Zhaozhou Congshen is usually referred to only by his toponym, Zhaozhou. However, in some cases many monks share the same toponym, and so the Dharma name may be preferred. There is, however, no consistent use. Likewise, there is a short-hand in Chan/Seon circles for important Chan texts. For example, the *Zhenzhou Linji Huizhao Chanshi yulu* is usually referred to simply as *Linji yulu* or more commonly

just *Linji lu*. This practice has been followed here because it conforms to Seon practice and because the titles often become long and unwieldy.

The following is a translation of the introduction by the Korean translators, with only minor amendments. It has been informed by the interpretations by Korean scholars and practitioners of Seon.

II

INTRODUCTION TO THE KOREAN TRANSLATION

By Kim Young-Wook
Translated by John Jorgensen

General Considerations

The Seon Recorded Sayings and the Sutras

The Seon Recorded Sayings (Chan *yulu*, Seon *eorok*) are closely connected with the advent of the image of the patriarchal teacher (C. *zushi*, K. *josa*). The patriarchal teacher established the locus of practice in the whole of life and is the "present buddha" who actualizes the realm that he has understood. Therefore the Chan *yulu* recording the words and deeds of the patriarchal teacher enjoy a ranking immediately below the sutra authorities. They point to a realm that transcends ingrained habits via idiosyncratic thought and words in order to vividly convey the world of things. The patriarchal teachers demanded that the entirety of one's study is to discard fully all given theories and concepts. This included the sutras. In his "Instructions to Head Monk Ilju," Naong said, "In a single sweep, sweep away that which you have learned and understood previously, the Buddha-views and Dharmic views, into the vast ocean. Do not further raise these."

Even though they do not have the same weight as the sutras that carry the words of the Buddha, the words of the Chan *yulu* demolished the fossilized semantic system with their nimble maneuvers and greatly devalued all the hegemonic, gentlemanly styles of the world. Unlike the words of the sutras, which are the unshakeable authority that all the schools of Buddhism depend on, the dialogues of the *yulu* are composed of words that express sensory and current phenomena. For the patriarchal teachers, even the strict logic and doctrines of the theoreticians are nothing but fetters that have to be smashed. Although we cannot conclude that the *yulu* express a world that has completely discarded the sutras, they did not descend into doctrinal variations that could substitute for the sutras. Because the patriarchal teachers only adopted passages from the sutras as stage props to accord with the circumstances, we cannot grasp their words as being interpretations that restored the doctrinal teachings to authority. Although the contents of the *yulu* and the enlisted sutras were freshly transformed qualitatively

to illuminate the original endowment in the process of assimilation by the patriarchal teachers, if you are not a perceptive person you cannot clearly grasp that relationship. Although the patriarchal teachers frequently quoted from one sutra rather than another according to their personal disposition, for the most part these quotations served as tools to indicate the realm of Chan, and then they were immediately discarded.

Although the *yulu* of the patriarchal teachers contain dialogues and enlightenment opportunities that were exchanged without formal limitations, they do contain formal and informal sermons, as well as instructions to the assembly that were ritualized Dharma-messages (Dharma-gate) of the Chan school tradition. Because they were formalities that informed the various assemblies, virtually all of these sermons were prepared beforehand and were not spoken off the cuff. If you look at the content of these Dharma-messages, the majority are made up of passages alluding to incidents in the Chan tradition. Of course, almost no cases merely introduce or explain these allusions, for it was usual to reveal the Chan opportunities or abilities of that person via reflections on and criticisms of the views of the patriarchal teachers. At a minimum, the *yulu* have in common forms such as the formal sermons that were performed at a set time each month or the Dharma-message of entrance into the cloister that was held when an abbot first entered a monastery, as appear in the first part of the Recorded Sayings of Naong, Taego, and Baeg-un or the Dharma-messages that were held on a set day each year, such as the Formal Sermon of Dragon Flower Assembly that is in the *Recorded Sayings of Jin-gak*. If we look only at the content, we can discover a unified, formal type of Dharma-message. In the Korean Seon *eorok*, formulaic Dharma-messages such as the formal sermons constitute their core, and they rarely record content that rose from accidental encounters in everyday life with the Chan opportunities of the patriarchal teachers.

Methodological Elements in the Chan yulu

There is no "reality" to be grasped even in the long sayings or single words

of the patriarchal teachers. This is the meaning of Linji Yixuan's "there is no Dharma in the words that I speak."[1] The trap of the "vacuous/empty" (*heo* 虛) is concealed in the words they spit out. You fall into that trap the moment you follow those words because your mind believes they are true and rests content with them. This is an essential attribute of *huatou* (*hwadu*, "point of the story" or "keyword"). The veil is only completely lifted after you have been repeatedly hung up on the *hwadu* and have then completely removed the reality you depended upon. Only then are the features of the vacuity/emptiness revealed. The fish only seem to know that it is bait after they have taken the bait, been caught and released. The news from a hundred-foot pole, an irresolvable dilemma, is transmitted from this vacuity, and the words of the Chan *yulu* are devices aimed at transmitting the greatest "this."

The clue to the *hwadu* developed in Kanhua Chan (K. Ganhwa Seon) resides here. When you study the *hwadu* through the given vacuity, only the *hwadu* must remain. Having emptied out completely all the methods and objects you expected and relied upon, only then can you say that the *hwadu* has been resolved for you. In Jin-gak's "Reply to Minister No" he wrote, "If you want real investigation (of *hwadu*) and real enlightenment, you must be sure to sweep away at once into another world all that you had attained from before by sitting in meditation, that which you attained from the scriptural teachings, that attained from the recorded sayings of the people of the past, that attained from the mouths of lineage masters and those states that have taste and are really cared for. It is best to examine (the *hwadu*) carefully." In the same vein Jin-gak emphasizes words that you follow and the opinions of others that delude you.[2] If you rely on the concept of reality and understand and elucidate a *hwadu* posed by a past person, you will end up killing the original life of the *hwadu*. And so those who apprehend the original endowment of the patriarchal teachers will not be bewildered and dragged around by the *hwadu* they were given, but they will extract the

1 See *Taego 4*, note 84.

2 *Jin-gak*, "Reply to the Consort of the Lord Jin-gang, the Person of the Way (Surnamed) Named Wang."

material in it and respond to that material as yet another *hwadu*. This takes the form of a double-layered *gong'an* (public case), in which you confront yet another *hwadu* while facing that *hwadu*. Even though the patriarchal teachers add words in some form while being positive or negative about the *hwadu* and dialogues of previous generations, they repudiate the method of explanation that broadens the horizons of the knowledge of that *hwadu*. They only expand on the courage that throws up their own *hwadu* and only that *hwadu*. This is the method of using an error to apply to an error, wherein all *hwadu* are entertained through a single error, and not being influenced by that, you reply with yet another invention to your own error-barrier. We can see examples of this in the "Instructions to the Seon Person Gwang'eom" and the like in the *Recorded Sayings of Jin-gak*. You build and demolish the barrier that you must penetrate alone, and in that vacant space you rebuild that *hwadu* barrier only and you do not present an answer. The pursuit of a definite answer to this *hwadu* is as the words say: "a misunderstanding of reality." The tension of the *hwadu* is ended by this pursuit.

The Chan masters who pursue the original endowment, knowing that the exquisite-looking words of the saints have no taste/interest at all, do not fall into the trap. Having this appreciation, the Chan masters set up these words as totally tasteless *hwadu*. For *hwadu* to be beneficial, readers of the Chan *yulu* must read elements of reversal that are not disclosed in these superficial phrases. You give the winner's medal to the loser of a contest and you give the loser's tag to the winner. This is the method of judging a *hwadu*. Their consistent method of staging is to dissolve the sturdy consciousness that craves a decisive contest. If you try to observe repeatedly and in detail in a single *gong'an* an inner intention that criticizes crushingly or judges that it has a sense completely different from the form of the words in it, you can glimpse the meaning the patriarchal teacher was aiming at, and you can sense the nuances of the *hwadu*. But the gist of that *gong'an* is not overthrown at all in content by the forms of negation and criticism. In contrast, even when you adopt the affirmative form that accepts the words of the other as they are, the negative sense lives on.

The concepts that appropriately express the above two techniques are

"retention" or "adherence"(*paju*) and "freeing"(*banghaeng*). Adherence is a method of negation that stops all speech and theorizing; freeing is a wholesale positive method that accepts anything. The charm that operates *hwadu* is the use of these two methods as wings, at once overthrowing and at once setting it up again. If you overturn it, and if you set that upright, you overturn it again; or if you gather them together and tear them apart and scatter them to all quarters, then you gather them together once again. You freely alternate adherence and freeing through this method, and by applying it you will snatch away the site of rest and smash apart the base of operation for the discrimination of the *hwadu*. The source of the strength to exhibit the Chan mechanism lies in freely restructuring even the content of the sutras and śāstras and the well-informing *gong'an*.

Although some people turn away from the Chan *yulu* as being mere indiscriminate, meaningless dialogues—as illogical—the Chan *yulu* do contain original meanings and contain a distinct reasoning in their words. The *hwadu* makes meaningless every miscellaneous meaning, which paralyzes the appreciation that makes us adhere to our own judgements. Although the meaning it aims at is simple, if you look at it as a technique that smoothes out and cleanses the consciousness, it is not inferior to any other method of practice. If you try to grasp it as a technique and as having a logic hidden within it, you must read the Chan *yulu* avidly, deeply, and definitely. This is because the logic of the vacuity disguised as reality and the meaninglessness that purposely assists in order to pare away the rotten part does not suddenly come to your eyes one morning.

The Seon Dharma of the Korean Seon Recorded Sayings

The translations and notes here are made of extracts from four compilations that are classified as Seon *eorok* (C. *yulu*) in the Korean Buddhist tradition.

This book is a translated and annotated selection of important talks on the Dharma taken from these four *eorok*. Even though it is not a complete translation, we think it is sufficient as a fundamental resource through which to glimpse the features of Korean *eorok*, and we hope that in future these *eorok* will be translated in full, annotated and issued as separate books as a result of this work.

The Korean *eorok* simultaneously display the characteristics of Patriarchal Teacher Seon and Ganhwa Seon. Although the domains of these two forms of the Seon Dharma are not divided by clear-cut boundaries, neither are they mixed up vaguely. Ganhwa Seon is grounded on a foundation that was built out of Patriarchal Teacher Seon. It uses the distinctive method of the *hwadu*, and it is a product of that. The essence of Patriarchal Teacher Seon is revealed in the predicament it embodies, wherein it overturns the concepts, starting with existing values and language, that are replete in the opponent/object you are facing, and in the process of constantly upsetting the ground that has already been overturned. The method of Ganhwa Seon is to throw in and use a word or words for this predicament. This word is called a *hwadu*. A person who experiences the *hwadu* predicament, in which one cannot do this or do that and finally opens up a state without obstacles where the predicament is busted, enters the ranks of the patriarchal teachers. The patriarchal teachers did not regard the doctrines and the stories of the sutras as something that had to be believed and accepted as that which should be, but having restructured them as a *hwadu*, used them as a makeshift bridge to the truth. The making of a new adjustment to the sutras in this way was a way of revealing the appreciative eye of the patriarchal teachers, which Yunmen Wenyan called "the eye of viewing the sutras."[3] Persons tempered in the forge of Ganhwa Seon are also closely connected by nurture to the world of such Patriarchal Teacher Seon.

The subjects of these four *eorok* were Seon masters active in the period when Ganhwa Seon was fixed and matured as the core of Seon Dharma.

3 See *Baeg-un*, Formal Sermon 12, "The Eye That Penetrates the Sutras."

We discover the Ganhwa Seon method together with Patriarchal Teacher Seon in the *Recorded Sayings of Jin-gak*. In comparison, although the *eorok* of Taego and Naong give further weight to Ganhwa Seon, even they have not a few Dharma talks that cross the border into Patriarchal Teacher Seon. If we cannot discover the predicament of the *hwadu* hidden in each single passage of the Patriarchal Teacher Seon in the dialogues and evaluations of these *eorok*, we cannot capture their core. Although there is a faithful acceptance of the Dharma talks of Patriarchal Teacher Seon in the *Recorded Sayings of Baeg-un*, the features of Ganhwa Seon in it are faint in comparison with the other three *eorok*. Even though a number of *hwadu* appear as subject matter in the *Recorded Sayings of Baeg-un*, they have not been developed into the investigation of *hwadu* proper.

The most raised *hwadu* in the three *eorok* of Jin-gak, Taego, and Naong is the *mu* (*wu*) character of Zhaozhou. This is not particular only to Korean Ganhwa Seon. After Wuzu Fayan (1024–1104) made the first interpretation of the character *wu* according to the Ganhwa Seon method and showed that methodological marrow to the public, it became the representative *hwadu* of Ganhwa Seon. This task was completed by Dahui Zonggao, who perfected Ganhwa Seon and disseminated it widely among the practitioners and intellectual society of his day. Dahui specially instituted the character *wu* as a device through which to investigate *hwadu*. Above all, he frequently raised the issues of malfunctions that occur when investigating *hwadu*. This idea was expanded and organized by Bojo Jinul as "the ten kinds of malfunction." This was one theme that was passed down to these three masters (Jin-gak, Taego, and Naong) and through to Seosan Hyujeong of a much later time.

This analysis must be accompanied by research that solidly analyzes and provides evidence about the Dharma lineages of these Seon masters. Although they are thought to belong vaguely to the tradition of the Linji lineage, such a conclusion cannot be of any particular help in stimulating knowledge about the facts of the Seon genealogies. Again, in general, with the exception of Jin-gak, the other three Seon masters visited Yuan China, there met Shiwu Qinggong, Zhikong/Śūnyadiśya, and Pingshan Chulin among others, and received their imprimatur. These three, after their return

to Goryeo, exchanged letters with their Chinese teachers. From these facts, we can judge these to have been influential relationships. However, almost no scholars have concretely presented and strictly analyzed the *eorok* and literary collections for their Seon Dharma and how it was inherited and developed. Scholars have only taken at face value these records of their exchanges with the Chinese teachers. We therefore hope that this translation and annotation will become a foundation for establishing in detail under whose influence they instituted their Seon Dharma and how they developed it. In general we must not cling to facts we thought to be true but for which we have no basis, but rather find clear proof also in the *eorok* to determine whether there was a close friendship or what the relationship really was. We should determine, if there was no such relationship, whether these Seon masters had their own, original Seon thought without any experience of study in a foreign country. We still need to analyze in detail their surviving *eorok*, and we hope thereby to resolve some of these questions.

The Korean Seon *eorok* did not leave behind their background in Patriarchal Teacher Seon. However, above all, Ganhwa Seon methods of practice and thought occupy their core. Therefore, if we cannot know the *hwadu* that are raised in each passage, we cannot get at the heart of the matter. And yet, if we examine the aspect of Ganhwa Seon, with the exception of the *Recorded Sayings of Baeg-un*, these *eorok* possess a tendency that can be dealt with. Each of the *eorok* has distinguishable characteristics, but at the same time, they consistently display common themes in their Seon thought.

A specific *hwadu* such as the character *mu* is not presented directly in the formal sermons and sermons given on the appointment of an abbot or the like in each of the *eorok*. However, the gist to be revealed in each of the Dharma-messages cannot be known without considering the special methods of Ganhwa Seon, nor can one undo even the bolt of the barrier gate that is placed in them. For this reason, if you lack the appreciative eye to understand the *hwadu*, you cannot but miss the essence of the Dharma-message. If that is the case, these two paths will be always blocked. The Dharma-message concerning "ignoring and confrontation" (also translated "contradicting and tainted") that demands to be spoken is a typical method

that presents the barrier gate of the *hwadu*. We can discover such examples all over the place. Even though you can have a similar feeling if you unpack this with a different reasoning, you cannot hit the spot exactly. Writings such as the Dharma talks and letters that were mainly given to individuals tell of concrete *hwadu* and present their method of examination directly. Therefore the generous Dharma talks of the Patriarchal Teacher Seon stream and methods of examination of the *hwadu* stream permeate each other and are tightly linked. This translation and annotation of the *eorok* tries to reveal this point vividly and directly, its center being the scrupulous interpretation via appropriate translation.

A. The Recorded Sayings of Jin-gak

This book has all the content elements and all the forms of a Seon *eorok*. As such it is the earliest Korean Seon *eorok*. Other Seon literature does not surpass it in structure and content. In this *eorok*, Jin-gak Hyesim polished even more sharply the techniques, as if they were the valuable sword of generations of Seon masters. He displayed all the Seon abilities of a patriarchal teacher. Even while combing through the network of dialogues and words of generations of patriarchal teachers, Jin-gak did not forget the central focus and honestly showed his own views. As a patriarchal teacher, he has no equal in the history of Korean Seon. He was a prominent person who possessed all the conditions to qualify him as a lineage patriarch of Korean Patriarchal Teacher Seon and Ganhwa Seon.

Here and there passages of the formal sermons do not raise the standardized *hwadu*, but they do unfold in various ways the original endowment of the patriarchal teachers. However, in some sayings the barrier gate of the *hwadu* is hidden and its content is not easily revealed. Thus, in the formal sermons, *hwadu* such as "the character *mu*" or "all dharmas revert to one" are not directly presented. Jin-gak said above all that the proper meaning is not revealed to the eyes of a reader until the reader has seen through as to whether or not the bolt of the barrier gate is put in place in the

words. In this way, as a patriarchal teacher, the Seon master puts in place the *hwadu* snare, waiting for people who know their own correct form (正體). Above all, the true visage of the patriarchal teacher is revealed in the method of cultivation that erases the path of the words set out and that makes one miss where it was heading. Jin-gak dismantled the conscious techniques possessed by the other person, just as when the spears and shields are all taken away and the weapons of war are eliminated.[4] This state, in which all discriminatory concepts are abandoned, contains a sense that indicates how to resolve the question presented.

The property of a barrier gate of Seon words is effectively revealed by a method that punishes an error with another exquisitely devised error. The "mind" is informed through a mild manner of speaking, and even though an additional explanation is kindly given, one must not let go of the fact that each word is yet another layer of barriers.[5] Although he begins by making a composed move called "mind," an entrapment move that is easy for the other person to fall into lurks in each helping hand that he proffers. All kinds of phenomena in sight and even all the doctrinal concepts that become props for the *hwadu*, as well as definitive ideas, are driven into 'doubt' by such means.[6] This is to make you face the news of the silver mountains and iron walls that cannot be pierced by any discrimination. In this way, with consummate skill Jin-gak converted every clichéd word into a *hwadu* and made the words live and move. Although he had the visage of a calm and cool patriarchal teacher trying to guide students to their destination through all of these techniques, he also had the kind concern of a Seon master who had roots in Ganhwa Seon.

A feature of Patriarchal Teacher Seon that emphasizes the causation of the times is the sermon that fits exactly with the current situation and occupies that very moment. It is a matter to be known on the spot. It does not permit any gap for hesitant waiting. This is a method that motivates

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4 *Jin-gak*, Formal Sermon 10.

5 *Jin-gak*, Formal Sermons 48 and 55.

6 *Jin-gak*, Informal Sermon 1.

students by revealing the meaning of the patriarchal teacher who stimulates physical sensations every time.[7] This point was the very spot where Jin-gak showed that separate world he trod. He made students aware that this place was a resort of the divine immortals.[8] He indicated the original endowment with a Seon master's object of everyday use: his staff.[9] Likewise, he used the method of pointing at the incense table that was in view and linked it to the original endowment.[10] Even though guided to the famous place, finally you should return to the usual spot where you are living.[11] Using natural objects to point out the *hwadu* of original endowment[12] can also be interpreted in the same sense. In this way, although you cannot depart from that direct indication of the reality you are colliding with—a reality that is an impediment even to the attempt at informing and putting down roots in that place—he sensitively leads you to discover the *hwadu* in all of these things.[13]

The accuracy of the quotes in this *eorok* is exemplary. Jin-gak definitely did not overstep the mark by being indebted to the words of others. By broadly presenting examples connected with a subject, he could touch on the various authorities transmitted in the Seon school to date. He conveyed the unity of the tenets of Patriarchal Teacher Seon and Ganhwa Seon by using many detailed quotes that were usually difficult to find and were rarely used by Seon masters but that were not at odds with the original endowment of the patriarchal teachers.

Even the quotation of the sutras and śāstras had meaning to the extent of being strategies that attempted to highlight that one aim or to dramatically reverse it. The idea that set up the words of the sutras and the patriarchal

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7 *Jin-gak*, Formal Sermon 14.

8 *Jin-gak*, Formal Sermon 12.

9 *Jin-gak*, Formal Sermons 25, 26, and 42.

10 *Jin-gak*, Informal Sermon 2.

11 *Jin-gak*, Formal Sermon 41 and (Dharma) Talk Requested by His Eminence Damjun.

12 *Jin-gak*, Formal Sermon 29.

13 *Jin-gak*, Informal Sermon 6.

teachers as tasteless *hwadu* and that had to be accepted as the object of a thoroughgoing doubt reveals the standpoint of *Ganhwa Seon*.[14] He presented the causation of the great matter of the *Lotus Sutra*, which he reduced to the barrier of ignoring and confronting.[15] In his conclusion following the quotation from the *Sutra of Bodhisattva Mañjuśrī Asking about the Dharmakāya*, he said you should break that doctrine down into dust as far as possible.[16] This mode was a framework typical of Patriarchal Teacher Seon. This was not to entice you into the sutras as a guarantee of the Seon Dharma of the Seon master; rather, it was a practical application made to reveal his own Seon tenets and to bring you back to the matter of original endowment. He tossed in the theory of the *Sutra on the King of Golden Light about the Dharmakāya* (Dharma-body) as a topic of conversation, opened up the "path of improvement," and so drew it down to earth from the high position where it resides.[17] The frank appreciative eye he had as a Seon master is revealed immediately in such methods that illuminate the world of Seon through the Mahayana and Hīnayāna (piṭaka) sutras.[18] Again, his saying that the traditional methods of practice, *śamatha-vipaśyanā*, and *samādhi-prajñā* are all embodied in the method of *ganhwa* that thoroughly investigates the *hwadu*,[19] reveals what only Jin-gak advocated and that cannot be discovered anywhere else: namely, the realm that deeply sees through to the essence of the study of *hwadu*.

B. The Recorded Sayings of Baeg-un

Baeg-un's Seon Dharma is artless and natural. He did not emphasize the

14 *Jin-gak*, Reply to Minister Choe.

15 *Jin-gak*, Formal Sermon 23.

16 *Jin-gak*, Formal Sermon 28.

17 *Jin-gak*, Formal Sermon 39.

18 *Jin-gak*, Formal Sermon 40.

19 *Jin-gak*, (Dharma) Talk Sought by Vice-Minister Son.

Seon Dharma of a patriarchal teacher or any Seon faction. Even though he borrowed and applied content that agreed with his tenets, at no time did he express his own opinions excessively. Several *hwadu* of Ganhwa Seon that were popular in his day appear in his *eorok*, but he does not show their features or stress the method of investigation of the *hwadu*. Baeg-un went to Yuan China and faithfully transmitted the Seon Dharma of the Patriarchal Teacher Seon of his day by persistently collecting information on Seon thought gleaned from his wide experience.

Baeg-un did not depend on theoretical doctrines, but gathered examples that brought people to enlightenment through a sensual pathway that made the tenets concrete via sound, color, and words and gathered texts that simply commented on Patriarchal Teacher Seon. Through these, Baeg-un could grasp the special features of the Patriarchal Teacher Seon that he aspired to. Baeg-un gave importance to the Seon style of direct pointing (*jikji*) by directly pointing to phenomenal objects. This was how he revealed his tenets. Baeg-un compiled the *Jikji simche yojeol* (The Essential Passages Directly Pointing at the Essence of the Mind) to introduce the tenets of the Seon school by extracting the essentials of enlightenment encounters and the dialogues of generations of patriarchal teachers who agreed with that sense of direct pointing. These were expressions that can embody the full meaning of Patriarchal Teacher Seon within the concept of direct pointing. These are also consistently seen in his *eorok*. He wrote in a letter sent to Cheonho, "One must for people penetrate Patriarchal Teacher Seon." That Baeg-un based himself on Patriarchal Teacher Seon is shown even in his informing people of this theme in the various dialogues taken up and in the *hwadu* posed by patriarchal teachers.[20] He adopted forms that are used by Patriarchal Teacher Seon, such as presenting a topic of conversation and then tossing in other questions (even several kinds of questions), stating his own view openly,[21]

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20 *Baeg-un*, Letter Sent to the Elder Cheonho, Superior of the Buddha Hall in the Court.

21 *Baeg-un*, Formal Sermon 8.

22 *Baeg-un*, Formal Sermon 7.

and criticizing Fayan's evaluation of Yunmen's *hwadu*.[22] He introduced and summarized the words of Fenyang Shanzhao and Cuiyan Shouzhi that described the styles of the Chan houses.[23] After clarifying his own opinion, he also asked whether his opinions were the same as or different from the ideas of generations of Seon masters. He raised a *gong'an* on the story of the Buddha's birth together with Yunmen's commentary on that, criticizing that, saying, "In any case, Fayan, even though he could see through Yunmen, in the end could not uphold that (other) Yunmen."[24] This was likely a usual form for dealing with the *gong'an* in Patriarchal Teacher Seon. Because his *eorok* had such features, Baeg-un can be judged as the one person among the representative Seon masters of the Goryeo period who continued the tradition of Patriarchal Teacher Seon.

There are many quotation in this *eorok* of the dialogues and evaluations by generations of Seon masters, and many cases where Baeg-un did not sharply demarcate his own words from those quotes. He did not clearly indicate his sources, expressing this in the form of "the words of a person of the past" without making clear whose words they were. In a number of instances he recorded the entire text from his source unchanged. We have discovered in the course of translation and annotation, by trying to analyze it line by line, much content that was transfigured and corrected, as well as Baeg-un's own words mixed up with the words of other Seon masters. For example, while in Formal Sermon 6 on "seeking the clue to enlightenment" Baeg-un for the most part follows the words of Shuilü Benxian, at the same time he restructures the Dharma-message of Tiantai Deshao. If you did not try to search through it line by line, it would be easy to read and think that these are Baeg-un's own words. Another example is Formal Sermon 9, where the entire passage in Baeg-un's *eorok* is the same as the teachings of Luohan Shouren.[25] In Formal Sermon 10 ("When will the arhats come?") he raises Yunmen's dialogue. After Baeg-un says, "I would not do it (answer) like

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23 *Baeg-un*, Formal Sermon 1.

24 *Baeg-un*, Formal Sermon 8.

25 *Baeg-un*, Formal Sermon 9.

that," he adopts the form of showing his own opinion. However, in fact this reply is simply a borrowing of the words of Huanglong Huinan. In the next formal sermon also he still has not discarded much of the Dharma-message of Huanglong Huinan, and the immediately following Formal Sermon 12 is identical with the dialogue of Ying'an Tanhua. In the first Instructions to the Assembly on "the merits of no-mind," Baeg-un speaks of the tenets of no-thought (*muyeom*) that he had learned from Shiwu Qinggong and was enlightened by. Following this he writes in full a long prose passage sent by Dahui Zonggao to a layperson. The second Instructions to the Assembly, which clarifies the purport of "the separate transmission outside of the teachings" for the most part has come from the *Chuanxin fayao* (The Dharmic Essentials on the Transmission of the Mind) of Huangbo Xiyun. Instructions to the Assembly 6 on "the people who grasp illness as medicine" records one of Dahui Zonggao's Dharma talks unchanged, except for some rearrangement in the middle. The next Instruction (7) on "news from before the time of the empty eon" is based on the words of Tiantai Deshao. Thus, Baeg-un has structured his writings from a large part of one authoritative source or from the collation of two or more sources; and because there is no explicit acknowledgment of quotations, each and every line needs to be analyzed. This is a necessary precondition for the work of elucidating the foundations for the *Recorded Sayings of Baeg-un*.

Baeg-un confessed that he had received the tenets of no-mind from Shiwu and that he was enlightened by them. He wrote the "Songs of No-mind," which further express this idea sharply, and in his "Letter Instructing Society Leader Hoesim," he noted Zhaozhou's "no-minded person of the Way" and the like. These facts enable us to judge that he understood no-mind as a means to unify the Seon Dharma of Patriarchal Teacher Seon. In the letter he sent to Minister Duke Yi, while recording a Dharma talk sent by Dahui Zonggao to a pupil unchanged, he deleted the part that elucidated the gist of investigating *hwadu*. The tenor of the content advises the pupil to grasp the principle of no-mind. This is an important clue to understanding Baeg-un's way of thinking. However, it would be a hasty conclusion and possibly a distortion of the truth if we were to infer that the whole of Baeg-

un's Seon Dharma is the Seon of no-mind. In such lines that leap to the eye, there is no matter that even vaguely defines it as the Seon of no-mind. This remains a problem that must be clarified concretely through a minute analysis of the *eorok* before we can answer whether or not it is entirely the Seon Dharma of Patriarchal Teacher Seon or whether it is related to the methods of Ganhwa Seon.

C. The Recorded Sayings of Taego

As befitting his Dharma name, the Seon Dharma of Taego valued "the voice of Taego/high antiquity."[26] There are no signs of discrimination in any of its language. This voice wakes people up to the original endowment. It is a tasteless voice of the *hwadu* that has no taste remaining at all. Because his Seon thought has deep roots in a thoroughgoing Ganhwa Seon, the majority of his Dharma talks can be interpreted in this vein. Taego was anchored in a firm tradition that passed Ganhwa Seon through generations. It occupied the center of Taego's practice, which had started with Jin-gak Hyesim.

One of the formal features of this *eorok* is that there are many formal sermons on being appointed abbot. Taego uses the monastery gates as materials and presents them as *hwadu* on the principles of neither exiting nor entering; sometimes a sermon appears to be based on the special features of Patriarchal Teacher Seon, which is the method of direct pointing that indicates items in the surrounding environment.[27] It brings you in touch with news of the encounter with the dilemma of the hundred-foot pole that ripens the investigation of a *hwadu* that poses the principle wherein you

26 *Taego*, Dharma Questionings on being Appointed Abbot, Appointment as Abbot at Bongeun Seon Monastery, end verse.

27 *Taego*, Dharma Questionings on being Appointed Abbot 3, Reappointed as Abbot of Jungheung Seon Monastery on Mt. Samgak; and 5, Appointment of Abbot of Borim Seon Monastery on Mt. Gaji.

do not go out and do not enter[28] or with the blocking of the path so that you cannot move, such as when those who know are struck thirty blows and those who do not know are struck thirty blows.[29] Taego's intention in preferring to use the negative rather than the positive lies here. For example, in "A Formal Sermon to Suppress Warfare Held in the Royal Palace," the words, "I do not have a single Dharma to preach" are a change into the negative of the affirmative form of the Dharma-message handed down by Cishou Huaishen. This means Taego tried to lead people into the realm of the silver mountains and iron walls through which no further methods of knowledge can take you. This means is shared with the height of *hwadu* investigation.

In the "Instructions to the Assembly," Taego lists in detail the clauses he examined himself and the concrete method of directly posing and studying the *hwadu* of the character *mu*. This indicates in summary the gist of the various kinds of Dharma talks that come after. Taego emphasized that you must not put aside the *hwadu* even temporarily; the aim is to reach a realm where there is no discrimination at all about the *hwadu*, while entertaining a doubt concerning the character *mu*. We can observe Taego's close relationship with Dahui Zonggao's Chan in Taego's special adoption of the terms Dahui created: "The realm where the mind has no further to go" and the like. Taego developed the basic content in the methods of Ganhwa Seon from masters such as Gaofeng Yuanmiao, Tianmu Mingben, and Mengshan Deyi, in addition to Dahui. Furthermore, the influence of Jin-gak Hyesim is revealed in Taego's tendencies and metaphors, and these were continued unchanged on to Seosan Hyujeong of later times. Taego transmitted the idea that you had to confront and realize only the *hwadu* in all everyday realms, for if you inquire into thoughts other than the *hwadu* when studying, you

28 *Taego*, Dharma Questionings on Being Appointed Abbot 4, Appointment as Abbot at Bong-am Seon Monastery on Mt. Huiyang.

29 Dharma Questioning on Being Appointed Abbot 1, Appointment as Abbot at Bongeun Seon Monastery.

will be deluded by the ineffective. Finally, he made concrete the direction of Seon investigation by organizing in detail the conditions required for the investigation of the *hwadu* posed, the basic stances that practitioners must have.

The majority of the Dharma talks Taego gave individually to various practitioners and laypersons are on the subject of the method of thoroughly investigating the *hwadu*. The *hwadu* that appears most is that on the character *mu*. This is a new development of the earlier Instructions to the Assembly. Taego applied the concepts of "empty calm" and "numinous knowing" that were used by Bojo Jinul to show the essence of the pure mind as a frame of mind for directly holding the *hwadu*.[30] From the viewpoint of Ganhwa Seon, in the sense that "empty calm" and "numinous knowing" are both manifested in the condition for clearly taking up the *hwadu* all the time, this was a fresh continuation of the tradition of Bojo. Such recognition is an original viewpoint that was not seen in earlier generations of Ganhwa Seon masters. These are words received from Jin-gak Hyesim, who also said that *śamatha-vipaśyanā* and *samādhi-prajñā* are all embodied within the *ganhwa* method of thoroughly investigating *hwadu*. Taego maintained that you have to hold on to the *hwadu* at all times, whether awake or asleep, following the principle that the investigation must not be interrupted.[31] He repeated at the end of many Dharma talks the point that you have to undergo a personal examination by a Seon lineage master, even though you have broken through the *hwadu*.

In the Dharma talks that gave the main points of mindfulness of Buddha (*yeombul*) to laymen Nag-am and Baekchung, Taego reveals the unity of Seon and Pure Land thought that typically combined mindfulness of Buddha and the investigation of *hwadu*. He clearly expresses their own basic standpoints as a way of unifying mindfulness of Buddha and similar practices of contemplation with the viewpoint of Ganhwa Seon. If you

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30 *Taego*, Instructions to Layman Muje.

31 *Taego*, Instructions to Layman Muje.

take the main point of mindfulness of Buddha to be the holding of the *hwadu*, the differences in their practices he thinks will disappear. The words of the sutras quoted in all of the Dharma talks are reduced to methods of explaining the investigation of *hwadu*. While saying in the "Formal Sermon to Suppress Warfare" that "the five teachings, three vehicles and twelve-part teachings are only the urine pissed out by the old barbarian; and the buddhas and the patriarchs are only fellows talking about a dream within a dream," he maintained that to understand its meaning. you must not have a basis in any reasoning. This is to remove the clues of all knowledge and language, and is to toss in a *hwadu* to be thoroughly examined. This is clear evidence that Taego was a Seon master with roots in Ganhwa Seon.

D. The Recorded Sayings of Naong

The foundation of the Seon Dharma of Naong, just as with his contemporary Taego, was in the Ganhwa Seon that harbors and exhibits the key opportunities of the patriarchal teachers. Although this simply and clearly indicates the original endowment, it also reveals vividly the original endowment of the patriarchal teachers in the tensions that dwell within the Dharma talks and dialogues.

In the first part of the *eorok*, "The Sermons of the New Abbot," Naong while going from place to place in the monastery, displayed an appearance that exhibited unchanged his ample Seon abilities as a patriarchal teacher. The raising of his staff and his lowering of it, as in the Dharma-message of the "Formal Sermon to Commence the Retreat," which relates that he used the sound and the form of the staff, is a normal legacy of Patriarchal Teacher Seon. At the same time, even bringing a student into a collision with the proper essence of that sound and form after having eliminated totally the bases for seeking via thought or having cut out all discrimination of form is a practice shared with the methods of Patriarchal Teacher Seon. Ultimately, this is a process to indicate the "this" that is held and appears clearly in front of one's eyes.

For the most part, Naong's Dharma-message is an adoption of the method of instituting the *hwadu*. In saying, "If you advance a step then the great earth will be submerged; if you retreat a step then empty space is struck down,"[32] Naong erects a barrier in the form of a dilemma, but the other paths that have no relationship with either side of the dilemma are likewise not permitted. This is a technique frequently used in Patriarchal Teacher Seon, and in turn that draws one into the method of instituting a *hwadu* in Ganhwa Seon. In "Formal Sermon at the Commencement of a Retreat 2," Naong opposed male with female, birth with death, and the like, and by means of the removal of all boundaries between these pairs, also stole away space for any discrimination, which is in an identical vein. The "New Abbot's Initial Sermon at Guangji Chan Monastery" establishes that buddhas and patriarchal teachers are sitting on Naong's fly-whisk. This is a fashion that makes the whisk itself a barrier gate of silver mountains and iron walls, impenetrable. When compared to the other three *eorok*, Naong's *eorok* is unusual in that it fosters the study of the frameworks of the Three Sentences and the Three Turning Words et cetera. However, even these, which lead one through a formal, external procedure, in the end are no different from the vacuity of the *hwadu* that is temporarily instituted only to be demolished.

Naong converted all of the techniques that reveal the tenets of the Linji lineage, such as the Three Profundities and the Three Essentials, into *mu*, and after raising Zhaozhou's character *mu*, he made the myriad array of phenomena, including the four elements and five skandha, in their entirety into one lump with the character *mu*. The purport of his "Universal Sermon," which would have you collide with the silver mountains and iron walls, reveals the essence of the Ganhwa Seon of master Naong, who had already cast off the traditional domain called the Linji lineage. Here the term *hyowa* (cheated) that Naong uses is a concept that clearly shows the subtleties possessed by the word *hwadu*.

Naong introduced the method of investigating *hwadu* in his Instructions

32 Naong, Informal Sermon.

to the Assembly. When first trying to study the *hwadu*, the student must not hold previous opinions about the various kinds of knowledge and information concerning the Buddha-dharma but must sweep them away with one stroke. After that, one trying to investigate it repeatedly and ceaselessly holding onto the *hwadu*, will encounter a state that is at one with doubt concerning the *hwadu* in any environment whatsoever. In the second "Letter of Reply to Minister of State Yi Jehyeon," Naong indicated that one must not change the *hwadu* one was originally investigating for another *hwadu*. That idea also appears in the "Instructions for the Seon Monk Gakseong." Even if you do not forcibly take up and doubt the *hwadu* that you had investigated repeatedly from the start with a resolute determination, it will take itself up, and by itself must reach the realm in which doubt is active. Even if you think that there is no progress in your study, it means that you must not turn your mind to another *hwadu*.

We see not a little of words quoted from Dahui Zonggao in this *eorok* overall. We can also glimpse the considerable influence of Gaofeng Yuanmiao in its repeated emphasis that you will certainly be enlightened if you investigate *hwadu* with firm determination and mind of faith. In "Instructions to the Administrator of Reports of Matters, Yeom Heungbang," Naong gives Yeom the *hwadu* "What is this?" Even in the explanation he makes according to the usual principles of Ganhwa Seon, there is a section worthy of notice because examples of it cannot be found in other Seon literature. Also, in Naong's "Instructions for the Seon Man Gago," just as with Taego, there is an example of the adapting of "empty calm" and "numinous knowing" to the investigation of *hwadu*. This is also a sign that Naong succeeded to the line of Korean Ganhwa Seon.

In the Dharma-messages Naong performed for the birth and death anniversaries of Zhikong, who was Indian by birth and so had a method of practice and thought different from that of the lineage of Patriarchal Teacher and Ganhwa Seon, Naong transformed Zhikong into a patriarchal teacher of the Seon school. At the end of "Dawn of the Birthday of Reverend Zhikong," while looking at Zhikong's portrait, he wrote that "his nostrils are evident," which is a typical formula of the patriarchal teachers who reveal a

tasteless *hwadu* that cannot be given an explanation. In his "Letter of Reply to a Married Younger Sister," while encouraging her to chant and be mindful of Amitābha Buddha, Naong presented the essential instruction that the mindfulness had to be kept without ceasing. Just as with Taego, this is an example of the application of mindfulness of Buddha to the methods of Ganhwa Seon, which was also a concern that the ordinary mass of people could easily approach the method of investigating *hwadu*.

Bibliographical Data

A. Recorded Sayings of Jin-gak

This is the *eorok* of Jin-gak Hyesim (1178–1234). The original title was *Recorded Sayings of National Teacher Jin-gak of Jogye*, but it was also called *Recorded Sayings of National Teacher Jin-gak*. The base text is the woodblock of the third lunar month of 1526, which was printed two years later, in 1528. There is also a print from Yongmun Monastery on Mt. Daegwang in Suncheon, South Jolla Province, but the first half of it is missing. These two woodblock-print texts are kept at Korea University, and it is printed in HBJ 6. 1a–47c. The base text was printed 292 years after Jin-gak's death, and no woodblock text is extant from before this date. Another edition printed in movable type was issued in 1940 by Bojesa. This *eorok* comprises formal sermons, instructions to the assembly, informal sermons, encounters in the abbot's room, sermons on lighting the funerary pyre, Dharma talks, letters of reply by Jin-gak, and supplements, The Bojesa edition is largely the same as the woodblock texts in content, but the order of compilation and the subheadings differ slightly.

B. Recorded Sayings of Baeg-un

This is the *eorok* of Baeg-un Gyeonghan (1298–1374). The original title was *Recorded Sayings of Reverend Baeg-un*. The base text is the woodblock print from Chwiam Monastery in Cheoyeong that was issued in 1378, four years after Baeg-un's death. This is the oldest woodblock text. Although it used as a base text a two-fascicle book in manuscript, we do not know when that manuscript was written. In 1934 the Japanese scholar Takahashi Tōru of the Law Faculty of Keijō Imperial University issued a facsimile copy with an appended bibliographical note. The 1378 woodblock print is printed in HBJ 6. 637a–668c. The text was collected and compiled by Baeg-un's attendant, Seokchan, into two fascicles of Dharma talks, hymns, poems, letters, et cetera. The book begins with a preface written by the late Goryeo Confucian scholar Yi Saek in 1378 and another preface written in 1377 by Yi Gu. The first fascicle is made up of eleven types of writings, including five Dharma talks on becoming abbot at Sin-gwang Monastery in Haeju, sixty-six trivial talks at Heungseung Monastery in Jangdan on becoming abbot, forty-four essays on Patriarchal Teacher Seon, the Discussion of the Commonality of Seon and Doctrine, and An Explanation of the Three Verses of Yunmen. The second fascicle starts with the heading "Seventeenth day of the fifth month of the *sinmyo* year of the Zhizheng era (1351), the master visited Mt. Xiawu in Huzhou (in China) and presented these words to Reverend Shiwu (Qinggong)." It records verses, praises, letters et cetera.

C. Recorded Sayings of Taego

This is the *eorok* of Taego Bou (1301–1382). The original title was *Recorded Sayings of Reverend Taego*. It has two fascicles and was compiled by his disciple Seolseo. From the preface by Yi Saek, written in 1385, three years after Taego's death, it would seem that it was printed around this time or earlier. However, the woodblock imprint has yet to be discovered. The base text is that issued in 1940 at Woljeong Monastery, which is the same as the

lead-type print issued by Bojesa. This is the base text for the text printed in HBJ 6. 669a–702a. It is also printed in Yi Neunghwa's *Joseon Bulgyo tongsa* (A General History of Korean Buddhism), vol. 2, pp. 206–254.

D. Recorded Sayings of Naong

This is the *eorok* of Naong Hyegeun (1320–1376). The original title was Recorded Sayings of Reverend Naong or *Recorded Sayings of the Venerable Boje*. The first printed text was gathered by Gangnyeon in 1363 while Naong was alive (aged forty-three), and we know from the record that it was proofed by Honsu and given a preface by Baeg Munbo. However, we have not confirmed the first printed text from the actual item, as the only academic information is that it is kept in Komazawa University, Japan. The base text is the woodblock text that was reprinted in 1379. It is kept in the Kyujanggak Library of Seoul National University and in the Hoam Art Museum. This one-fascicle text is printed in HBJ 6.702b–729c. It was recorded by his attendant Gangnyeon and was proofread by Hwan-am Honsu. A different edition is kept in the National Library of Korea. It is a woodblock edition of unknown date of issue, and is said to have been collected and recorded by Gangnoe. A similar woodblock edition is kept in Dongguk University. A facsimile of the base text was published in 1930 by Keijō Imperial University (now kept in Sungkyunkwan University), and in 1940 a lead-type text was also issued at Woljeong Monastery. It is also printed in Yi Neunghwa's *Joseon Bulgyo tongsa*, vol. 2, pp. 257–312. The book begins with a preface written in 1379 by Yi Saek. It also records the account of conduct (biography) composed by Naong's pupil Gakgoeng and the stele inscription by Yi Saek. It records initial sermons, sermons on appointment as abbot, formal sermons to commence and to dissolve the retreat; sermons for the lustration of the Buddha et cetera; various kinds of universal sermons, informal sermons, evening consultations, instructions to the assembly; Dharma talks for birthdays, death anniversaries, raising of the bones, interment in the stūpa, and other such rites for Reverend Zhikong; individual Dharma talks given

to disciples and lay believers and the Dharma talks given at the lighting of funerary pyres and the burial of bones on the death-anniversary of monks; and also substitute words, investigations and judgments, evaluations, and the like. Moreover, in the Three Sentences on Entering the Gate, The Three Turning Words, Ten Paragraphs on Study, et cetera, Naong deals with and simply presents the reasoning of Seon.

III

THE RECORDED SAYINGS OF NATIONAL TEACHER JIN-GAK

Jin-gak • 眞覺慧諶

1178–1234

1.
Formal Sermons[1]

眞覺語錄

Formal Sermon 1

師於壬午八月初二日、斷俗寺、龍華第二會、起始上堂、拈香祝聖了云、「久參禪德、已在言前、晚學初機、有疑請問。」有僧出問、「作麼生是出窟師子?」師云、「鑑。」進云、「作麼生是入窟師子?」師云、「暗。」進云、「作麼生是和窟師

[1] *Sangdang* (literally, "ascending the hall"). These were public lectures given by the abbots of Chan/Seon monasteries, usually on formal occasions. Originally they were sermons preached when needed, but they were gradually formalized into a ritual. However, some were still given for special occasions and not on set dates. But all formal sermons contain content that arises from the concrete context, and it was normal for them to employ the meaning of the original endowment. The sermon is not set in content and form, and the preacher is not limited by the obstacles of form in generously opening up opportunities for his audience. In the formal sermon, then, a thorough exchange between the original endowments of the master and pupils takes place. Therefore, to indicate his idea as it is, the lineage teacher needs an excellent student to exchange dialogue with. This pupil is called the Chan guest. The hall is the Dharma Hall, and the abbot ascended a central, elevated, square dais or platform (*dan*) on which there was a ceremonial chair, the Dharma-seat (*beopjwa*, C. *fazuo*). See Mario Poceski, "Chan Rituals of the Abbot's Ascending the Dharma Hall to Preach," in Steven Heine and Dale S. Wright, eds. *Zen Ritual: Studies of Zen Buddhist Theory in Practice* (New York: Oxford University Press, 2008), pp. 83–111. For a description of the ritual and rules on compulsory attendance by the resident monks, see Yifa, *The Origins of Buddhist Monastic Codes in China* (Honolulu: University of Hawai'i Press, 2002), pp. 135–136. In Korea and elsewhere, the chair has various names, one of which is the Lion's Seat (*sajajwa*), but the most common modern oral term is *beopsang*. It is often called *beopjwa*, *seungsang,* or *seonsang*, in Seon/Chan literature, where one rarely finds *beopsang*. It is the same in this collection of recorded sayings. For the sake of convenience, these will be labelled formal sermons in the subheadings, but in the body of the text, "ascending the hall" will be used.

子?」師云、「濫。」進云、「作麼生是不和窟師子?」師云、「淡。」進云、「某甲被奸神謔鬼弄一場。」作舞而出。師云、「大衆、證明!」

On the second day of the eighth lunar month of the *im-o* year[2] at Dansok Monastery,[3] on the occasion of the Second Dragon Flower Assembly,[4] the master[5] commenced his formal sermon by picking up (and burning) incense[6] (to pray for) the longevity of the emperor.[7] He said, "The Seon Virtuosi[8] who

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2 8 September 1222. The word "month" in all dates in the text refers to the lunar month in the lunar calendar.

3 Danseong-myeon, Gyeongsang Namdo, on the east side of Mt. Chiri.

4 A Dharma Assembly to celebrate the three sermons delivered by the bodhisattva Maitreya to save sentient beings after Maitreya was enlightened under a Dragon Flower tree (*nāga-puṣpa*). This is described in the *Miluo xiasheng jing* (Sutra of the Avatar of Maitreya) (T 453.14.422b29–422c11) and other scriptures such as the *Pusa chutaijing* (Sutra of the Emergence of the Bodhisattva From the Womb) 2 (T 384.12.1026a1ff.), which says that there was an assembly of 96,000 million at the first sermon, 94,000 million at the second, and 92,000 million at the third. Maitreya is the future Buddha who will appear on earth in the distant future, in some calculations 56,700 million years after the Śākyamun; Buddha's death. He will be enlightened under the Dragon Flower tree in the Flower Forest Garden and save sentient beings. This is the foundation of the Maitreya faith.

5 Literally, "teacher," here short for "Seonsa" or "Chan Master." "Master" is chosen here because of the need to differentiate from the other titles meaning teacher. In the recorded sayings (K. *eorok*, C. *yulu*, J. *goroku*) genre, master refers to the teacher whose name appears in the title. In this instance, it is Hyesim.

6 "Picking up" here also implies burning. There is a ritual of bowing and burning incense in a censer in front of the images of the Buddha and patriarchs before delivering the sermon. Another ritual involves offering incense by pressing it to one's forehead after picking it up. In the *Zenrin shōkisen* (Dictionary of Images and Implements of Zen Monasteries) 9, Mujaku wrote, "Picking up incense is to raise the incense up and burn it." In the "Ruyuan" section of the *Baizhang qinggui* (Pure Regulations of Baizhang) 3 (T 2025.48.1125b16ff.), it is advised, "Arriving at the Buddha Hall one picks up and offers incense, and then there is a Dharma talk." In the "Miscellaneous" section of the *Zuting shiyuan* (Assemblage of Events from the Courtyard of the Patriarchs) 8 (XZJ 113.235b4), the text reads "The performance of Buddhist works by Buddhists invariably is preceded by picking up and burning incense."

7 This is a special sermon for the emperor (or king), literally "invoking the sage," and involves prayers and a sermon for the emperor and the state. Described in the Japanese context by Michel

have investigated[9] are already preverbal (in understanding).[10] If late learners and tyros[11] have doubts, please ask." A monk came forth and asked, "What about the lion that has come out of the cave?"[12] The master said, "(Look in) a mirror."[13] (That monk) continued, "What about the lion that has entered the cave?" The master said, "Dark." He continued, "What about accompanying[14] the cave and the lion?" "Contamination." He continued, "What about not accompanying the cave and the lion?" The master said, "Indifference." He continued, "I have been toyed with by a crafty god, a mocking demon," did a jig and left. The master said, "Great assembly, realize this clearly."

師乃云、「常在動用中、動用中收不得。秖如人人有眼、要開便開、要合便合、不要別人、箇箇有脚、要行卽行、要住卽住、不借他力、彼彼有口、要語便語、要默便默、全仗渠力、乃至着衣喫飯、彈指揚眉、折旋俯仰、笑欠謦欬、畢竟承

Mohr, "Invocation of the Sage: The ritual to Glorify the Emperor," in Steven Heine and Dale S. Wright, eds. *Zen Ritual: Studies of Zen Buddhist Theory in Practice* (New York: Oxford University Press, 2008), pp. 205–222. The picking up here implies burning when in the context of formal sermon; mentioned in the *Baizhang qinggui* (T 2025.48.1125b16).

8 Virtuous, for *bhadanta*, someone of great virtue.

9 参, Investigate, sometimes to consult with a teacher, or even to sit in meditation. Here it refers to investigating *gong'an* topics.

10 *Zengo* 8a, the self-attainment of transmission from mind to mind that precedes words; see *Biyanlu* (Blue Cliff Record) 26, "Comment on Hymn" (T 2003.48.167a26).

11 Persons of initial capacity or opportunity.

12 Cf. *Zengo* 177b and ZGDJ 429. The lion symbolizes one who has achieved the Way or the Buddha who is similarly fearless. The cave is a place that produces people such as the Buddha. The implication may be, who is the Buddha or enlightened master who has come out of this monastery or is sitting on the Lion's Seat?

13 鑑 can mean to scrutinize or be a model. It may be a reference to the "Three-character Chan" of Yunmen Wenyan, for this word is the second of the three characters, and refers to the mirror of the precepts with which to warn one's self. These single-word replies are usually ambiguous, perhaps intentionally so. Such a response is like Yunmen's one-character barrier, for which see *Rentian yanmu* (The Eyes of Humans and Gods) (T 2006.48.312c12).

14 和, *Zengo* 405b, to accompany, like the modern Chinese *lian*, (along with, and).

誰恩力? 正當伊麼時、非古非今、非凡非聖、無頭無尾、無背無面、彌綸法界、包括大虛、喚作什麼卽得?」良久云、「此時直得究根源、莫待當來問彌勒。」卓拄杖云、「伏惟珍重。」

The master then said, "It constantly resides in the function of movement, but it must not be restrained within the function of movement.[15] It is just like every body has eyes. If they want to open them then they open (them); if they want to shut them then they shut them; they do not need another person to do this (for them). Each of them has feet, so if they wish to walk then they walk, and if they wish to stay then they stay; they do not borrow the strength of another. They each have mouths, so if they want to talk then they talk, if they want to be silent then they are silent; they are totally reliant on their own strength. And even in wearing clothes and eating food, snapping fingers and raising eyebrows, bending down and looking up, laughing and yawning, coughing and being startled, ultimately by the grace of whose strength does one do this? At exactly such a time, neither past nor present, neither common person nor saint, headless and tailless, without a back and without a front, it fills up the Dharma-realm and encompasses great space; what should[16] you call it?" After a long pause he said, "At this time, even if you have discerned the root source, do not wait for the future to ask Maitreya." He put down his staff and said, "I hope you will take care."[17]

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15 Quotation from *Dongshan yulu* (Recorded Sayings of Dongshan) (T 1986A.47.511a5): "Question, 'There is a thing that supports heaven above and earth below. It is always in the function of movement, but the function of movement cannot contain it.'"

16 卽得, *Zengo* 273a, "May I?" A response might be "You may not" 不得 or "must not" or "cannot."

17 Literally, "rare/treasure and value/place importance on, *zhenzhong*." An ordinary farewell greeting. The word means to think one's self important, like a treasure. On meeting, the greeting was "I wonder/how are you? *Weishen*)." The same meaning can be seen in the "History of Changes in Etiquette" of the *Da Song sengshilue* (Summary History of the Monastics Compiled in the Song) (T 2126.54.239a9ff.): "When departing, what does the word *zhenzhong* mean? This is that having seen each other, and you have communicated your ideas and feelings, you enjoin the other to 'take care.' This is the same as saying 'Take good care of yourself,' 'Please look after yourself,' and 'Take it easy' or 'You should take care.'" According to the *Shishi yaolan* (Survey of the Essentials of Buddhism) (T 2127.54.278c5), when an inferior has received teaching from a superior and then is departing,

Formal Sermon 2

九月初二日、寶鏡圓眞國師門徒請上堂。師云、「今朝宿雨初晴、廓落大虛無際。誰云、<寶鏡埋塵!> 自有常光照世。照世卽不無、諸人作麼生見?」良久云、「點!」

On the second day of the ninth month, the disciples of National Teacher Weonjin of Bogyeong (Monastery)[18] requested the master give a formal sermon. The master said, "This morning last night's rain has cleared; so vast the sky that it is without limits. Who said, 'The precious mirror is buried in the dust?'[19] It naturally has a constant light illuminating the world, but in

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the inferior did not say "Take care," but simply put his hands together and bowed his head to show respect.

18 Weonjin Seunghyeong (1187–1221). He was given the title National Teacher or National Preceptor posthumously. His funerary stele is at Bogyeong Monastery, Treasure no. 252. After promotion in the Buddhist hierarchy, he studied with Bojo Jinul. He came to Bogyeong Monastery in 1215. He was a specialist in the *Lengyanjing* or *pseudo-Śūraṃgama Sūtra*. This monastery is in Songni-myeon, back from the coast and to the north of Pohang. According to the *Geumgang gi* (Records of Geumgang Monastery) of 1588 by Samyeong Yujeong, this monastery was given this name, meaning "jeweled mirror," soon after Kāśyapa Mātaṅga and Falan brought Buddhist scriptures for the first time to China. They also brought a eight-faceted round mirror, which they forwarded to Dongguk (Korea), saying there was a hundred-foot deep pool beneath Mt. Jongnam in which it should be sunk. This, they claimed, was a site that would not be destroyed in ten-thousand years, and so was a protector of Buddhism. When it became a Seon monastery, it was alleged to be the oldest monastery in Korea and a guarantor of the survival of Seon and Buddhism in Korea. See Gweon Sangno, *Hanguk sachal jeonseo* (Complete Texts of Korean Monasteries), 2 vols. (Seoul: Dongguk Daehakkyo chulpanbu, 1979), 1: 498ff.; Chōsen Sōtokufu naimubu chihōkyoku, comp., *Chōsen jisatsu shiryō* (Materials on Korean Monasteries) 2 vols, Keijō, 1911; reprint, Seoul: *Hanguk* munhwa gaebalsa, 1972), 1:366–377. His title, National Teacher, meant that Seunghyeong held the highest monastic rank. The National Teacher or "state preceptor" was a symbolic post for retired Royal Teachers. See Sem Vermeersch, *The Power of the Buddhas: The Politics of Buddhism during the Koryŏ Dynasty* (Cambridge: Harvard University Asia Center, 2008), chap 4.

19 Usually "the old mirror is buried in the dust," but the idea here suggests that Bogyeong, the precious mirror, that is, Seunghyeong, has been buried, although it could also be a simile for the mind, its luster obscured by the dust of adventitious contaminants or sense-data. The reality of things that shine forth in a clear insight or the Buddha-nature was compared to a mirror. Referred to in the

illuminating the world (the function of the mirror) is not non-existent, so how will you see it?" After a pause he said, "Light it."[20]

Formal Sermon 3

上堂、「擧布袋云、<彌勒眞彌勒! 分身千百億。時時示時人、時人自不識。> 山僧卽不然。彌勒眞彌勒! 一員善知識。子細看慈容、眼横而鼻直。且道! 布袋底是? 山僧底是? 具眼者、辨取!」

He ascended the hall, presenting (the case);[21] "Fudai[22] said, 'Maitreya, the true Maitreya! He divides his body into billions of bodies, which he always shows to the people of that time, but the people of that time do not recognize him themselves.'[23] I do not agree. Maitreya, the true Maitreya! A

Lüshan Lianzong baojian nianfo zhengyin (The Correct Cause of Mindfulness of the Buddha Chapter of the Precious Mirror of the Lotus Lineage of Mt. Lü), "Reading and Chanting of the Mahayana" (T 1973.47.308c19): "The old mirror is buried in the dust, and if one does not polish it, how will the light be revealed?"

20 點; see *Zengo* 327a for three different meanings: to switch on, to influence, and that/there. It could also mean "check," "examine it," "to light," or "to nod (the head)."

21 擧; this means what follows is a quotation from a story or a comment, usually from Chan literature or Buddhist scriptures, as an example to be contemplated. Raising an old case or *gong'an*.

22 Fudai (d. 916) or Qizi, a native of Fenghua County in Mingzhou, was an eccentric monk who carried a large bag (*fudai*) from which he gave treats to children. For this reason he was later made one of the popular seven gods of good fortune. It was believed he was an incarnation of Maitreya. See Nagai Masashi, *Chūgoku Zenshū kyōdan to minshū* (The Chinese Chan School Order and the People) (Tokyo: Uchiyama Shoten, 2000), chap. 1, pūt. 6, on belief in Fudai, pp. 125–148.

23 Quotation from *Jingde chuandenglu* (Record of the Transmission of the Lamplight Compiled in the Jingde Era) 27 (T 2076.51.434b22), in which this line is part of Fudai's last gāthā, after which he passed away, but people saw him at the same time in another prefecture carrying his bag. His body was then retained at Yuelin Monastery. His biography here says, "At the time the master was about to pass away, he sat upright on a flat stone beneath the east corridor of Yuelin Monastery where he spoke a gāthā, 'Maitreya…do not recognize him themselves.' After he finished the gāthā he passed away peacefully. Later a person of another prefecture saw him walking along carrying his bag.

single good teacher! Carefully examine his compassionate visage, the eyes (aligned) horizontally and the nose upright.[24] Now speak; is Fudai correct or am I correct? You with eyes[25] discriminate between us."[26]

Formal Sermon 4

二十日罷會上堂、師拈拄杖卓一下、呵呵大笑云、「會麼? 摩竭當年老葛藤、蔓來時復繞山僧。五旬困絆無回避、今日芟除喜不勝。」擲下拄杖。

On the twentieth day he ended the (Dragon Flower) Assembly and ascended the hall. He picked up his staff and put it down, laughed out loud, ha, ha, and said, "Do you understand? The old entangling vines[27] of the year (the

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Thereupon the four-part assembly competed to draw his image. His entire body is now preserved in the East Hall of the Great Pavilion of Yuelin Monastery."

24 Reveals the principle of the original endowment that one cannot even prove via discrimination, even though one cannot deny that this is quotidian and appears clearly everywhere. Hamheo Gihwa (1376–1433) gave the following explanation: "The buddhas equally witness that the eyes are horizontally aligned and the nose is vertical. The matter (teaching) received from the buddhas is just that you need to learn that the eyes are horizontally aligned and the nose is vertical. A body with eyes horizontally aligned and nose vertical is not just for the millions of buddhas, but any Tom, Dick, or Harry (Zhang the third and Li the fourth) also has the same. Having already learned this in the past, now you can produce faith. Subhūti! Subhūti! Since this everyday function is this, what difficulty should you have in understanding it?" *Geumgang Oga hae seorui* (Explanation of the Meaning of Five Commentators on the *Diamond Sutra*) (HBJ 7.41a8ff.). See also *Naong* 3, Fomal Semon to Commence the Retreat note 11, and *Zengo* 112b, implying the ordinary or expected. Even buddhas and ordinary people have such faces.

25 ZGDJ 244b, those who have the (in)sight to discern the principles of the universe or the real characteristics of all phenomena.

26 *Zengo* 418b, 辨取, also to listen and understand, with example from *Jodangjip* (C. *Zutangji*, Collection from the Halls of the Patriarchs) 8, "You have eyes but do not detect the joy of the emperor, in front of your eyes listen and understand my song." Changed to fit context.

27 *Zengo* 62a, preaching through letters. In Japan, this word, *kattō*, is a synonym for *gong'an* in Zen. The compound is derived from the tenacious and vigorous kudzu vine and the wisteria, also a tough vine. It thus came to mean the difficulties of being entangled in the vines of words and concepts, and

Buddha) was in Magadha[28] have crept through to the present and wound round me.[29] For fifty days we have not avoided these exhausting tethers, but today I have cut them away and am overjoyed." Then he tossed his staff down.

Formal Sermon 5

上堂、師云、「臘月二十八、枯木忽花發、打鼓請相看。看來也是雪是雪。雖然不作聲、片片爲君說。且道! 說箇什麼?」良久云、「別! 別!」

Having ascended the hall, the master said, "Now on the twenty-eighth day of the twelfth month, a dead tree suddenly flowered.[30] Beat the drum to

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appears in the *Linji lu* (Record of Linji), "Formal Sermon 1." By the Song dynasty the meaning was extended to expedient means, specifically the *gong'an*, to help the student achieve enlightenment. It thus has a double meaning. See Thomas Yūhō Kirchner, trans. and ann., *Entangling Vines: Zen Koans of the Shūmon Kattōshū* (Kyoto: Tenryu-ji Institute for Philosophy and Religion, 2004), p.xxii.

28 After enlightenment, the Buddha is said to have shut himself away for twenty-one days and did not preach. It is used as an example of silence, like that of Layman Vimalakīrti. For an example, see the *Baoning Renyong yulu* (Recorded Sayings of Baoning Renyong) in the *Xu Guzunsu yuyao* (Continued Essential Sayings of Ancient Venerables) (XZJ 118.956a4ff.): "The Śākya shut himself away in a room in Magadha (remaining silent there) as the heavenly mechanism had already leaked (been divulged). Vimalakīrti shut his mouth in Vaidehi, but was especially loquacious. (Bodhidharma) faced a wall for nine years at Shaolin (Monastery), aged and not able to set the mind (of Huike) at rest. Yongjia (Xuanjue) stayed one night at Cao Creek (with Huineng) but boasted of his excellence in vain." See ZGDJ 1117b, reference to the ineffability of the Dharma, based on the *Zhaolun*, and see gloss in *Zuting shiyuan* 1 (XZJ 113.3b).

29 The silence of the Buddha instead established a barrier gate difficult to penetrate by speaking innumerable words.

30 *Zengo* 11a–b, something dead again breathes life; to welcome a rebirth, see *Biyanlu* 2 "Comment on Hymn" (T 2003.48.142a10). Another opinion is that it is a withered tree that has lost all its leaves in winter suddenly flowering. The dead tree is a symbol of the quiet mind or no-mind. There are a number of similar phrases in Chan. For example, see *Dongshan yulu* (T 1986A.47.510a26ff.): "Do you want to know about this affair? You must be like a decayed tree whose flowers bloom; then you will be in accord with (this affair)." This line also implies the notion of the insentient preaching the Dharma.

summon all to look at it. Even when you look at it, it is snow and just snow. Even though it does not make a sound, each flake speaks for you. Now speak, what do they say?" After a pause he said, "Extraordinary, extraordinary."[31]

Formal Sermon 6

> 上堂、擧鏡清問玄沙、「學人乍入叢林、乞師指示个入路。」師云、「還聞偃溪水聲麼?」清云、「聞。」師云、「從這裏入。」清於言下悟入。師云、「古人只知有入、不知有出。直饒出入俱備、更須知有不出不入底一路。且道! 作麼生是那一路?」良久云、「竹影掃揩塵不動、月光穿海浪無痕。」卓拄杖。

He ascended the hall, presenting (the case of) Jingqing[32] asking Xuansha,[33] "'I (a student) have just entered this clustered forest (teaching monastery). I ask you, master, to point out the entrance path.' The master (Xuansha) said, 'Do you hear the sound of the water of the embankment stream?' Jingqing said, 'I hear it.' Xuansha said, 'Enter from there.' At these words Jingqing entered enlightenment."[34] The master said (in evaluation), "The ancients only knew

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31 別別, *Zengo* 416b, "special, special." But this word can also mean "different" or "do not." In that latter sense, it could mean "do not speak." People mainly communicate their meaning through words. But in nature, the scene of snow can communicate the original endowment through that medium, and the sound of a bird or of water can do the same. Verbally transmitting meaning permits the mediation of concepts, whereas nature's preaching is direct and not premeditated. Unlike other forms such as language, this can be called "extraordinary."

32 A disciple of Lohan Guichen.

33 Xuansha Shibei (835–908), a disciple of Xuefeng Yicun. Nicknamed Dhuta Bei because he was strict in observing the precepts. All four of the masters in this selection from the late Goryeo drew upon roughly the same corpus, and so the same cases or phrases are repeated. This case also appears in *Baeg-un*'s *Jikji simche yojeol*, English translation by John Jorgensen and Eun-su Cho, *The Essential Passages Directly Pointing at the Essence of the Mind, Reverend Baegun (1299–1375)* (Seoul: Jogye Order Publishing, 2005), p. 134.

34 This exchange has been variously evaluated by Wuzu Fayan (d. 1104) and Dahui Zonggao; see *Wuzu Fayan yulu* (Recorded Sayings of Wuzu Fayan) (XZJ 118.417a9ff.) and by Zonggao as quoted in Hyesim, *Seonmun yeomsong seolhwa* (Explanations of Stories and Considered Hymns of the Seon

there was an entrance but did not know there was an exit. Even though you are provided with an exit and an entrance, you should further know there is a path that has no exit or entrance. Now speak, what is that path?"[35] After a long pause he said, "The shadow of the bamboo sweeps the stairs, but the dust does not move; the moonlight penetrates the ocean waves without a trace."[36] He put down his staff.

Formal Sermon 7

School) (HBJ 5.700b2ff.): "(Wuzu) ascended the Hall and presented the case of Jingqing asking Xuansha…Wuzu said, 'Finally if you gain entry (to enlightenment) that would at once permit it in all directions, everywhere, but if you cannot do so you cannot remove the slightest thing there.' 'Yunmen (Zong)gao (Dahui) ascended the hall and presented this case together with Wuzu's "You cannot remove the slightest thing there." The master (Dahui) said, 'If you want a real entry then you must remove it from here.'" See also the "Biography of Xuansha Shibei" in the *Jingde chuandenglu* 18 (T 2076.51.347a28ff.). The following is an explanation by Hyesim's pupil Gag-un (1213¬1259): "The words 'Do you hear the sound of the water of the embankment stream?' perfectly communicate through all gates… 'Enter from here' (was said) to make sure that people thoroughly understand."

35 The words of Xuansha, "Enter from where you hear the sound of the embankment stream," are a kind of device set up to teach Jingqing. If you apply a specific discrimination here to understand, you will abandon Xuansha's original intention. For instance, if you understand it in the form of "all existences, starting with the embankment stream, embody the Buddha-nature," you will misapprehend and betray Xuansha's meaning. Thus Hyesim was anxious that people might be bewildered by the mere word 'entered' and so prepared another device of 'exiting from' and simultaneously presented the idea that it is neither of the two options of being equipped with "entering" or "exiting." By this means he revealed the one path of non-action. However, the words "one path" are also a device, only a barriergate, and so you must not be deluded by these words either.

36 This line appears in a number of Chan collections such as the *Doushuai Chanshi yulu* in the *Xu Guzunsu yuyao* (XZJ 118.866b9) and in the *Nian bafang zhuyuji* (Collections of Gems Picked Up from All Directions) (XZJ 119.271b13); cf. *Zengo* 304a, said of a person with no concerns. The "Commentary to Yefu's Hymn" in the *Geumgang Oga haeseorui* (HBJ 7.79c14ff.) says, "A shadow sweeps the steps but the dust does not move,/ On the balustrade the emerald bamboo dances with a sway./ A flower (moonlight?) penetrates the water but the water leaves no scar,/ In the heavens the bright moon light shines./ Is it empty or does it exist? I will not decide."

癸未七月二十八日、羅州長興寺慶讚會起始、上堂云、「山前一片地、千年古寺基、無人解興復、荒廢已多時。陳公始經營、夫唱而婦隨、工終旣落成、功德叵思議。可笑、碧眼師! 失語對梁王。什麼處可笑? 只見錐頭利、不見鑿頭方。」卓拄杖一下云、「久立珍重。」

On the twenty-eighth day of the seventh month of the *gyemi* year,[37] the master commenced the Assembly of Respectful Praise[38] at Jangheung Monastery[39] in Naju. He ascended the hall and said,[40] "A plot of ground in front of the mountain (monastery) is the foundation of a thousand-year old monastery, but nobody has been able[41] to restore it, and so it has been in ruins for a long period. Lord Jin started its (re)construction, and he called on the husbands, and the wives followed (to help), and when they finished work it was completed. The merit was inconceivable. Risible![42] The emerald-eyed master made an improper remark to the king of Liang.[43] What is risible? He

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37 26 August 1223.

38 Assembly convened for prayers on the occasions of the completion of a monastery, stupa, or Buddha image, or when a sutra is newly printed or the blocks carved. To celebrate this Buddhist deed, a Dharma assembly to praise the merits of the Buddha.

39 This is the only known reference to the monastery, which means "long-restored" or "restored after a long time." See Gweon Sangno (1979), *Hanguk sachal jeonseo* 2:988b–c.

40 When an old monastery was repaired, this sermon of Bodhidharma's dialogue with Emperor Wu of Liang of "there is no merit" was applied as a *hwadu* to praise the merit of building the monastery. In response to Emperor Wu's question as to whether there were any merits resulting from the building of monasteries and the like, Bodhidharma said "there is no merit" to correct the emperor's attachment to the merit tied to those deeds. Hyesim applied Bodhidharma's reply of "there is none" and by giving it a life in the aspect of "it has," freely wielded "there is" and "there is none" and so revealed his vigor as a patriarchal teacher.

41 解, *Zengo* 100b, sometimes means "to be able," equivalent to literary 能.

42 可笑, *Zengo* 41b, wonderful, enjoyable, sense of being pleasant, but also smiling derisively or sneering. The latter is often found at the start of lines of didactic poetry. In modern Chinese it means laughable, ridiculous, or contemptible.

43 The story of Bodhidharma, the green-eyed master (a late term) meeting the Buddhist devotee, Emperor Wu of Liang (r. 502–549), was created by Shenhui (684–758) in his polemic justifying his claims for the southern lineage of Chan in his *Putidamo Nanzong dingshifei lun* (On Settling the

just saw that the awl point is sharp and did not know that the chisel point is square (but sharp)."[44] He put down his staff and said, "Having stood for so long, take care."[45]

Formal Sermon 8

上堂云、「從儉入奢則易、從奢入儉則難。且如諸人、從朝至暮、念念釋迦出現、步步彌勒下生、物物頭頭、普現微塵刹海、言言句句、全開大藏金文、也是尋常、不勞拈出。其或飢飡渴飲、閑坐困眠、都無佛法身心、不管太平風月、是什麼人分上事?」良久云、「也須喫棒。」卓拄杖。

He ascended the hall and said, "To go from thrift to extravagance is easy, to go from extravagance to thrift is hard.[46] Now it is like you, who from morning to evening have Śākya appearing in thought after thought, and have

Rights and Wrongs of the Southern Lineage of Bodhidharma): "Emperor Wu asked the Dharma Teacher, 'I have built monasteries and ordained people, created images and copied sutras. Do I have merit or not?' Bodhidharma replied, 'You have no merit.' Emperor Wu was an ordinary being and did not understand these words of Bodhidharma and so was deserted by him." Deng Wenkuan and Rong Xinjiang, comps., *Dunbo Chanji lujiao* (Collated Chan Texts from the Dunhuang Museum) (Jiangxi guji chubanshe, 1998), pp. 7–12. Cf. *Jikji simche yojeol*; Jorgensen and Cho (2005), p. 61.

44 *Zengo* 170a, found in *Pang Jushi yulu* (Recorded Sayings of Layman Pang) and *Biyanlu* 66, "Comment on Original Case" (T 2003.48.196b25–26). Not to see the two different kinds of sharpness or benefit. The awl's sharpness is thought to apply to the answer by Bodhidharma that the emperor had no merit, and the sharpness of the chisel to the thesis that the emperor had merit. By seeing that there are two kinds of sharpness, one fails to see the underlying core. This then is not so much a criticism of Bodhidharma as an invitation to see what his real intentions were.

45 *Zengo* 85b. The audience for the abbot's formal sermon had to stand and listen, and so at the end of the sermon the abbot thanked the audience for their patience.

46 Entering dhyāna and delighting totally in the calm is compared to extravagance, and the departure from the calm dhyāna and living naturally in everyday life is compared to thrift. This expresses the view in patriarchal Chan that the life of Chan in the everyday is the highest level. But even the holders of this view ultimately should deserve a blow with the staff, and it too should be abandoned for a practice without traces or labels.

Maitreya being incarnated at each step,[47] and in everything and at each point worlds and oceans as numerous as dust motes[48] are manifested universally, and each word and each sentence completely opens up and reveals the golden letters of the great *piṭaka.*[49] These are already present, and you do not labor to bring them forth. So whenever you are hungry you eat, when thirsty you drink, or when idly sitting or feeling sleepy, none (of these activities) lack the mind and body of the Buddha-dharma, and so you do not care about the breeze and moon of the great peace. What sort of affair is this person's original endowment?"[50] After a pause he said, "You still need to be struck with the staff." Then he put down his staff.

Formal Sermon 9

上堂云、「只者个、喚作什麼？ 向上向下、安排不着。大藏小藏、詮注不該、說什麼眞如般若、菩提涅槃、更說是麼諸佛出世、祖師西來！ 截斷葛藤、直下相見。」卓拄杖一下云、「急高着眼。」

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[47] Reference to *Zongjinglu* (Record of the Mirror of the Lineage) (T 2016.48.498c21ff.): "At every thought Śākya appears in the world and at each step Maitreya is incarnated. Where outside of your own mind do you separately seek the patriarchs and buddhas? Then know that the Buddha-wisdom of sentient beings is originally and of itself fully present. If you want to rouse the mind to seek it apart (from oneself), then that is of the nature of regarding the seeing as real (universal calculation)." Note that the thought here means mindfulness, but this occurs only momentarily.

[48] In Buddhist cosmology, there are infinite worlds or Pure Lands surrounded by oceans. The lands or *kṣetra* are transliterated variously into Chinese, as was the Chinese translation as land, country, place, field, and the like.

[49] Golden is an adjective applied to the Buddha, and so these are the texts of Buddha's sermons. The great *piṭaka* is the Tripiṭaka, the three baskets (or stores) of Buddhist scriptures, the Greater Canon.

[50] *Zengo* 410b; the fundamental endowment of the basic nature of awareness. Possibly original enlightenment, for all the items mentioned are present and require no effort to bring to light, just as one eats when hungry.

He ascended the hall and said, "Just this, what do you call it?[51] Above and below it cannot be arranged, the descriptions and notes of the greater and lesser *piṭakas* (canons) do not apply, so what prajñā of True Thusness (*bhūtatathatā*), bodhi, and nirvana does it preach? Furthermore, what Buddha appeared in the world or what patriarchal teaching coming from the west does it speak of? Cut away the entangling vines (of letters). You should meet them directly." He put down his staff and said, "Urgently raise your eyes."[52]

Formal Sermon 10

崔相國、設齋請上堂。師拈拄杖云、「靈鋒寶劍、常露現前、能殺能活、神用無邊。有時殺、皎日青空殞落地;有時活、枯龜死蛇飛上天。只如不殺不活時、作麼生?」靠却拄杖云、「干戈不作、朝野太平。」

Minister of State Choe[53] arranged a vegetarian banquet and requested the

51 "Just this" indicates "that something" that is directly revealed. "This" cannot be deployed or analyzed even with logic or discrimination. "That something" is not explained even on the basis of the tenets of the Chan school or the fundamental aims of the doctrinal studies. And so Hyesim abandoned all linguistic means in order to understand or discriminate it and said, "Meet them directly." The meeting is to be at each time the circumstances are unfolded in front of one's eyes and in the seasonal conditions, for therein lies the ultimate, real meaning. That is also the *hwadu* that has already been actualized. The *Yuanwu Foguo Chanshi yulu* 13 (T 1997.47.774c4ff.) says, "Just this then is to be understood. It is just as the heavens that cover all, or the earth that supports all, and does not want for even a single hair. Also, there is no second opinion here. Even if all of the limitless oceans of fragrant water and each dust mote and each land is ended, at one time it pierces through the nostrils. And since this does not again fall elsewhere, even if one considers and tries to think of it, there is no relationship [one cannot conceive of it]."

52 Cf. *Zengo* 87a, 急著眼 "hurry, focus your mind," and 136a, 高著眼 "lift your line of sight."

53 Choe U (Choe Yi, ?–1249), a military strongman who took control of Goryeo in 1219 from his father. He was called Lord of Jinyang. This was the period in the lead-up to a succession of six Mongol invasions. See details on the relations of the Choe military clique with Bojo Jinul and Hyesim in Gim Gwangsik, *Goryeo mu-in jeonggweon gwa Bulgyogye* (The World of Buddhism and the Goryeo Military Dictatorship) (Seoul: Minjoksa, 1995), esp. 136ff., and in Nakajima Shirō, "Kōrai chūgi Zenshū shi—Saishi bushin seikenka no Kyōshū to Zenshū no dōkō o chūshin ni" (The

master to give a formal sermon. The master picked up his staff and said, "The numinous (spear-)points and precious swords are constantly bared in front of you, are killers and givers of life, their divine functions boundless.[54] When they kill, bright sunshine and clear skies perish and fall to earth; and when they vivify, the desiccated turtle and the dead snake fly up to heaven. If there is no killing and no vivifying, what then?" He leaned on his staff and said, "Weapons of war are not manufactured, the court and people are in great peace."[55]

Formal Sermon 11

上堂云、「言無展事、語不投機、承言者喪、滯句者迷。君看末後一句子! 直向聲前露倮倮、倮倮團圝無縫罅。雖然如是、句能發聲、聲能現句; 句外無聲、聲外無句。」拈拄杖卓一下云、「是什麼? 只有照壁月、更無吹葉風。」復卓一下。

History of Mid-Goryeo Seon) in Nishiguchi Yoshio, comp., '*Zenmon Hōzōroku' no kisoteki kenkyū* (Fundamental Studies of the *Seonmun Bojangnok*), Kenkyū hōkoku 7 (Kyoto: Hanazono Daigaku Kokusai Zengaku kenkyūsho, 2000), esp. pp. 577–586. As the words of Hyesim here suggest, this was a period of great violence.

54 The sword shown anywhere has the joint function of killing people and giving them life. At the same time there is concealed in that sword that can freely kill and give life a principle that neither kills nor gives life. And so the world of the active discrimination of negation and approval and the realm of calm and no discrimination displays the state that comes and goes as one pleases.

55 A period of great peace when all weapons are removed. This cannot be indicated by the weapons of language and discrimination, is the great peace, a utopia. No gaps for delving are permitted (in the investigation of the *gong'an* topic). In other words, the practice of examining the *hwadu* or topic is the only form of animating. According to the *Yunmen guanglu* (The Extensive Records of Yunmen) (T 1988.47.547b25ff.), these are defined as follows: "Question, 'What is vivifying?' The master said, 'The mind does not fail other people.' The student said, 'What is killing?' The master said, 'Three days after (death) the clothes of the departed (monk) are auctioned.' The student said, 'What about when there is no killing or vivifying?' The master chased him out with his staff." See translation by Urs App, *Master Yunmen: From the Record of the Chan Master "Gate of Clouds"* (New York: Kodansha International, 1994), p. 110, sect. 47. Note that the first reply is translated, "if you had not failed someone in your heart."

He ascended the hall and said, "Words are not an unfolding (revelation) of affairs; speech does not present opportunities.[56] Those who accept words lose (the meaning); those who stick with sentences are deluded (by them).[57] Look at the very last sentence![58] Immediately before the sound it was fully exposed and completely naked,[59] smoothly round without a seam.[60] Even though it

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56 Mujaku Dōchū, *Wan'un reiu* (The Numinous Rain of the Buddha's Cloud Canopy), undated manuscript, 869b–870a, notes that the *ji* (J. *ki*) in Chan lies with the master and with the mind of the students that responds, but for the doctrinal schools it lies only in the words of the teaching. Mujaku says that in Chan sayings it can pertain to the master or the student. Sometimes the master's *ki* joins with that of the student, and sometimes the other way around.

57 A four-line summation by Dongshan Shouchu (910–990), a student of Yunmen Wenyan, seen in "Dongshan Chu's four lines," in *Wujia zongzhi suanyao* (Essentials of the Lineage Tenets of the Five Houses of Chan) (XZJ 114.546a18ff.): "One, words not a revelation of affairs is like (Zhaozhou's) reply, 'Zhenzhou produces a large turnip.' His words have not opened up to clarify this matter. Should you understand that (the meaning) is beyond the words then you are cured. Two, speech that does not present opportunities is like (Yunmen Wenyan's) reply, 'a dried shit scraper.' His language does not present (anything) to the incoming opportunities. Should you be marvelously enlightened to the interstices between language and sentences, then you are cured. Three, those who accept words lose (the meaning); this is like gaining understanding by following words and sentences. Then you will lose the tenets of the lineage. This cannot be understeed externally to the words. Four, to stick with sentenees is like being frozen within sentenees so in delusion you obscure the true principle You cannot be marvelously enlightened to this (principle) within the domain of speech. In these four kinds of understanding you make this free release. If a Chan monk is not clear about this, ultimately he will become rash. Sanshan (Denglai)'s hymn says, 'Talk produces many lifeless but marvelous meanings,/ The tip of the tongue lacks bone but bears lies,/ So to accept words and stick with sentences ultimately is of no use,/ And what can you do with a frozen mind?'" *Zengo* 328a; this line is here derived immediately from an appreciation of the hymn in *Biyanlu* case 12 (T 2003.48.153a12–13).

58 The sentence that reveals the ultimate of the Buddha-dharma, meaning the word that reveals the state immediately after complete enlightenment.

59 The state before the sentence is uttered; *Dahui yulu* (Recorded Sayings of Dahui) (T 1998A. 47.842c8): "The final sentence is revealed nakedly before the sound, covering heaven and earth, covering sound and matter."

60 All is fused into one, without discrimination or a point of entry. The lack of discrimination achieved at the completion of the study of a *hwadu* is the direct meaning indicated by that word in the *hwadu*. "The mind is like a stubborn rock, completely without seams, and no dharmas can

is like this, that sentence can produce sound, and that sound can reveal the sentence. There is no sound outside of the sentence, and there is no sentence outside of the sound." Then he picked up his staff and put it down again, saying, "What is it? There is only a moon shining on the wall, and there is no more wind blowing the leaves."[61] Then he put it down again.

Formal Sermon 12

> 正旦上堂云、「今朝爲君、擧時節底因緣。小者、添一歲、老者、減一年。非干老小者、無減亦無添。添減無添減、都拈放一邊、且道！拈放後、作麼生?」良久云、「誰言世上無仙客、須信壺中別有天。」卓拄杖。

On the New Year's morning he ascended the hall and said, "This morning I will present the causation of the season for you. The young, add a year; the old, subtract a year. Those not concerned with age lack subtraction and addition. (Ideas of) addition and subtraction and the lack of addition and subtraction all pick up and release one side (of the issue). Now speak, after you have picked up and released it, what will you do?" After a pause he said, "Who said there are no immortal guests in the world? You should believe that there is another heaven in a pot."[62] Then he put down his staff.

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penetrate your mind which is steadfast and without attachment. Being like this, you begin to have a small correspondence (with the original endowment)." *Wanlinglu* (Record of Wanling), attributed to Huangbo Xiyun (T 2012B.47.386c7ff.).

61 According to Hyesim's *Seonmun yeomsong seolhwa*, case 157 (HBJ 5.158b24ff.), this is a hymn by Donglin Changzong (1025–1091), a monk who was versed in the theory of the insentient sermon and an acquaintance of Su Dongpo (1037–1101): "The hymn of Donglin Changzong: 'The sutras enter the store (of the earth),/ Chan returns to the sea,/ Only (Nanquan) Puyuan alone transcended things./ Hey! There is only a moon shining on the wall,/ And there is no more wind blowing the leaves.' *Seolhwa*: Donglin's 'There is only a moon shining on the wall…alone transcended things' is still not the ultimate."

62 Based on the biography of Fei Changfang in the *Hou Han shu*, in which Fei met a medicine seller in the market and they together entered a calabash the old man had and in which there was a separate world of the immortals. In Chan this symbolized an ultimate world that could not be

Formal Sermon 13

上堂云、「記得、古人道、<識得衣中寶、無明醉自醒。百骸俱潰散、一物鎮長靈。> 只今說法聽法、歷歷孤明、勿形段者、豈不是一物! 曹溪喚作本來面目、臨濟呼爲無位眞人、石頭謂之庵中不死人、洞山指曰家中不老者、皆此一物之異名也。只者一物、求之而不得、弃之而不離。動念卽乖、擬心卽失。才退步便相應、只是不肯退步。才放下便安樂、只是不肯放下。所以道、<取不得、捨不得。不可得中、只麼得。>」卓拄杖云、「伏惟尚饗。」

He ascended the hall and said, "Remember what an ancient said: 'Knowing that there is a jewel in the clothes, you wake by yourself from the drunken stupor of ignorance.[63] The bones of the skeleton are all dispersed, but one thing is always numinous.'[64] The very Dharma now preached and heard, its lone brightness clear and defined,[65] how is it not a single thing? Caoqi

discerned by discriminative thought. The person who knows their own original endowment is the Chan master, who is symbolized by this immortal who witnessed another world. See *Baoning Yong Chanshi yulu* in *Xu Guzunsu yuyao* (XZJ 118.956b18ff.): "Who said there are no immortal guests in the world? You should believe that there is another heaven in a pot. Baoning also had a hymn, 'When you wish to sleep then sleep,/ When you wish to rise then rise./ Wash your face with water till the skin glows,/ Sip tea till your mouth is moist. / The great ocean produces red dust,/ The flat land gives rise to billows. Ha, ha, a ha ha, la, la, la la."

63 The priceless jewel in the clothing is from a parable in *Lotus Sutra* 8, of a friend sewing a jewel into the clothing of a drunk, who unaware of the treasure he is carrying, descends into hardship. Later his friend meets him and tells him of the gem. A metaphor for existing innate knowledge or the Buddha-nature. See Leon Hurvitz, *Scripture of the Lotus Blossom of the Fine Dharma* (New York: Columbia University Press, 1976), pp. 164–165.

64 "One thing," this original endowment that is free and not fixed, the Buddha-nature. This is a state of mind in *hwadu* investigation when all points for investigation are cut off. The verse comes from Danxia Zichun (1064–1117) in *Jodangjip* (C. *Zutangji*, Collection from the Halls of the Patriarchs) 4, and "Danxia Heshang wanzhu yin" (Reverend Danxia's Tunes of Playing with a Pearl), in *Jingde chuandenglu* 30 (T 2076.51.463b29ff.), which has this line in the second song. But the section on the bones of the skeleton comes from a dialogue of Zhaozhou Congshen, in *Zhaozhou yulu* in *Guzunsu yulu* (XZJ 118.318a10ff.): "'When the bones of the skeleton are all dispersed, but one thing is always numinous, what then?' The master said, 'The wind came up again this morning.'"

65 Words of Linji Yixuan as seen in the *Jingde chuandenglu* 28 (T 2076.51.446c28ff.): "Great

(Huineng) called it an original face,[66] Linji called it a true person without rank,[67] Shitou called it the undying person in the hermitage,[68] and Dongshan pointed at it saying, 'The non-aging one in the house.'[69] All of these are different names for this one thing. Just this one thing, if sought it will not be obtained, discarded it will not be separated from; 'if you mobilize thought (about it) then you miss it, if you try to be mindful of it then you lose it. As soon as you retreat it responds, which is just not permitting retreat. As soon as you lay it aside you are at peace, which is just not permitting you to lay it aside.'[70] Therefore it is said, 'You cannot grasp it, you cannot abandon it, and

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virtuosi! The body of the four elements cannot preach or listen to the Dharma; empty space cannot preach or listen to the Dharma. It is you who are right in front of my eyes, this lone brightness clear and defined, and without shape and sections, that can preach and listen to the Dharma. Therefore I say to you, within the bodily field of the five skandhas there is a true person of no rank, who is grandly revealed, without a gap that permits even a thread of hair. Why don't you know it?" Cf. *Linji lu* (Records of Linji) (T 1985.47.497b26ff.), Burton Watson, *The Zen Teachings of Master Lin-chi* (New York: Columbia University Press, 1999), p. 25; and Ruth Fuller Sasaki, trans., *The Record of Linji* Thomas Yūhō Kirchner ed. (Honolulu: University of Hawaii Press, 2009), p. 163.

66 This line appears in the Kōshōji, Deyi, and Zongbao versions of the *Platform Sutra* attributed to Huineng (trad. d. 713), where he says, "Not thinking of good, not thinking of evil; at just such a time, which is your (Senior Huiming) original face?" (Zongbao edn. T 2008.48.349b24–25).

67 *Linji lu* (T 1985.47.496c10 et passim). The term "true person" comes from *Zhuangzi* and means an enlightened person, and "no rank" and "no position" implied a person without status in the official hierarchy or the family system. To be free, not tied to any rank. See Watson (1999), p.13; Paul Demiéville, *Entretiens de Lin-tsi* (Paris: Fayard, 1972), p. 32; and Sasaki (2009), p. 130.

68 Shitou Xiqian (700–790), "The Song of the Grass Hermitage of Reverend Shitou" in *Jingde chuandenglu* (T 2076.51.461c20ff.): "A thousand kinds of words, ten thousand sorts of interpretations./ I only need teach you to always not be dim./ If you wish to know the undying person in the hermitage,/ How can one depart this present skin-bag (of a body)?"

69 Dongshan Liangjie (807–869), in *Dongshan yulu* (T 1986A.47.510a19ff.): "The Way agrees mindlessly with persons, persons mindlessly agree with the Way. Do you want to know the meaning in that? One is elderly, one is not elderly."

70 "Informal sermon of Zishou Huaishen" in *Zimen jingxun* (Cautionary Instructions for Monastics) compiled by Ruju in 1469 (T 2023.48.1076a28) has a similar line.

in not being able, you simply can.'"[71] He put down his staff and said, "Please accept this offering."[72]

Formal Sermon 14

上堂云、「細雨靡微、天機已洩、清風淡蕩、祖意全彰。但觀時節、不要商量。珍重。」

He ascended the hall and said, "The light rain is fine and delicate, the heavenly mechanism already divulged. The pure breeze is slight and fickle, the intention of the patriarch is entirely revealed. Simply contemplate the times and seasons.[73] There is no need to discuss it. Take care."

Formal Sermon 15

貞祐十二年、甲申八月十三日、全州臨川寺、龍華第三會起始、上堂。僧問、「白雲

71 A line from Yongjia Xuanjue's *Zhengdaoge* (Song of Witnessing the Way) (T 2014.48.396b13). Xuanjue (trad. 665–713) was allegedly a pupil of Huineng, but this person was probably an invention.

72 A phrase used in condolences; the words spoken on making offerings to the deceased. They are found at the end of funerary texts. Here in the sense there is nothing that can be done. A tasteless *hwadu* that is used as a method to curb discrimination. The *Seonmun yeomsong seolhwa*, case 642 (HBJ 5.496c8ff.) states, "Because a monk asked Muzhou, 'What are the words of exposition?' the master said, 'Estimating abilities you fill the post.' 'What are words of non-exposition?' The master said, 'Please accept this offering.' *Seolhwa:* 'Please accept this offering,' is that first possible only when one opens one's mouth? Besides the words of exposition, he asked of words of non-exposition. Was he a dead man? If there are no meaning and principle, then words are difficult to speak and understand."

73 One must always examine the developments and most intimate phenomena at that very moment, for that is all that there is, and there are no other means. According to the biography of Fayan Wenyi in the *Chanlin sengbaozhuan* (Biographies of Monk Treasures of the Chan Monasteries) 4 (XZJ 137.460b14ff.); "A monk should simply be in accord with the times and the seasons. When it is cold then he is cold, when hot he is hot. If you wish to know the meaning of the Buddha-nature, you should contemplate the causation (circumstances) of the times and seasons."

只合居山谷、因甚今朝出岫來?」師云、「我不擔板。」進云、「去來寧有礙、舒卷本無心。」師云、「我已無端入荒草、備又跳入屎坑裏。」進云、「因師一滴曹溪水、上祝吾皇萬萬世。」師云、「轉行轉遠。」師乃云、「佛法大義、豐于道底。所以、有時伊麼、有時不伊麼、有時伊麼却不伊麼、有時不伊麼却伊麼、有時伊麼不伊麼惣不得、然後沒交涉。只如適來、有僧問白雲、<只合居山谷、因甚今朝出岫來?> 山僧向佗道、<我不擔板。> 只者一句、屬那个句中收? 卽是盤遊飯骨董羹、雖適於口、品格甚卑。明水大羹、淡乎無味、可以遷於神明。舊參上士、早已自知、晚學初機、未必不笑。會麼? 待君心肯日、是我命亨時。」卓拄杖。

In the twelfth year of Zhenyou, *gapsin*, thirteenth day of the eighth month,[74] he inaugurated the third Dragon Flower Assembly at Imcheon Monastery in Jeonju, and ascended the hall. A monk asked, "White clouds only gather and remain in the mountain valleys, so why should they emerge from the mountain peaks especially this morning?" The master said, "I am not blinkered."[75] The monk continued, "How could there be impediments in coming and going, for in extending and contracting there is basically no mind?" The master said, "I have already groundlessly entered into the wild bush, but you have also leapt into the cesspool."[76] He continued, "Because of

74 29th August 1224; Zhenyou is the reign era of the Jürchen Jin, which, however, ended in the fifth year. This suggests that the Goryeo author was not aware of the troubles in Jin.

75 Blinkered; literally, "to shoulder a plank." *Zengo* 298b. to say someone is carrying this plank is to criticize them as dogmatic, so here he is saying he is not dogmatic or blinkered about it. The board or plank carried on the shoulder obstructs one's field of vision to the right or the left. From the *hwadu* of Muzhou Daoming (780–877); see *Seonmun yeomsong seolhwa*, case 639 (HBJ 5.49412ff.): "Muzhou called out to a monk, 'Great Virtuoso!' The monk turned his head and the master said, 'You plank-carrier.' *Seolhwa*: A board-carrier is this monk turning his head in response to the sound. This is plank-carrying. Even if he did not turn his head, he still could not escape being a plank-carrier."

76 A similar conversation is recorded in the *Dahui yulu* 9 (T 1998A.47.847a19ff.). Here Hyesim is saying, "I am not impeded anywhere." These words are about not having strictly maintained one's original self and to have descended into the world of discrimination (the wild bush) and being tainted by it. The student who did not understand thus said, "You are doing this mindlessly," aiming to help with these words. That is, the opening and showing of the fundamental that cannot be discriminated and cannot be expressed via words and expedient means is only a secondary sense.

your single drop of Cao Creek water,[77] I offer prayers for the long, long life of our emperor." The master said, "The further you travel the further away you are." The master then said, "The great meaning of the Buddha-dharma is richer than is the spoken. Therefore at times it is like this and at times it is not like this, and at times it is like this but not like this, and at times it is not like this but like this, and at times it cannot be both like this and not like this. Only after this (stage) is there no relation. Just before a monk asked me, 'White clouds only gather and remain in the mountain valleys, so why should they emerge from the mountain peaks especially this morning?' and I said to him, 'I am not blinkered.' To which of the above alternatives should this sentence belong? These are rice-delight and bouillabaisse,[78] which though

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Such words were called by Yunmen Wenyan words that have fallen into grass: "One day Yunmen said, 'From ancient times the elders all, for reason of compassion for others, spoke words that fell into the grass (of affliction), and in accord with (the person's reactions) to those words, knew (the level of) the person. But if (you think) these words had left the grass (of affliction) then that was not so. If it were so, then repeated stories (*hwadu*) would (lead to) an understanding of the words." *Yunmen guanglu* in *Guzunsu yulu* 16 (XZJ 118.352b16ff.).

77 Cao Creek or Caoqi/xi was the place where the sixth patriarch, Huineng, built his monastery, and hence "a drop of Cao Creek water." means here the tenets of Chan or your teaching.

78 Morohashi Tetsuji, *Dai Kan-Wa Jiten*, 13 vols. (Tokyo: Daishūkan shoten, 1955–1960), 23036.10 and 13167.53: rice-delight is a southern dish rice mixed with raw fish or mixed fish, meats, and spices fried in balls. The bouillabaisse is a soup of fish, meat and vegetables mixed indiscriminately, again likely from the south. The name is dialect. Both were mentioned by Su Dongpo. So it means mixed up, confused. No matter how excellent the teaching and the Chan spirit, they are only rice-delight and bouillabaisse. Hyesim's intention is that one does not simply eat that discarded by others (the spilled rice and spoiled soup), which is "tasteless food." This is food that has no taste is a metaphor for that which has no connection whatever with that which you do not understand, even in those conditions that are established in this way or not in this way. This is the lively *hwadu*. When the taste of in this way and not in this way et cetera of each word in the dialogue vanishes, that becomes a *hwadu* that is food for your original endowment's provisions. The following passage is found in the *Gaofeng Chanyao* (The Chan Essentials of Gaofeng), "Instructions to Eminence Litong": "In general, students from the start do not encounter their (Chan) teacher, and for ten or twenty years (traveling) here and there, whether investigating (*hwadu*) or learning, or transmitting (the mind) or remembering, are as if (eating) leftover soup or stale rice, and are but poorly aware (of this),

pleasant to the taste, are very low in quality. The best soup of clear water is insipid and tasteless, but is suitable to be translated (offered) to the spirits. Those who have long investigated and are superior gentlemen already know this, but aren't those who are late to study or are tyros certain to laugh?[79] Do you understand? If you wait for the day that your mind approves, that will be the time that my life is fulfilled." Then he put down his staff.

Formal Sermon 16

上堂云、「是法平等、無有高下、是名阿耨菩提。所言平等者、非謂夷嶽實淵然後方平、續鳧截鶴於焉始等。長者任其長、短者任其短、高者任其高、下者任其下、但了法法皆如、自然彼彼平等。所以道、<自從了得微塵性、元是玻瓈鏡上行。>」遂舉手云、「且問大衆、我手何似佛手?」又垂下一足云、「我脚何似驢脚? 儞若佇思停機、蹉過當頭一着。」卓拄杖。

He ascended the hall and said, "The Dharma is equal, lacking high and low. This is called supreme bodhi.[80] Equal does not mean that it is flat only after leveling mountains and filling in chasms, or that it is equal only after lengthening (the legs of) ducks and cutting off (the legs of) cranes.[81] Let the

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in snacking or eating to their satisfaction, they build up a gut that is just like a bottle of smelly dregs. If you must be a person with nostrils to perceive this, you will not escape having a feeling of disgust and throwing up" (XZJ 122.715a5ff.).

79 *Laozi* (*Daodejing*) 41: "Superior gentlemen hearing of the Way are diligent and practice it; middling gentlemen hearing the Way either preserve or forget it; and lower-level gentlemen hearing the Way greatly laugh at it. If they do not laugh it is not fit to be regarded as the Way."

80 Short for *anuttarāsamyaksaṃbodhi*, supreme, correct wisdom or perfect, universal insight. The correct insight is often called "equal."

81 From *Zhuangzi*: "Long does not mean there is excess; short does not mean there is not enough. Therefore, although ducks' legs are short, to lengthen them is to cause them grief, and although cranes' legs are long, to cut them off would cause them sorrow." A similar theme can be found in the *Zhaolun* by Sengzhao: "A sutra says, 'The dharmas are not different.' So then how can one say 'Lengthen ducks' (legs) and cut off cranes' (legs), level the mountains and fill in the chasms, and only

long be long, let the short be short, let the high be high and the low be low. Simply realize that each dharma is like this and naturally each one of them will be equal. Therefore it is said, 'As a consequence of realizing the subtlest of dust, originally one is moving on a crystal mirror.'" So he raised his hand and said, "I ask you (the greater assembly), how does my hand resemble the Buddha's hand?"[82] Also he lowered a foot and said, "How does my foot resemble a donkey's hoof? If you hesitate to think and delay the opportunity, you have missed this move."[83] Then he put down his staff.

Formal Sermon 17

上堂、僧問、「有人道、<曹溪有消息。> 有人道、<曹溪無消息。> 有無卽不問、作麼生是曹溪消息?」師云、「粥足飯亦足。」 進云、「若不上來、何得聞於未聞!」師云、「恐汝錯承當。」進云、「三十年後、不敢辜負和尚。」師云、「何待三十年!」師乃云、「有消息無消息、八兩半斤無損益。大藏小藏從何出? 細看者裏! 添減絲毫皆不得。只如山僧昔來道、<粥足飯亦足。> 作麼生?」良久云、「向後自看。」

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then is there no difference?' Truly because it is not different in difference, even though it differs yet it does not differ." *Bore wuzhilun* (On Prajñā Has No Knowing) (T 1858.45.154c10).

82 Huanglong Huinan (1002–1069) had three barrier gates. "In his abbot's quarters Huinan always asked (consulting) monks about the reasons they became monks and about their home village and ancestry. He further inquired, 'People all have reasons for their birth, so which is your (senior's) reason for birth?' Again in dialogues suited to the person's ability, he correctly wielded a sharp eloquence, and also extended his hand, saying, 'How does my hand resemble the Buddha's hand?' He also asked about (the instruction) they had obtained from the lineage masters they had consulted all over, and then he would again lower a foot and say, 'How does my foot resemble a donkey's hoof?' For over thirty years he revealed these three questions, and the students mostly did not take the opportunity. The public monasteries equally named these the three barriers." See *Huanglong Huinan yulu* (XZJ 120.202b7ff.); cf. *Seonmun yeomsong seolhwa*, case 1398 (HBJ 5.897a11).

83 The words "the evident, decisive move has not been taken and has not been seen" is used in the game of *go/paduk* and is derived from it. If you hesitate by being tied up in discrimination over whether something is valuable or worthless, you do not see the exquisite move that is unfolded equally in front of your eyes in "all different kinds of forms" and you pass it over. Do not rely on discrimination, but like a bolt of lightning, grasp this one move.

He ascended the hall and a monk asked, "A person has said, 'There is news from Cao Creek' and another person has said, 'There is no news from Cao Creek.'[84] No matter whether there is or not, what is the news from Cao Creek?" The master said, "The porridge (breakfast) is sufficient and the rice (lunch) is enough."[85] He continued, saying, "If you do not come up, how can you hear about what you have yet to hear?" The master said, "I am afraid that you have mistakenly accepted this." He continued, "In thirty years' time I will not dare to be ungrateful to you."[86] The master said, "Why wait for thirty years?" The master then said, "Whether there is news or no news is half a dozen of one or six of another,[87] without loss or benefit. Where do

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84 This is a *hwadu* that comes from a dialogue between Qingyuan Xingsi and Shitou Xiqian: "Yuanwu raised the (topic of) Qingyuan asking Shitou, 'People all say that there is news from Cao Creek,' with Shitou saying, 'Which people do not say there is news from Cao Creek?' Qingyuan said, 'Where were the Mahayana Tripiṭaka and the Hīnayāna Tripiṭaka obtained from?' Shitou said, 'They all came from out of here.' (Yuanwu evaluated this topic): 'If there is news, then it is totally sunk; if there is no news, it is buried even further. The Mahayana and Hīnayāna Tripiṭakas come forth from this, and there is no end to the dispersing of sand and dispersing of soil. It is sweet like honey and bitter like the *bo* tree (philodendron amurence), bright like the sun and black as lacquer, it strikes and smashes the lair of a thousand-year-old wild fox, filling in the water courses and blocking the ravines (all over the world), but few people know it.'" *Jingde chuandenglu* 14, "Biography of Shitou Xiqian" (T 2076.51.309b7ff.).

85 These words are offered as the basic *hwadu*. Whether there is news or not, all is resolved in yourself, even if you shake off the understanding of this as "one is sufficient by oneself," and it indicates that you should not discriminate at all. These words are taken by Hyesim to say frankly, "I am worried you have misunderstood," out of an old woman's mind (kindness) that you would take this as meaning "one is sufficient."

86 Meaning that after thirty years of practice you will be thoroughly enlightened through the smashing of the meaning of the *hwadu* the master has given today. The thirty years is unlikely to indicate a numerical time period, but is an expression of a symbol of the time it takes from making up one's mind for enlightenment until one is enlightened. It may be related to the *trī-asaṃkhyeya-kalpa* or the three uncountable eons of a bodhisattva career to Buddhahood.

87 Literally, "eight ounces in a catty of sixteen ounces"; here eight ounces and half a catty, i.e., identical. Merely an illusion that they have a different meaning. Also, the idea that it is insufficient to be a full catty. "Taking this ordinary person and changing him into that Buddha is merely eight

the Mahayana and Hīnayāna Tripitakas come from? Carefully examine this here! You cannot add or subtract an iota. It is just as I said previously, 'The porridge is sufficient and the rice is enough.' What of that?" After a pause he said, "Afterwards examine it oneself."

Formal Sermon 18

上堂、良久云、「山僧到者裏、直得無法可說。莫道是眞說法。」下座。

He ascended the hall, and after a pause he said, "I came here and even though I have no Dharma to preach, do not say this is a true preaching of the Dharma."[88] He descended from the seat.

ounces or half a catty. These words are most shallow and familiar, and yet are most profound and distant. Students, often with a mind that would obtain something, investigate the situation where there is nothing to obtain, and so mostly fall into a hole." *Dahui yulu* 24, "Instruction of Chan Person Miaoquan" (T 1998A.47.915b1ff.).

88 This is based on the *Diamond Sutra* line, "There being no Dharma to be preached is called the preaching of the Dharma" (T 236.8.756a15). Although in form this sentence is opposite to that of the sutra, this was a plan by Hyesim to transmit the original, exact meaning of the sutra because if one is bound to the form of the words presented superficially in the scriptures and collected sayings, one will miss the subtle meaning. The *Jin'gang xianlun* (Clear Treatise on the *Diamond Sutra*) explains this sense in detail: "If one regards the witnessed Dharma as having names and characteristics that can be preached, this is not an understanding of the holy intention, and is called abusing the Buddha. If one hears it said that the witnessed Dharma lacks name and characteristics and one thinks that apart from this witnessed dharma there are other words and teachings that can be preached, this also is not understanding the holy intention, and again is abusing the Buddha. There being no dharmas that can be preached clarifies that the witnessed Dharma lacks words and teachings that can be preached, and that apart from the witnessed Dharma there are also no words or teachings, that can be preached. This naming of it as preaching the Dharma is thus the understanding that the witnessed Dharma lacks names and characteristics that can be preached, (but) that not apart from the witnessed Dharma there is a teaching and Dharma that can be preached is then named correct understanding and named correct preaching. Therefore it says, 'This is named preaching of the Dharma.'" *Jin'gang xianlun* 8 (T 1512.25.857a25ff.).

Formal Sermon 19

丙戌春、二月二十七日、中原龍山法會起始、上堂、師云、「法無定相、體絶閑名。妙不可詮、深不可測。所以、曹溪物上安名字、荷澤被呵、圓覺經中、起思惟剛藏遭嘖。直饒四棒四喝、三句三玄、十智同眞、四種料簡、二種自己、一个主人、皆爲名數指陳、盡屬世途流布。只如不屬世途流布一句、作麼生道?」良久云、「幸不遇文殊師利。」卓拄杖。

On the twenty-seventh day of the second month, in the spring of the *byeongsul* year,[89] when he commenced the Dragon Mountain (Flower) Dharma Assembly at Chungwon,[90] he ascended the hall and said, "The Dharma has no set characteristics, and its substance eliminates useless names. Its marvel cannot be described and its profundity cannot be fathomed. Therefore when Heze (Shenhui) put a name to Caoqi (Huineng)'s 'thing' he was scolded,[91] and in the *Yuanjuejing* when Jin'gangzang gave rise to thinking he was upbraided.[92] Even though there are the four blows and

89 26 March 1226.

90 Chungwon is in North Chungcheong Province, and had been one of the minor capitals under the Silla.

91 In the Zongbao edition of the *Platform Sutra* (T 2008.48.359b29ff.) there is the following passage: "One day the master (Huineng) told the assembly, 'I have a single thing without a head or a tail, without a name or character, without a back or front. Do you know it?' Shenhui came forth and said, 'It is the original source of the buddhas, and it is my Buddha-nature.' The master said, 'I said to you that it had no name or character, but you then called it original source and Buddha-nature. In the future you will establish a site and be its leader, but you will still become just a follower of understanding intellectually (via discrimination).'"

92 The *Yuanjuejing* (Sutra of Perfect Awareness)was a Chinese apocrypha. The passage referred to reads, "Oh good sons, if you make a thought, then it rises from having mind, and all (thoughts) are the conditional force of the false conceptions of the six (kinds of) sense data and are not the real substance of the mind. Since they are already like spots before the eyes (illusions), to use these thoughts is to be distinguished from the realm of the Buddha, just as the spots before the eyes are also the formation of the fruits of emptiness and are just a further rolling out of the false concepts, which lack any correctness" (T 842.17.915c27ff.).

four shouts,[93] the three sentences[94] and three profundities,[95] the ten wisdoms that are identical to the truth,[96] the four kinds of selection,[97] the two kinds

93 The four types of blow with the staff and four types of shout spoken of in the Linji branch. Chan monks use blows and shouts to teach students because these are based on a stage before discrimination. However, there are various kinds based on the abilities of the students. Linji proposed the shout that is like the precious sword of the Vajra King, the shout that is like the golden-haired lion, that like the lure of a fishing rod, and that which does not make the function of a shout. "The master asked a monk, 'Sometimes a shout is like the precious sword of the Vajra King; sometimes a shout is like a golden-haired lion crouching on the ground; sometimes a shout is like the fly of a fishing rod; and sometimes a shout does not function like a shout. How do you understand it?' The monk was about to discuss it when the master shouted" (T 1985.47.504a26ff.). Cf. Watson (1999), pp.98–99; Demiéville (1972), pp.195–196; and Sasaki (2009), p.308.

94 The expression of the essentials of Chan in three brief lines or phrases, as used by Linji Yixuan, Fenyang Shanzhao, Dayang Jingxuan, Yunmen Wenyan, Baling Haojian, and Xuansha Shibei. That of Linji is as follows: "He ascended the hall. A monk asked, 'What is the first sentence?' The master said, 'The impression of the seal of the three essentials (jewels) leaves a red ink that fills all the strokes, not permitting any attempt at discussion, for host (seal) and guest (paper) are clearly distinguished.' 'What is the second sentence?' The master said, 'How can the marvelous understanding (Mañjuśrī) permit Wuzhu's question, and how can expedient means sustain/contradict the opportunity that severs the flow (of suffering provided by Mañjuśrī)?' 'What is the third sentence?' The master said, 'Look at the puppets playing on the stage, for behind all their movements are the wirepullers.' The master also said, 'The words of one sentence should provide the three profound gates, and one profound gate should provide the three essentials, having expedience and function. How do you understand this?' Then he descended from his seat." *Linji lu* (T 1985.47.497a15ff.). This passage is very controversial, inviting many explanations; see Watson (1999), pp.19–20, which follows traditional explanations; Demiéville (1972), pp.43–47. In particular, for the second sentence, Demiéville translated (into French), "How can the marvelous understanding permit there be no posing of questions, and how can expedient means betray the mechanism that intercepts the current?" Cf. the discussion in Sasaki (2009), pp.144–149.

95 The three profundities were a method preached by Linji Yixuan to lead students, being the profundity within the substance, the profundity within the profundity, and the profundity in the verse. In the *Wujia zongzhi suanyao*, under the heading of the three sentences of Yunmen (XZJ 114.555a9ff.), these three profundities are also explained. See also *Wondun seongbullon* (On the Perfectly Sudden Becoming Buddha) (HBJ 4.728b17ff.); *Seonga kwigam* (Mirror Illuminating the Chan Houses) (HBJ 7.645b17ff.). See also *Naong*, *8* note 14.

96 The ten forms of wisdom that a Chan teacher must have according to Fenyang Shanzhao. These ten forms of wisdom all revert to one truth. They are as follows: 1. identical in one substance—all diverse forms and discriminations are a single principle founded on one fundamental base. This

of self[98] and one host,[99] they are all names and numerical (categories) of indicative statements and entirely belong to the worldly paths of diffusion.[100]

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indicates that all discriminations are without discrimination. 2. identical in the great affair—all things are together with the great affair of the Buddha-dharma. This indicates that in each single existent there is the great affair. 3. identical in total participation. This means that all existents have the power to be able to be devoted to the Buddha-dharma. 4. identical in true wisdom. This means to cast off standard thinking and rules of language and become one with the true wisdom. 5. identical in universality. This means that within all surrounding existence, without any special place, everywhere, every person becomes one with the truth. 6. identically provided. This means that every person possesses it fully. 7. identity of gain and loss. This means that enlightenment (gain) and delusion (loss) ultimately are not two things. 8. identity of giving birth and killing. This means that the close relationship of the affirmative of life and the negative of killing. 9. identity of the sound and a roar. This means that all sounds, whether soft (sound) or loud (a roar) transmit the Buddha-dharma and reveal the truth. 10. the identity of gain and entry. This means that one is enlightened together with one's positive surroundings. See *Rentian yanmu* 1, "Entry on Fenyang's Ten Wisdoms That Are Identical to the Truth" (T 2006.48.304c22ff.).

97 A fourfold, simple abstraction of the relations of the subjective person and the objective environment, with the affirmation of non-removal of one or the other and the negation of one or the other that was used by Linji Yixuan. The lineage teacher, according to the relative conditions and circumstances, commands one of the four that is effective and pertinent and chooses it as a guiding method. "Selection" means to consider well and distinguish the important essentials and to choose between right and wrong, good and bad. See *Naong, 8* note 16.

98 *Chanlin sengbaozhuan* 12, "Biography of Chenggu" (XZJ 137.439b15–494a5).

99 "Even after you have seen me once, there is no other person; there is only a single host. Just this, what use is there in searching outside for something?" *Jingde chuandenglu* 28, "Sayings of Master Zhaozhou Congshen" (T 2076.51.446c2); see also *Zhaozhou yulu* in *Guzunsu yulu* 14 (XZJ 118.319a15), where it is "just this host."

100 "Even though the single words and half sentences of the ancients were handed down out of compassion, people were attached to them before they were defecated [they had taken root in the state before discrimination]. Just like the three profundities, the three essentials, the four kinds of selection and the ten wisdoms that are the same as truth, they also are just this principle. I (Miaoxi, Dahui) preach in this way and do not flay and censure (the teachers) of various regions, but just want the people to distinguish clearly the black and white (monastic and lay believers) in this. There is also a single sort that likewise is not in language and also not in the *gong'an* of the ancients, nor in the nature of the mind or in the profound marvel or in the extremes of existence and non-existence, in gain or in loss. This is just like fire that burns whatever it contacts." *Zhengfa yanzang* (The Eye Store of the Correct Dharma) A 3 (XZJ 118.154a6ff.).

(If so), what do you say about a single sentence that does not belong to the worldly paths of diffusion?" After a pause he said, "Fortunately I did not meet Mañjuśrī." He put down his staff.

Formal Sermon 20

端午日、上堂云、「記得、文殊師利命善財、入山採藥底一則因緣、是人知有、不須具擧。只如文殊道、<此藥亦能殺人、亦能活人。> 敢問大衆。是什麼藥、得伊麼自在、得伊麼奇特? 若是久參上士、擧起便知、晚學初機、不妨疑著。聽取吾偈曰、<明處明如日、黑處黑如漆。無根又無帶、有花亦有實。以本地風光、照五蘊山窟。採來先去泥、研合波羅密。團圝作一丸、一服便除疾。> 但請信受奉行。」

On the fifth day of the fifth month[101] he ascended the hall. "Remember the story of Mañjuśrī ordering Sudhana to enter the mountains to pick medicinal plants. People all know it so I do not need to tell it in full.[102] It is just as Mañjuśrī (in it) said, 'This medicine can kill people and can vivify

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101 A formal sermon held for the fifth day of the fifth month on which medicinal plants were collected. The *gong'an* here appears in the Bodhisattva Mañjuśrī chapter of the *Wudeng huiyuan* (Five Lamplights That Converge on the Source) 2, but it has no scriptural basis. Saying that all plants are medicine is a method to permit all things. However, when one permits all things, the instant one thinks it is medicine, it becomes a poison. And so if you take it to be a medicine in the sense that it is a poison that cuts off the tendency to be attached to such a concept, as an accompaniment it completes a perfect Chan tenet. This is an exquisite marvel in that Chan appropriately permits both medicine and poison at each point. So the words "this medicine even kills people and also vivifies people" provides the core of this *gong'an*.

102 In the *Wudeng huiyuan* 2, "Entry on Bodhisattva Mañjuśrī" (XZJ 138.75b8ff.): "One day the bodhisattva Mañjuśrī ordered Sudhana to pick medicinal plants, saying, 'Pick and bring me this medicine.' Sudhana looked all over the great earth, and every (plant) was this medicine. And so he returned and confessed, 'There is no (plant) that is not this medicine.' Mañjuśrī said, 'Pick and bring me this medicine.' Sudhana then gathered any clump of grass whatsoever from the earth and gave it to Mañjuśrī. Mañjuśrī took it in his hands and showed it to the great assembly and said, 'This medicine can kill people and also vivify people.'"

people.' I venture to ask you, the assembly, what is this medicine that can set free and is so admirable? If you are a superior gentleman who has long investigated (*hwadu*), when this case is raised you will know it, but if you are a later student at their earliest opportunities, then you will doubt very much. Listen to my gāthā: Where it is bright it is as bright as the sun;/ Where it is black it is as black as lacquer./ Without roots and also without stems,/ It has flowers and fruit./ With the scenery of the original ground,/[103] Illuminate the cavern of the mountain of five skandha.[104] Picking (the medicinal plant) one first removes the mud; then one grinds and compounds it with pāramitā and lumps them together to make a pill, and once taken it removes the disease.' I simply ask you to believe and practice this."

Formal Sermon 21

渠長老請上堂云、「大凡唱道宗師、問話禪客、須識佛祖玄旨、方得句無異歸。歸無異理、理無異源、便能一縱一横、一撈一捺、逢場作戲、遇緣卽宗、不被心謾、不被境惑。蕩蕩然無依無住、自由自在、如水上葫蘆、滔滔地等閑游漾、觸著便轉、捺著便脫、拘牽他惹絆他、皆不可得。得到伊麼田地、方解激揚个事。所以道、<縱横法縛鍛鍊後了了、方爲師子兒。> 雖然如是、猶是生死岸頭事、更須知有那一件事、始得。」

Elder Geo requested him to ascend the hall and lecture. (The master) said, "In general, the lineage teacher who proclaims the Way when questioning

103 The original ground is the original mind-nature, and the scenery is the prospect or view. It indicates the world in which one's own original mind-nature is revealed completely, and he highlights the meaning of the light that illuminates the dark. See note 187. ZGDJ 1163a, "the original non-deluded mind-nature, one's original face." The *Zazen yōshin'gi* (Notes on the Use of the Mind of Sitting in Meditation) notes, "Now those who sit in meditation should directly make people open the bright mind-ground and rest in their original endowment, which is called to reveal one's original face and also to manifest the scenery of the original ground, the mind and body both dropped off."

104 The five skandha that give rise to suffering and obstructions through the basic elements that build the body and the mind are compared to a mountain. The dark, gloomy cave there indicates ignorance.

a Chan guest[105] should know the profound tenets of the buddhas and patriarchs and only then will he attain sentences (in the dialogue) that will not differ in conclusion.[106] If the conclusion does not differ from the principle and the principle does not differ from the source, he can at once be pro and at once con, at once thrust and at once parry. If he examines the situation and he plays the game, then in whatever conditions he encounters he is centered (on the tenets) and is not deceived by the mind or deluded by the percepts. Totally without anything to rely on or reside in, he is free and easy, like a gourd on top of water, which floats willy-nilly and easily on the rapids. If one touches it then it revolves, if one presses down on it, it escapes. Restraining it or controlling it is not at all possible.[107] Having arrived at

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105 The questioning monk; a Chan monk who exchanges dialogue with the lineage master as a representative of the great assembly. After the Song dynasty, the believers and officials would come to visit the Chan cloisters and request the abbot give a formal lecture. In such cases a specially designated monk had the role of conducting the dialogue. See *Zenrin shōkisen*, "Zenkaku Entry": "Since officials entered the monasteries and repeatedly requested a formal sermon, at that time the Chan guest came out of the assembly to conduct dialogue. He was called the questioner about Chan." Since he had to know the inner thoughts and personality of the lineage master, the Chan teacher who played this role had to have an experienced judgment to that extent. This was the same role as played by the announcer to the assembly, a pupil who could well reveal the basic meaning of the Buddha in a Dharma Assembly that a Buddha preached and where the Buddha asked questions—For example, Śāriputra in the *Lotus Sutra* or Mañjuśrī and the bodhisattva Gaoguide Wang in the *Nirvana Sutra*.

106 無異帰. The last word here, *gui*, means that to which one must revert, the essential truth of Buddhism, and so the learned Chan guest speaks in accordance with the truth and does not diverge from the truths taught by the buddhas and patriarchs.

107 As soon as one tries to settle on a meaning it is already not that meaning. This compares the realm of Chan in which one is not restrained by anything at all to the gourd. Even in saying at the end "There is still that single matter," Hyesim means that he does not have a basis with which to grasp that standard, uniform concept in his own words, and presents the sense that one must discard even that. And that is just like a gourd that will change direction and smoothly turn over if touched. This is a metaphor used by Dahui Zonggao: "Clean and naked, bare and spotless, there is no way it can be grasped, just like a gourd let loose on the water. It is not set in motion by humans and it is always unsettled; it cannot be restrained and it cannot be controlled. If one pokes it then it moves,

such a state, only then does (the guest) understand (the master's) matter of stimulation. Therefore it is said, 'Pro and con, the Dharma fetters having been forged entirely, only then is one a lion cub.' Even though it is like this, it is still a matter of this shore of life and death (saṃsāra), so you must know there is still that single matter."

Formal Sermon 22

> 正旦、上堂云、「前際不來、後際不去、今則無住、三際虛玄。到者裏、還知太歲天子尊神麼? 若也知得、斬新日月、特地乾坤、刀兵疾疫、并飢饉、萬禍千災一不存。」

On New Year's morning, he ascended the hall and said, "The past has not come, the future has not gone, and the present does not remain, and so the three times are a hollow mystery.[108] Reaching here, will you know the imperial god who presides over the year and time? If you do, then not one of the brand new sun and moon, especially heaven and earth, weapons and soldiers (war), plague and starving famines, plus the numerous misfortunes and calamities, will survive."

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if one touches it then it revolves. Thus it is free, thus it immediately escapes, thus it is divinely holy, but it does not share the same path as thousands of saints and it does not follow Chan monks. It can command the buddhas and patriarchs, but the buddhas and patriarchs cannot command it." *Dahui yulu* 20, "Instructions to Layman Miaojing" (T 1998A.47.900c4ff.).

108 This expresses the attribute of the Way that cannot be prescribed as this or that or anything. Originally, *xu* (hollow/empty) and *xuan* (mystery/profundity) were concepts used frequently in Lao-Zhuang thought. As the *Zongjing lu* 47 (T 2016.48.509b3) says, "Since one says it exists, then its marvelous substance is hollow and mysterious; if one says it is non-existent, then the Way is present everywhere." In the preface to the Zongbao version of the *Platform Sutra* (T 2008.48.345c5), Deyi writes, "The marvelous Way is hollow and mysterious; it is inconceivable; and once you forget words and attain the tenets, only then can you be clearly enlightened."

Formal Sermon 23

劉冲基、爲崔相國祝壽、請上堂。師云、「如來爲一大事因緣故、出現於世、開示悟入佛之知見。只如佛知見、作麼生開示?」 拈拄杖云、「見麼? 見則觸、不見則背。於此悟入、參學事畢。」放下拄杖云、「虛空可量、此知此見、量與非量、惣不可得、虛空可壞、此知此見、壞與不壞、亦不可得。信解此法者、福不可量、壽不可涯。但願崔公與此法同身共命、與此法等福齊壽。」

To pray for the longevity of Minister of State Choe, Yu Chunggi[109] asked the master to deliver a formal sermon. The master said, "The Thus Come (Tathāgata) appeared in the world because of the causation of the one great affair,[110] and he revealed the entrance to enlightenment via the Buddha's knowledge and views.[111] If so, then how are the Buddha's knowledge and views revealed?" He picked up his staff and said, "Do you see? If you see it then you are confronting it, if you do not see it then you are ignoring it. If you are enlightened and enter into this (state in which neither confrontation nor ignoring are allowed), the matter of investigation and learning is completed."[112] He put down his staff and said, "Although empty space

109 Yu Chunggi was a civil official who passed the literary examinations in 1190 and in 1223 was an adviser and admonisher, as well as an administrator in the national academy, member of the Hallim Academy, and good poet. *Goryeo sa* (History of Goryeo), 71 se 25, 40B–6; 74 chi 25, 16B, 99 chi 12, 30B.

110 *Lotus Sutra* 1, "Expedient Means" (T 262.9.7a21).

111 Reveal the entrance to enlightenment. 開 *Gae* here is in the sense of development, so that sentient beings will smash their ignorance and make it disappear, and open up to the Buddha-nature and see the principles of reality. *Shi* in the sense of reveal means if one removes the delusions and obstacles, the essence of the knowledge and views will be manifested, and all the virtues of the Dharma-realm will be clearly revealed. *O* (enlightenment) is the sense of realization-enlightenment, as when following the removal of obstacles and the revelation of the essence, the awakening that perfectly comprehends the particulars and principle occurs. *Ip* (entrance) is in the sense of realization-entrance, if one has perfectly comprehended the particulars and principles, being free and without worry and through the wave of wisdom one enters into enlightenment.

112 "A person of the past (Wumen Huaikai, 1183–1260) said, 'If you wish to shed life and death you will need to penetrate the barrier of the patriarchal teachers. Ultimately, what will they take to create

may be measured, this knowledge and this view certainly cannot be either measured or not measured. Even though empty space may be destroyed, this knowledge and this view likewise cannot be destroyed or not destroyed. The merits of those who believe and understand this Dharma are immeasurable, and their longevity cannot be limited. I simply wish that Lord Choe will have a body identical with, and a life shared with, this Dharma, and will have the merit and longevity the equal of this Dharma."[113]

Formal Sermon 24

上堂云、「<夫說法者、當如法說>、聽法者、當如法聽。正當伊麼時、說了聽了、無欠無剩。出乎口入乎耳、非眞法也。所以道、<得之於心、然後爲法。> 無言童子、妙得不言之言; 不說菩薩、深知無說之說。各歸衣鉢下、摸索一廻看。」

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a barrier?' 'If you call it the bamboo cane then you will be confronted (with it), if you do not call it a bamboo cane then you turn your back on it.' [Words of Shoushan Shengnian, 926–993, see Kirchner (2004), 71.] You must not speak of it; you must not be silent about it. If you apply a set of eyes [a different opinion] to this here and can spy through to it, and can transform its body and comprehend its vitality, then there is no barrier that you do not penetrate and no Dharma that you do not comprehend, and every point is revealed and everything is displayed." *Gaofeng chanyao*, "Informal Sermon on the Thirtieth Day of the Twelfth Month," no. 21 (XZJ 122.717b18ff.).

113 The core of this doctrine is not tainted by contact and is not totally ignored as a method of study. That is the breakthrough of the dilemma where both ignoring and contacting are not permitted. It is identical in import with the unfolding of the Buddha's knowledge and views. Following on from the forms of confrontation and ignoring, both sides of measuring and not measuring, destroying and not destroying and the like, are rejected. This condition is the opening up of the field of study. Since neither confrontation nor ignoring is permitted, even the supposition of a path such as a sort of Middle Way that removes both kinds is allowed. Where either ignoring or confrontation on their own will not do, their establishment in order to make a breakthrough is the core of this barrier gate. Hyesim indicates the core of the Buddha-dharma with this barrier of ignoring and confrontation, while simultaneously understanding the scriptures, and so shows clearly the standpoint of Ganhwa Seon. This is a representative method of studying the *hwadu*. Establishing the problem in this way is a key to the study of the *hwadu*. This is a method that various patriarchal teachers were fond of using even before the appearance of Ganhwa Seon proper.

He ascended the hall and said, "'The preaching of the Dharma must be preached in accordance with the Dharma,'[114] and so listening to the Dharma must be listening in accordance with the Dharma. It is exactly at such a time when one has preached and has listened that there is no deficiency and no excess. If it only leaves the mouth and enters the ears, it is not the true Dharma. Therefore it is said, 'Only after it has been attained by the mind is it the Dharma.'[115] Wordless Youth[116] marvelously attained the words of non-speaking; the non-preaching bodhisattva[117] deeply knew the preaching that is without preaching. Each of you return to the place of your robe and bowl[118] and try to grope for it once."

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114 *Vimalakīrti-nirdeśa sūtra*, "Pupils Chapter" (T 475.14.540a4). In Chengguan's *Huayanjing shu* (Commentary on the Avataṃsaka Sutra) 21 (T 1735.35.659b10), this line is explained as follows: "The preaching of the Dharma should be as the Dharma preaches. Even though the Dharma has nothing to be attained, yet one tries to obtain it, the mind calculating that something is preached, and so one takes a stone to be a gem. This is called self-deception."

115 When expressed by the expedient of language, the enlightenment by the mind can transmit the reality of Chan, but dependence on words themselves reveals that one cannot be enlightened. According to the *Seonga kwigam* of Seosan Hyujeong, "One who has attained it by the mind not only preaches the Dharma essentials well in the language of the streets, but even in the language of swallows, it deeply penetrates the characteristics of reality. And so Chan Master Baoji, whenever he heard sounds of crying (in distress), his body and mind jumped with joy, and when Chan Master Baoshou saw a fist fight he opened up to reveal his (original) face. These (examples) are about this" (HBJ 7.635c6ff.).

116 Born the son of the Elder Siṃha of an Indian royal clan, he could not speak. Receiving the instructions of the gods, he practiced the way of wordlessness, and so was named Wordless. In a previous life he had sown the seeds of good and so was also known as the Wordless Bodhisattva. See *Dajijing* (Sutra of the Great Collection) 12, "Chapter on the Wordless Youth" (T 397.13.74c15ff.). See also *Wuyan Dongzijing* (Sutra of the Wordless Youth) (T 397.13.522c22ff.).

117 Indicates Layman Vimalakīrti, famous for his silence on the non-dual Dharma.

118 Each monk had a set place in the monks' hall where he sat and lived, and so there kept his robe and bowl and like items.

Formal Sermon 25

上堂云、「至理亡言、非解非纏。靈通應物、常在目前。目前無物、無物宛然。」拈拄杖云、「莫便是拄杖子麼? 是則接取將去。老僧也不惜。」乃擲下。

He ascended the hall and said, "The supreme principle lacks words,[119] it does not release and does not bind. Numinous comprehension responds to things and is always before your eyes (self evident).[120] There is nothing in front of your eyes, so it is a matter of course that there is nothing."[121] Then he picked up his staff and said, "Isn't this staff it? If it is, then take it away. I do not begrudge it." Then he threw it down.

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119 Similar content as in "The Inscription of the Mind of Chan Master Farong, First Patriarch of Mt. Niutou," in *Jingde chuandenglu* 30 (T 2076.51.457c3); only the first line here differs: "The supreme principle lacks words" was originally "The supreme principle lacks description."

120 In a letter, Hyesim quoted the line "while responding to things it is always in front of your eyes" from a letter of Damei Fachang (752–839) to the Lord of Xiangyang that says, "Just now your raising of the eyebrows and moving the eyes, snapping the fingers, coughing and muttering in dialogue, are all of this nature. This is called 'The Great Way always in front of your eyes.'" This is also quoted in *Zongjinglu* 23 (T 2016.48.543c18ff.).

121 The words "There is no thing in front of your eyes" speak of the state in which the freedom of "there being no obstacles whatever" in your own eyes that examine and witness is perfected. This is not the world where you encounter confinement within yourself while turning away from the external existence and residing in the realm of emptiness wherein all objects have disappeared. Here the always appearing "that" (here the advocate) is witnessed. Baojue Zuxin wrote, "If he only clarifies himself, and is not enlightened to what is in front of his eyes, that person has eyes but no feet (to practice). If he is enlightened to what is in front of his eyes, and does not clarify his own self, that person has feet but no eyes. Accordingly, these two men, throughout the day and night always have one thing that is stored in their breast. Since the thing is already in their breast, the characteristics of unease are always in front of their eyes, and being in front of their eyes, in all paths it becomes a hindrance, so how can they gain peace and security?" One can read these words as a mutual criticism. See *Baojue Zuxin yulu* (XZJ 120.224a16ff.). See also "The Great Way is always in front of your eyes, but even though it is in front of your eyes it is difficult to see. If you wish to be enlightened to the true essence of the Way, do not exclude matter, sound and language, (for) language is the Great Way. There is no need to remove frustrations (*kleśa*), for frustrations are originally empty and quiescent." "The Praises of the Mahayana by Master Baozhi of the Liang," in *Jingde chuandenglu* 29 (T 2076.51.449b1ff.).

Formal Sermon 26

上堂云、「諸人自己靈源、便是普光明智。若入其中、何法不明、何事不了! 所以道、<不用記一字、念盡一切經; 不用解一法、會盡無量義; 不用說一句、常轉正法輪;不用舉一步、偏參法界友。> 還信得麼? 若信未及、更看山僧指出。」拈拄杖云、「者个、豈不是普光明智之影! 諸人五蘊身心、豈不是普光明智之影! 大地山河萬象森羅、豈不是普光明智之影! 會麼?」良久云、「鏡裏看形見不難、水中捉月爭拈得。」

He ascended the hall and said, "Your own numinous source is the bright wisdom of universal light.[122] If you enter into it, what Dharma will not be clear, and what event is not realized! Therefore it is said, 'There is no need to remember a single letter, (for then you will) recite in full all the sutras; it is useless to understand a single Dharma, (for then you will) comprehend in full the limitless meanings. It is useless to preach a single sentence, (for then you will) always turn the wheel of the Correct Dharma (preach); it is useless to take a single step, (for then you) can consult friends throughout the Dharma-realm.'[123] Can you believe this? If you cannot believe it, then examine further what I have pointed out." He picked up his staff and said, "How can this not be a shadow of the wisdom of universal light? How can your mind and body of the five skandha not be a shadow of the wisdom of universal light? How can the great earth, mountains, rivers, and array of phenomena not be shadows of the wisdom of universal light? Do you understand?"[124] After a pause he said, "Although it is not difficult to see the

122 Indicates a wisdom that is like a light that shines everywhere. The *Xin Huayanjing lun* (Treatise on the New Translation of the Avataṃsaka Sutra) 22 (T 1739.36.870a4ff.), says, "Ten kinds of wisdom buddhas take the immovable-wisdom buddha as their basis; the immovable-wisdom buddhas take the universal-light wisdom as their basis. The universal-light wisdom takes the nothing-reliant-on wisdom as the basis. Again, the nothing-reliant-on wisdom takes all sentient beings as its basis. Just as Sudhana sees the bodhisattva Maitreya, the bodhisattva Maitreya in turn ordered Sudhana to then see his first excellent teacher, Mañjuśrī, which is the meaning here."

123 *Zongjinglu* 29 (T 2016.48.585c21ff.).

124 No matter whoever or whatever existence, it has as its basis the wisdom of universal light, and so

shapes (reflected) in a mirror, how can you pick up the moon by grasping at the water it is (reflected) in?"[125]

Formal Sermon 27

上堂云、「底事現成、沒處廻避。頭頭上明、物物上現。只爲昏迷日久、顚倒妄想、自生艱阻、當面諱耳。忽若眼開、元來有甚麼欠小! 所以道、<頓覺了如來禪、六度萬行體中圓。夢裏明明有六趣、覺後空空無大千。> 雖然如是、且道。是夢裏語? 覺後語? 具眼者、辨看!」

He ascended the hall and said, "This matter is manifested and there is nowhere to avoid it. At every point it is clear, in everything it is manifested.[126] It is

all sentient beings can be multifarious aspects that reveal this. Consequently no actions and meanings conveyed by language and letters can escape from this. Hyesim, beginning with the advocate appearing in front of the great assembly, maintains that all existences are like a shadow cast by the shining of this wisdom, which is the purport of this Dharma.

125 A sentence that appears in the *Zhengdaoge* (T 2014.48.395c23ff.). Although one can anticipate that any existence or phenomenon will reveal its basis, the sense is that there is no reality that can be captured through forms of thought or a form of language. In the "Chapter on Shuanquan Yu" in the *Tiansheng guangdenglu* (Extended Lamplight Record of the Tiansheng Era) (XZJ 135.786aff.), it is written: "If you take ideas and interpretation to measure it, then it (becomes) 108,000 [very distant]; and then if you halt mentation and contemplate emptiness, then that is very much like grasping for the moon (reflected) in the water. If you seek to understand with words, you will be sunk for eternal eons; if you reflect calmly and contemplate emptiness, then you will be registered with the non-Buddhists." Again, in the "Biography of Ehu Dayi" (746–818) in the *Jingde chuandenglu* (T 2076.51.253a17–22) is the following passage: "Emperor Shunzong asked Chan Master Shili, 'How can the sentient beings of the great earth see the nature and become Buddha?' Shili said, 'The Buddha-nature is just like the moon (reflected) in water; it can be seen but cannot be grasped.' As a result the emperor said, 'Even though it is not seen, the Buddha-nature is certain to be seen, so how can one seize the moon (reflected) in water?' The emperor then asked, 'What is the Buddha-nature?' The master replied, 'It is not divorced from what Your Majesty has asked.' The emperor silently concurred with the true tenet and respected the master even more."

126 The original teacher first of all clarifies the idea that all existence without exception is revealed in front of one's eyes and is unavoidable. The *Geumganggyeong Oga haeseorui* 1 (HBJ 7.60a8) writes, "The

just that it has been hidden for many a day and perverted, false thoughts have themselves produced obstructions, and when you face it, it simply conceals itself. Even if your eyes are opened, then originally what does it lack? Therefore it is said, 'If you are suddenly woken up and realize Tathāgata Chan, the six pāramitā[127] and myriad practices are perfected in its substance, and in dream (delusion) there are clearly the six destinations,[128] but after waking up, emptily there are no major chiliocosms.'[129] Even though it is like this, then say, are these words in a dream or words after waking up? Those of you with eyes try to discriminate between them."

Formal Sermon 28

上堂云、「教中道、<摩尼寶殿有四角、從一角視、悉見諸角、無所缺減。>」乃以數珠作聲云、「者个是一角、於此見澈。還有缺減也無? 直饒儞見得無缺減、要

characteristic of true reality is revealed at every point, is clarified in everything, and at no place and at no time is it not clarified and revealed." Again, the *Naong eorok* (HBJ 6.720c18ff.) says, "A single spot of numinous light is not added in the saint and is not subtracted in the common person. Released, it has nothing to rely on and lives on most lively, there being nothing to hinder it. Even though it has no shape, and even though it has no location, it can yet comprehensively penetrate the worlds of all directions, and universally enters the Dharma-realms of the buddhas. It is clarified at every point and is manifested in everything, but you cannot grasp it, and if you discard it, it always survives."

127 The six pāramitā are those of *dāna* (donation), *śīla* (discipline), *kṣānti* (forbearance), *vīrya* (vigor), dhyāna (meditation) and prajñā (wisdom), which carry one to the other shore of nirvana.

128 The six destinations or six paths are those of reincarnation: those of hell, preta (hungry ghosts), beasts, asura (titans), humans, and gods. The first three are the evil paths; the latter three are the good paths.

129 *Mahāsāhasra-lokadhātu*, the Indian cosmos. Indians of early times considered that four great continents, oceans, a moon, and the heaven constituted a minor world; and a thousand minor worlds combined were a minor chiliocosm. A further thousand of the chiliocosms produced a medium chiliocosm, and a thousand medium chiliocosms produced a major chiliocosm. Usually a major chiliocosm indicated the forms of all the various worlds on which people live. A combination of the minor, medium, and major chiliocosms are a three thousand major chiliocosm. These are the words of Yongjia Xuanjue, see *Zhengdaoge* (T 2014.48.395c14).

須打教百雜碎、埋教沒光彩然後、却來與老僧相見。」

He ascended the hall and said, "In the doctrine it is said, 'The Hall of the Maṇi Jewel has four corners, and looking from one of the corners one can see all the other corners, without anything missing.'[130] Then he made a sound with his rosary[131] and said, "This (rosary) is one corner, and through this you see through (them all). Is there anything missing? Even if you can see there is nothing missing, you will need to smash the doctrine into smithereens and bury the doctrine where there is no light. Only after that return and see me."[132]

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130 *Wenshushili wenfashenjing* (Sutra of the Bodhisattva Mañjuśrī Asking about the Dharmakāya) (T 356.12.237b3). The *Zongjinglu* 96 (T 2016.48.933c4ff.) provides the following explanation: "If you realize the original boundaries of the One Mind, what dharma will you not comprehend? As all dharmas are produced from mind they all share in the same boundary and reside within that boundary, and each single (dharma) is complete. (Even) the raising of the eyes is entirely this, so why depend on conscious thought? Intelligence cannot know this and words cannot reach this. Therefore it is said, 'In the vajra-jewel store there is nothing that is missing or subtracted.'"

131 Rosary, in Korean *suju*, *jusu*, *songju*, *juju*, or *yeomju*, the last the usual form. *Pāsa-kamālā*, in Korean *balsaekmak*, meaning beads strung together to aid in the remembering of numbers; used to count the number of times one has chanted the name of the Buddha or bowed down. The number of beads may be 108, meaning the elimination of the 108 frustrations (*kleśa*), which is common, but according to the scriptures, there are different kinds.

132 In a particular existent like a rosary, the meaning of all existences will enter into it, and so a single existent includes the totality. This is like a single window through which to see the truth. Knowing such a doctrine, here one goes a further step, meaning that one has the temperament of a Chan monk who tries to discard without anything left over. Hyesim is thus indicating the original endowment that makes one free and without need for support wherever one is. Not only doctrinal teaching, but all views that one relies on are without exception to be smashed and comprehensively driven to the wall, and a new eye is opened where the darkness is pushed aside, and the clarifying light vanishes. This, a tool of the cognition that can discriminate concerning the *hwadu*, while being a useless thing, seems to actualize the original attributes of the *hwadu* itself. In Ganhwa Seon, in such a sentence, the words "Kill the Buddha and kill the patriarchs" are used.

Formal Sermon 29

海陽縣尉金巨儀請上堂。師云、「祖月庵前國師石上、左顧右眄、俯察仰觀、重巖展縮而屏圍、窮奇極怪;列岫縱橫而筭布、疊碧堆青。頭頭宣古佛家風、物物現祖師面目。然則何用更添脂粉! 我今只要證明。雖然如是、放過則不可。」拈拄杖卓一下云、「咄! 咄! 縮頭去。」

The defender of Haeyang County,[133] Gim Geoeui, requested (the master) deliver a formal sermon. The master said, "If on the stone of the National Teacher in front of Joweol Hermitage,[134] you look to the left and to the right, and scrutinize above and below, the layers upon layers of cliffs unfold and contract, encircle and screen it, being very unusual and extremely weird, and the serried peaks soar and extend, spread like counting sticks, piling up emerald and heaping up green. Each point displays the house style of the old buddhas, and everything manifests the patriarchal teacher's face. So what use is there in further adding cosmetics?[135] I now only need the realization of clarity. Even though it is like this, you must not allow it to be so."[136] He picked up his staff once and said, "Hey, hey! Pull your head in."[137]

133 Modern Gwangju, see *Goryeo sa* 57.52a9ff.

134 A hermitage of this name is listed as being in Maengsan Commandery, Pyeong-an Namdo. See Gweon Sangno (1979), *Hanguk sachal jeongseo*,1022.

135 Adding makeup to the original face. Meaning there is nothing to be added to the original face of all people. As stated in the biography of Shifoyuan Jing in the *Jingde chuandenglu* (T 2076.51.376b1ff.); "If you say that your plain face is fully presented, and still you put on makeup, even if you are divorced from the mistakes in application, still you bear the excess (cosmetic on your face)." Again, in the *Seonga kwigam* (HBJ 7.635a7ff.), there is the following: "If you contemplate it via one thing, then each person's face is originally perfectly complete, so what need is there to use another person to apply cosmetic powder (to the face)?"

136 See *Zengo* 422a, "to leave something be, OK." One must not leave something be.

137 What Hyesim finally and clearly reveals here is a rebuke to students who have fallen into error and are buried beneath discrimination. Rebuking the error of relativism (opposition) and shouting out "Hey," in the sense of having them accept his rebuke as it was, he tells his pupils to "pull their heads in." For similar examples, see *Biyanlu*, case 59, "Comment on Hymn" (T 2003.48.192a19): "Hey! Pull your head in. Let him have one move. The mountain goblin must not be let go. I will hit him."

Formal Sermon 30

按察使、中郎、鮮大有、請上堂云、「妙得其門、成佛不離於當念;若失其旨、修因徒困於多生。唯在信心、別無方便。所以道、<深心信解常清淨。> 又道、<信能必到如來地。> 不見? 僧問歸宗、<如何是佛?> 宗云、<我向汝道、恐汝不信。> 僧云、<和尚誠言、焉敢不信!> 宗云、<卽汝便是。> 僧云、<如何保任?> 宗云、<一翳在眼、空花亂墜。> 僧於此有省。諸人還信得及麼?」良久云、「此時、若不究根源、直待當來問彌勒。」卓拄杖。

The surveillance commissioner and adjutant, Seon Daeyu, requested a formal sermon, and the master said, "If you marvelously attain this entrance gate, you will become Buddha without being divorced from that very thought-moment, but if you lose this tenet, (even though) you cultivate the cause (for becoming Buddha) it will be in vain and you will be troubled by many rebirths. Only in the mind of faith are there no other expedient means.[138] Therefore it is said, 'If you understand it with a profound mind, then (the mind) will always be immaculate.'[139] It is also said, 'Faith can certainly reach the stage of the Tathāgata.'[140] Haven't you seen that a monk (Fuyong Lingxun) asked Guizong,[141] 'What is the Buddha?' Guizong said, 'If I

See also *Xuedu yulu* 2 (T 1996.47.682a): "Hey! This wild fox spirit. Pull your head in." See Thomas Cleary, *The Blue Cliff Record* (Berkeley, Ca.: Numata Center, 1998), p. 279.

138 "If you…no other expedient means" is a quote of the content of the *Zongjinglu* 26 (T 2016.48.561a16ff.).

139 A line of the eighty-fascicle translation of the *Huayanjing* (*Avatamsaka sūtra*)14, "Chapter on Xianshou" (T 279.10.72b14ff.). The *Huayanjing shu* 16 (T 1735.35.619c24ff.) has the following explanation of this sentence: "If you understand with a profound mind of faith, (the mind) is always immaculate and is in correspondence with principle, and so then that is called profound mind. If in the past you were tainted but are now pure, that purity has a beginning, and if it has a beginning it must have an end, and so it is not always pure. Only if you believe that frustrations are bodhi will it be always pure."

140 *Huayanjing* 14, "Chapter on Pure Practice" (T 279.10.72b23).

141 Guizong Zhichang (late 8th to early 9th century), disciple of Mazu Daoyi, mentioned in *Zutangji* (*Jodangjip*) 15; *Song gaosengzhuan* 17 and *Jingde chuandenglu* 7.

tell you, I am afraid you will not believe me.' The monk said, 'Reverend, how could I not believe your sincere words?' Guizong said, '(But) you do (not believe me).' The monk said, 'How can I take responsibility for that?' Guizong said, 'If there is a cataract in your eye, then the spots confusedly descend.' The monk was awakened by this.[142] Can you believe to this extent?" After a pause he said, "This time if you do not discern the root source, then you will have to wait for the future and ask Maitreya."[143] Then he put his staff down.

Formal Sermon 31

上堂拈疏云、「動絃別曲、擧一明三。還有其人麼? 若無其人、須待重新注破。」乃拈香云、「此三片香、一時拈出。諸人還知相爲處麼? 上祝一人、中祝大臣、下祝庶民。」良久云、「三祝已圓、能事畢。摩訶般若波羅蜜!」

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142 Quoted also in the *Jikji*, see Jorgensen and Cho (2005), p. 102. The spots before the eyes are the errors in one's own faith that are akin to the non-existent flowers in space that fall innumerably when one has a cataract, and seeing these errors one will come to have false views. "If you firmly grasp that there is a mind and there is a dharma, that is exactly as with a cataract in the eyes, and the empty flowers (spots before the eyes) will descend in confusion." "Words of Reverend Biefeng Yun" in *Xu Guzunsu yuyao* (XZJ 119.17b6). The incident with Guizong is cited from the biography of Fuyong Lingxun in *Jingde chuandenglu* 10 (T 2076.51.280c23ff.).

143 The person who is asking the question at present and who understands and believes that he or she is the Buddha has the Dharma that is the basis for enlightenment. Therefore, chronologically each one of the discriminated existences that are the "right now" that move and show their own self are the objective that presents the very best chance for achieving your own original endowment guide. Paying no attention to the source of "just now" means you cannot anticipate even though you are waiting for the incarnation of Maitreya in the distant future. As written in the *Dahui yulu* 9 (T 1998A.47.846c8ff.): "He struck the meditation bench with his whisk, saying, 'This definitely is not sound.' Again, he lifted it up and said, 'This definitely is no matter. Ultimately then, what is it?' He shouted once and said, 'This time, if you do not discern the source, then you will have to wait to ask Maitreya in the future.'"

He ascended the hall and picked up a *shu*,[144] saying, "As soon as the strings are plucked he recognizes the tune,[145] and if one is raised the other three are clear to him.[146] Is there such a person (here)? If there is no such person, you should wait for a renewed, complete explanation."[147] He then picked up the incense and said, "These three pieces of incense I have picked up simultaneously. Do you know what they are for? The superior prayer is for the One Man (king), the middling prayer is for great ministers, and the lowest prayers are for the common people." After a pause he said, "The three prayers are already completed, the services are finished. *Mahāprajñāpāramitā*!"[148]

144 *Shu* here is not a commentary but a *shuyu*, a praise of the Buddha or eminent monks that was read out on formal occasions such as the birthday of the Buddha or an emperor or a monastery founder. See ZGDJ 595c and examples in *Chanlin shuyu kaozheng* (Evidential Studies of the Encomia of Chan Monasteries) by Yongjue Yuanxian (1578–1657) and Zhaoran Daoguo.

145 *Guishan yulu* (XZJ 119.854b12) has an example: "As soon as the strings (of the zither) are plucked, he discriminates the tune; (seeing) the falling of the leaves one knows it is autumn." See *Zengo* 346a, based on the story of Bo Ya and Zhong Ziqi, see *Biyanlu* 39, "Hymn Evaluation" (T 2003.48.172c15), and case 92; Cleary (1998), p. 203: "Making the harp-strings vibrate, he distinguishes the tune."

146 From *Lunyu* (Analects) VII, 8: "When I have presented one corner, and you do not through that know the (other) three, then I do not repeat (the lesson)."

147 *Zengo* 308a, "to completely finish an explanation."

148 *Mahāprajñāpāramitā*. This is one of the techniques used when one is trying to show the principles of Chan. It takes the form of a kind of mantra or secret language that is transmitted without explanation or any language. For example, in the *Foyan Qingyuan Chanshi yu* in *Xu Guzunsu yuyao* (XZJ 118.976b18ff.): "Om chi lin, Om chi lin, Om bu lin, Om bu lin. Great assembly, what words are these? What are their meaning and principle? Is there anyone who can understand it? If you say it is words, and also that it does not take on forms; or if you say it has Way and principle, and also that it does not form Way and principle, you should think that its verbal description is not achieved and that its discriminations are inadequate. The previous saints called this secret language, and also said it is true words (mantra). All verbal sounds are produced from this, and all verbal teachings issue from this."

Formal Sermon 32

孤山庵慶讚、上堂云、「竪拂拈椎、 猶是醉中之作; 論佛說祖、還他夢裏之談。去此二途、合談何事?」良久云、「若對青山談佛法、清平時代動干戈。黃梅意旨從他得、知有無交涉地麼?」

For the congratulatory praises (on the completion) of Gosan Hermitage[149] he ascended the hall and said, “Holding the whisk upright and picking up the mallet are just actions within a drunken stupor. Discussing the Buddha and preaching about the patriarchs are like the talk in another’s dream. Apart from these two paths, what matter should we talk about?” After a pause he said, “If you talk of the Buddha-dharma with the green mountains, then in an age of pure peace you will mobilize arms. The ideas of Huangmei[150] were obtained from that, so do you know whether he had no connections with it?”[151]

Formal Sermon 33

上堂云、「或有人來問、<合談什麼事?> <明明百草頭、明明祖師意。> <爲復只

[149] Gweon Sangno (1979), *Hanguk sachal jeongseo*, 79a, refers to this text as a source, and states that it is uncertain where it was located, but notes it may be the Gosan Sa in Weolchulsan, Yeong-am gun, Cholla Namdo.

[150] This indicates the tenets of Hongren (601–674), the fifth patriarch, who was from Huangmei. In the Zongbao version of the *Platform Sutra* (T 2008.48.358a10ff.), are the words “A monk asked the master (Huineng), ‘What sort of person attained the ideas of Huangmei?’ The master said, ‘A person who understood the Buddha-dharma attained them.’ The monk said, ‘Reverend, did you attain it?’ The master said, ‘I do not understand the Buddha-dharma.’”

[151] Not relying on words, showing your own original endowment through whisks and mallets et cetera, even the explanations via words are nothing more than uselessly making things where there was no problem at all. This is a method of grasping that blocks all pathways. By saying, “I do not understand the Buddha-dharma,” Huineng, who was a successor to Hongren’s ideas, is revealing that he is taking the standpoint of grasping that is not versed in any method or discrimination. However, from the standpoint of leaving it to the opportunity that permits everything, nothing, whether lifting the whisk or talking, will become an obstacle to revealing one’s original endowment.

伊麼? 爲復別有事?> <明明百草頭、明明祖師意。> <者个旣聞命、願聞那个事。> <明明百草頭、明明祖師意。> 前後所擧、是同是別? 具眼者、辨取。」

He ascended the hall and said, "It happened that a person came and asked, 'What matter should we talk about?' 'So clear the tips of all the grasses, so clear the intentions of the patriarchal teachers.'[152] 'Is it only like this or is there another matter?' 'So clear the tips of all the grasses, so clear the intentions of the patriarchal teachers.' That is a name I have already heard, so I wish to hear about that matter.' 'So clear the tips of all the grasses, so clear the intentions of the patriarchal teachers.'[153] Are what I have presented in sequence (the three identical answers) all the same or are they different? You

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152 Literally, the tips of a hundred grasses, meaning all grasses. This line comes from the *Pang Jushi yulu*. See Ruth Fuller Sasaki, Yoshitaka Iriya, and Dana R. Fraser, trans. *The Recorded Sayings of Layman P'ang: A Ninth-Century Zen Classic* (New York: Weatherhill, 1971) p. 74: "'Neither difficult nor easy,' said Ling-chao. 'On the hundred grass tips, the patriarchs' meaning.'"

153 The full dialogue comes from Layman Pang's exchange with his daughter Lingzhao where the same answer is repeated. Although one can think that the presented question and the stage are different, the reply "so clear…the intention of the patriarchal teachers" is repeated. By not comprehending all the concepts that are possible, such as the same or different et cetera, this reply as a *hwadu* occupies the proper place as before. The three identical replies each time have the function of a *hwadu*, and to attempt to see a logical linkage with the question means one cannot reach the objective that these words present. Furthermore, if one thinks to have a concept that actualizes the original endowment of all phenomena, then one has entered a mistaken path from the start. "One day Layman Pang, as he was sitting, asked Lingzhao, 'An ancient said, "So clear the tips of all the grasses, so clear the intentions of the patriarchal teachers." How do you understand this?' Lingzhao said, 'So old and so great (are you) to make this conversation! [It is unbecoming to one of your age to speak so].' The Layman said, 'Then what would you say?' Lingzhao said, 'So clear the tips of all the grasses, so clear the intentions of the patriarchal teachers.' The layman laughed." *Pang Jushi yulu* (XZJ 120.61b3ff.). See Sasaki, Iriya, and Fraser et al (1971), p.75, the middle line translated as "What a thing for you to say in your ripe old age?" and in Kirchner (2004), p. 93, "You shouldn't talk of such things, old man that you are." Also, the *Dahui yulu* 8 (T 1998A.47.843c10ff.) has, "The Master (Dahui) said (in evaluation), 'Although Layman Pang went off first he did not arrive. Although the girl Lingzhao went last, she was far off the mark. Even if they went together and arrived together, if they had arrived at Yunmen (with me), they would have been buried in the same pit. Now say, where is their error? So clear the tips of all the grasses, so clear the intentions of the patriarchal teachers.'"

with eyes distinguish them."[154]

Formal Sermon 34

上堂云、「虛玄要道、是古今無着之宗、烜赫靈空、乃佛祖出身之路、何處更求玄妙? 卽今定省精神、不須意下別搜求、只在目前自蹉過。所謂<慈氏宮中、願生兜率;咸元殿裏、更覓長安。清清水裏、游魚自迷;赫赫日中、盲者不見。> 休! 休! 啼得血流無用處、不如緘口過殘春。」卓拄杖。

He ascended the hall and said, "As the essential Way of the empty profundity is the theme of non-attachment to past and present, and the brilliant light of numinous void is the path by which the Buddha and patriarchs depart from their (saṃsāric) bodies, where should you further seek for the profound mystery? Just now decisively alert the spirit. You should not seek it outside of the manas (consciousness),[155] for it simply exists in front of your eyes but you pass by (without noticing it). This is what is meant by 'While Maitreya was in his palace he wished to be born in the Tuṣita (Heaven); while inside the Xianyuan Pavilion he still looked for Chang'an. While in the crystal-clear water, the swimming fish themselves are confused (about where they are).[156] Even in the brightest sunlight the blind cannot see.'[157] Stop! Stop! Crying

[154] Although the replies to the three questions presented are the same, ultimately this reply on whether they are the same or different, while it raises a question, is presented as a topic of deliberation. Finally, not being involved in sameness or difference, it is a *hwadu* that has no room to be apprehended by any method.

[155] ZGDJ 20c, below the mental consciousness. The fundamental mind that precedes the rise of thought-discrimination.

[156] Words of Jiashan Shanhui (805–881) in his biography in the *Jingde chuandenglu* 15 (T 2076.51.324a26ff.): "A monk asked, 'What is the Way?' The master said, 'The sun dazzles the eyes, and for ten thousand leagues not a wisp of cloud hangs in the sky.' 'How do you understand this?' The master said, 'In the crystal-clear water the swimming fish are confused (about where they are).' 'What is the basis?' The master said, 'While drinking water do not worry about the source.'"

[157] This is a sermon that conveys the idea that the Way is in the most intimate places and is revealed

till the blood flows is no use; it is not as good as keeping your mouth shut and passing the rest of spring."[158] He put down his staff.

Formal Sermon 35

> 爲亡靈、上堂云、「記得、瑞嵓老人、有一則語、普爲幽現。大衆！提撕擧覺、各請定省精神、向自己邊模索、不得向山僧語路上湊泊。<主人公!> <諾!> <惺惺著！他後莫受人瞞!> <諾！諾!> 不妨省要、甚是玄旨、豈不是祖教幽致！索喚自宅中人、使其惺惺不睡底樣子也。雖然如是、敢問諸人。只者喚底、是主也? 是賓也? 若是主喚、不可有二主人、若是賓喚、且道、那个是賓?」良久云、「迢迢空劫外、別是一家春。」卓拄杖。

He ascended the hall in a sermon for the sake of the spirits of the deceased. He said, "Remember that Elder Ruiyan had a case the words of which were universally for the deceased and for the living. Great assembly, be stimulated

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clearly without any obstacles. Overall, the closest in tenor to this is in the *Geumganggyeong Oga haeseorui*, a subcommentary on five commentaries on the *Diamond Sutra* (HBJ 7.37b22ff.): "If you seek elsewhere for the permanent bodied Dharma-body apart from the material body, Maitreya, while in his palace wishes to be born in the Tusita (Heaven), and while in the Hanyuan Pavilion (of Chang'an) one still looks for Chang'an. Therefore (Yefu) said, 'What are the characteristics of this present walking, staying, sitting, and lying down?' If you want to see the eternal-bodied Dharma-body, you must spy out the condition of walking, staying, sitting, and lying down. To seek elsewhere for a permanent-bodied Dharma-body apart from daily functions is to make a livelihood inside the demon's cave. Therefore it is said, 'Do not doze off. . . . While in the crystal-clear water the swimming fish are confused (about where they are), in the brightest sunlight the blind do not observe. One is always in their midst, walking, sitting, and lying down, and yet people are themselves confused, vainly searching beyond this. Their bodies are in the ocean, so why do they bother looking for water? Each day one travels over the mountain range, so what use is there in searching for the mountains?'"

158 A saying that a cuckoo cries so much when spring has arrived that blood flows from its throat, but the people who hear it do not understand. A lament that no matter how kindly one explains it, people do not understand the content. No matter how much you indicate that it can be found in front of your eyes, they will not recognize that and just pass it by. This is a line that summarizes the main point of this sermon.

and produce awakening. Each of you please decisively alert your spirit, seeking out on your own side. You must not gather on my verbal path. 'Host.' 'Yes.' 'Wake up! Hereafter do not be deceived by others.' 'Yes! Yes!'[159] This really is the most decisive point, is very much a profound tenet, so how can it not be the hidden principles taught by the patriarchs? It is the example of calling out to the person in your own residence, causing him to wake up and not fall asleep. Even though it is like this, I dare to ask you, is it only the caller that is the host, or is it the guest? If it is the host who is calling, there cannot be two hosts; if it is the guest who is calling, then say, which is the guest?" After a pause he said, "Distant, far beyond the eon of emptiness, there is sure to be another spring."[160] Then he put down his staff.

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159 Ruiyan (mid–9th century) would call out to himself, "Host," to which he would answer, "Yes." It is wrong to think that there is a subject on the caller's side or the respondent's side that is the host. Ruiyan is simply performing a one-person play in which he is the host (master) everywhere, asking himself and answering himself. One must not mistake that there is a host behind the scenes when there is only a dialogue with oneself as an illustration. With this *hwadu*, Ruiyan is merely establishing a barrier gate with each word, consistently countering the usual illusions. In other words, In calling out "host", Ruiyan's eccentric contrivance was that the "host" cannot be found anywhere. Ruiyan is skillfully deceiving others with this, for it seems as if he can snatch away what is in front of one's eyes. The *Wumen'guan* (The Gateless Barrier) case 12 (T 2005.48.294b19ff.), says, "Original case: Every day Reverend Ruiyan called out 'Host' to himself and then answered himself, 'Yes.' Then he would say, 'Wake up.' 'Yes.' 'At any time on any day, do not be deceived by others.' 'Yes! Yes!' Evaluation: Wumen said, 'Elder Ruiyan sold himself and bought himself, producing many god heads and demon masks. What for, eh? (Because) one is the calling out (host), one is the replying (host), one is the wide-awake (host), and one is the (host) not deceived by others. If you recognize (one of them) and rely on those presented, then that is not right. If you imitate him (Ruiyan), then you will certainly have wild-fox interpretations [those of discrimination].' Hymn: 'Those who study the Way do not know the truth,/ Only because from before they recognized a conscious soul./ (Although) for countless eons this has been the basis of their birth and death,/ Stupid people call it the original person.' " See Kirchner (2004), p.6; Katsuki Sekida, *Two Zen Classics: Mumonkan and Hekiganroku* (New York: Weatherhill, 1977), p. 53.

160 A Chan term to reveal the news of enlightenment through news of another, special spring. "Another spring" means a beautiful, special spring scene. *Yijia* (another) has several meanings, such as "one" or "unique." At this time, spring does not change with the four seasons, but is an eternal, changeless spring, that is, a spring beyond the eons. "Each thing permits the other, merely lacking

Formal Sermon 36

上堂云、「直下便是、擬心卽差。且道。是个什麼? 不可道是心是佛。記得、昔有一僧住庵、至甘贄行者家、緣化什物、行者曰、<道得則施。> 乃書心字、問云、<是什麼字?> 僧云、<心字。> 行者又問其妻、妻亦曰、<是心字。> 行者曰、<山妻亦合住山。> 僧無語、行者亦無施。」師云、「一往看之、可謂親切親切。雖然如是、庵主前頭道不着、後頭道親切; 行者大似眞藥現前、不能分別。參!」卓拄杖。

He ascended the hall and said, "As is, is correct; intending to think is in error.[161] Now speak, what is it? You must not say 'This mind is the Buddha.' Remember that in the past there was a monk living in a hermitage who went to the home of the postulant Ganzhi[162] to receive donations of items

its own understanding. It reveals all majestically, there surely being another spring." *Puan Yinsu yulu* 3 (XZJ 120.661a14ff.). Again, in the *Yuanwu yulu* 9 (T 1997.47.754b27ff.) is the following passage: "He continued, 'Xuefeng went three times to Touzi (for his teachings) and nine times he went up to Dongshan. Are these the same or different?' The master (Yuanwu) said, 'There is sure to be another spring.' He continued, 'If that is so then the spring scene will have no (distinction of) high or low, and the flower stems will naturally be short or long.' The master said, 'I will permit you to make a guess.' The master then said, 'The Great Way is open and without any further reverses. Those who jointly witness it will recognize it, those who (follow the same) Way will know. If you have the real Dharma and you bind up and cage people (with it), then you will enter hell like a bolt from a bow.' "

161 Huangbo Xiyun said, "As is, is correct, is perfect and complete, without anything lacking" and "Therefore students of the Way are as is, mindless, silently in accord and that is all, and (so) to intend to think is an error." *Chuanxin fayao* (Dharma Essentials in the Transmission of the Mind) (T 2012A.48.380b18 and 381b2). Linji Yixuan said the following, "If you intend to think then you err; if you move thoughts, then you miss. A person who has an understanding is not divorced from what is in front of his eyes." *Linji lu* (T1985.47.501b9); see Watson (1993), p.58, who differs: "The person who can understand this never ceases to be right before my eyes." Cf. Demiéville (1993), p.134, who sources the sentence from Sengzhao (384–414), pp.135–138, and Sasaki (2009), p.252.

162 A pupil of Nanquan Puyuan (748–834) who lived in Chizhou, Anhui Province. For the postulant, a non-tonsured worker aspirant to the Sangha, see ZGDJ 14a; for the example of Huineng, see John Jorgensen, *Inventing Hui-neng, the Sixth Patriarch: Hagiography and Biography in Early Ch'an* (Leiden: Brill, 2005), pp. 161–162.

(to encourage conversion).[163] The postulant said, 'If you can speak (in response) then I will give you (the goods).' So he drew the character 'mind' and asked, 'What is this character?' The monk said, 'The character for mind.' The postulant also asked his wife and his wife also said, 'It is the character for mind.' The postulant said, 'My wife also should live in the mountain (monastery, like you)!' The monk was speechless, and the postulant did not give any donation."[164] The master said, "Once you examine it you can consider it exactly to the point. Even though (it) is like this, the abbot of the hermitage earlier could not speak and later spoke to the point. The postulant really seems to have had the true medicine in front of him, but he was unable to discriminate it.[165] Investigate!"[166] He put down his staff.

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163 K. *yeonhwa*, short for *beopyeon kwonhwa*, items received due to receiving the encouragement to conversion. *Beopyeon* is the causation of listening to the Buddha-dharma; *kwonhwa* is to encourage and convert, or to donate goods and to make a connection with Buddhism.

164 In Hyesim's *Seonmun yeomsong seolhwa*, case 507 (HBJ 5.402a19ff.), "The writing of the character mind and asking what character it is, is the approval of the reason for writing the character mind, for may it not lack a meaning? [Even if one mistakes it, is that not because it has no meaning?] If not, is this not of the same category as picking up the mallet or raising the whisk? Even if you say they are different, the intention is the same. The monk said, 'Is the character mind based on reality to support an answer of "approved"?' Ganzhi then asking his wife et cetera was to deceive that monk. It is simply that the monk did not have the eyes (to perceive) that he had been tricked. If he had had the eyes and spoke in this way, Ganzhi would surely have looked at him with clear eyes." The *Jingde chuandenglu* 10 (T 2076.51.279b15ff.) and *Wudeng huiyuan* 4 (XZJ 138.140b11ff.) among others have this story.

165 The words of the first sentence, "As is, is correct," are an indication of the direct knowledge that needs no further discrimination to know that the character mind is the character mind. This is a criticism of the consciousness that expects and discriminates another "what" besides the character mind that is put in front of one's eyes. It certainly is not just "the mind," for the postulant Ganzhi is being perverse in taking it as being accompanied by the idea that there is a "what" in these words. If one sees that "all" is entirely revealed now at that place, that is Chan; but the expectation that there is a "what" in the background is to be bound by the forms of discrimination. And yet Hyesim did not approve of the postulant, having evaluated him from the standpoint that supported the appreciation of the companion monk. That monk, with his first words, "It is the character mind," revealed his own meaning fully. Therefore, there was nothing more, no more 'what' to be shown. Hyesim found herein the reason he had no words of reply.

166 K. *cham*. The emission of a sound when finishing a sermon. It seems to be used like other words

Formal Sermon 37

上堂、擧、<華亭船子謂夾山道、[藏身處沒蹤迹、沒蹤迹處莫藏身。我在藥山二十年、只明斯事。]>「諸人要會麼?」良久云、「黑山鬼窟甚默默、切忌藏身永沒蹤。正眼看來、如地獄。那堪死水着眞龍。」卓拄杖。

He ascended the hall and took up (the case), “Huating Chuanzi[167] said to Jiashan, ‘Where the body is hidden there are no traces, do not hide the body where there are no traces. I was with Yaoshan for twenty years and only clarified this matter.’[168] Do you understand?” After a pause he said, “The demon cave of the black mountains[169] is pitch black; you are absolutely prohibited to hide the body and be eternally without traces. When you come

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such as *he* (a yell), “hey” or “revealed.” Although it has the sense of to “try to investigate” by oneself the content beyond that revealed in the sermon, it does not carry a meaning to search specially.

167 A pupil of Yaoshan Weiyan (745–828) with the Dharma name of Decheng. Together with Yunyan and Daowu, he decided to go into seclusion to practice, but worrying that Yaoshan’s teachings would not be transmitted to later generations, each of them went to different areas to save beings. Later, at Huating district in Suzhou, Decheng floated a small boat back and forth to help people, and through his connection with people he preached the Dharma, so he was called the Huating Boatman. See *Zutangji* 3, “Entry on Reverend Huating,” *Goryeo Tripitaka* (45.266b23ff.); *Jingde chuandenglu* 14 (T 2076.51.315b19ff.); *Wudeng huiyuan* 5 (XZJ 138.175a10ff.).

168 Huating Chuanzi showed the following to Jiashan about the true meaning of concealing the traces, as can be seen in the *Zhengfa yanzang* 4 (XZJ 118.84a12ff.): “Jiashan then took his leave, frequently looking back as he went. Chuanzi then called out, ‘Ācārya, Ācārya!’ Jiashan turned his head and Chuanzi stood up an oar and said, ‘And you think you have something special (for me).’ Then he overturned the boat, entered the water and passed away.” Huating Chuanzi, by finally concealing his form in the water and taking his farewell, was demonstrating thoroughly the principle of the lack of traces with nothing whatsoever to look back at to his pupil who was looking back. This was a compassionate teaching delivered at a decisive stroke.

169 A metaphor for being only able to think and not being able to function vividly. Being enslaved by discrimination is to fall and live in a wickedly black cavern in the black mountains. According to the chapter “World of Discrimination” of the *Abhidharmakośa* 11 (T 1558.29.58a18ff.), in the north of the southern continent, Jambudvīpa, are three layered black mountains in three places, in all nine black mountains, and these places are very dark and are where evil demons live.

to examine it with the correct eye, it is just like hell. How can dead, stagnant water support a true dragon?"[170] He put down his staff.

Formal Sermon 38

上堂云、「法法本來法、無法無非法。何於一法中、有法有非法。諸人要識本來底一法麼?」豎起指頭云、「徧現俱該沙界、收攝在一指頭。」便彈指一下。

He ascended the hall and said, "Each dharma is originally dharma, and so there are no dharmas and no non-dharmas. How then can there be a dharma and a non-dharma in a single dharma?[171] Do you want to know the original, single Dharma?" He raised his finger and said, "If it is universally manifested it will be present in the myriads of realms; if it is collected and controlled, it is in a finger."[172] Then he snapped his fingers once.[173]

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170 Even though one may live anywhere, one must leave traces. However, if even the words "one does not leave traces" become a conventional concept to be trapped in, then that is what is meant by "do not hide the body where there are no traces." By saying that, Hyesim is stressing that these words of Huating Chuanzi as a theme have a second meaning. If you lodge yourself where there are no traces and to try to conceal the traces eternally, that means simply that you cannot discover the movement of a vivid living being in stagnant water. This then is a sermon that frankly puts the view that sees this as akin to a hell that kills the liberal functions of one's original endowment. See *Zengo* 173b, "Dead water does not hide a dragon" from *Biyanlu* 95, "Evaluation of Hymn" (T 2003.48.218c20); see Cleary (1998), p.417. Probably a phrase borrowed from geomancy.

171 This is a gāthā of the transmission of the Dharma from the first patriarch, Kāśyapa to the second patriarch, Ānanda, in the Chan genealogical theory of the twenty-eight patriarchs up to Bodhidharma. See "Biography of Mahākāśyapa" in *Jingde chuandenglu* (T 2076.51.218b18ff.). Originally in the *Baolinzhuan*, see Jorgensen and Cho (2005), p.29.

172 The Venerable Pṛthivī was questioned by a heterodox king about the Buddha-nature. He replied with the tenet that "the Buddha-nature is in the functions," thereby enlightening the king. The sentence is part of a hymn that was transmitted on this occasion. Here Hyesim's last line agrees with this. See *Jingde chuandenglu* 3, "Biography of Bodhidharma" (T 2076.51.218b); see Jorgensen and Cho (2005), pp.67–68 for a full translation.

173 "The single dharma," whether extended or contracted, is free, as in where it is extended or contracted. So you cannot say it is "single" and on the contrary you cannot say it is "all things." This

Formal Sermon 39

上堂云、「佛眞法身、猶若虛空; 應物現形、如水中月。」拈拄杖云、「釋迦老子來也! 見麼? 一大藏教、一言道盡。聞麼? 直饒見得聞得、更須知有向上一路。」放下拄杖云、「珍重!」

He ascended the hall and said, "The Buddha's true Dharma-body is just like empty space that manifests a form in response to beings just like the moon (reflected) in water."[174] He picked up his staff and said, "The Elder Śākya has come. Do you see him?[175] The teaching of the one (entire) great piṭaka (canon) in a single word[176] (preaches) the entire Way. Even though you have

means that the definition of Buddha-nature is overly broad, and even though the action of showing it in the action of snapping the fingers is an example of showing the "one dharma" through extension, that is also nothing more than a temporary setup. Likewise, in each of the words of the lineage master there are layers of barriers put in place.

174 Words from the *Jin'guangmingjing* (*Suvarṇa-prabhāsa-uttamarāja-sūtra*) 2 (T 663.16.344b3), which are explained as follows in the *Jin'guangmingjing wenju* (Lineal Commentary on the Sutra of the King of Golden Light) 5 (T 1785.39.76a3ff.): "The Buddha's true Dharma-body is the substance (revealed), the Buddha (as) the moon immaculate (indicates) the proposition/theme. And the moon that is manifested in the water as a response is the function."

175 The Buddha, just as the moon reflected in water, is held to have nowhere he is not manifested in a timely fashion. So then one can witness the Buddha's intentions in all things seen and heard at the very time of the sermon. Having such a viewpoint, he also asked, "Do you see him?" and "Do you hear him?" about the news here and now.

176 "Single word" signifies the meaning that all the myriad phenomena without exception demonstrate the truth of the Buddha-dharma. However, one cannot give life to the subtleties of Chan through such a theoretical explanation. The phrase "to speak all in a single word" was presented by Muzhao Daoming (780–877, teacher of Yunmen Wenyan, see Kirchner [2004], p.185) and came to be widely presented in Ganhwa Seon as a *hwadu*. In other words, 'one word' makes all things revert to that, and is no different from "the 'one' *hwadu*" that brings the issue to conclusion. And so Xueyan Zuqin said, "If with one word all words (the Way) are spoken, the myriad dharmas are peaceful and submerged; if one sentence is entirely presented, the many differences are in the same groove. (*Hwadu* such as) 'this mind is Buddha,' 'not mind not Buddha,' 'three catties of flax,' and 'a dried shit scraper,' I (think) are such (single sentences)." *Xueyan Zuqin yulu* 1 (XZJ 122.492a10ff.).

seen and heard (these), you still need to know that there is a superior path of improvement (beyond the Buddha's words)."[177] Then he tossed down his staff and said, "Take care."

Formal Sermon 40

上堂云、「分明覿面相呈、何須擬議? 現前如今受用、豈假尋求! 前佛後佛也、以此傳燈; 大藏小藏也、以之爲本。所以道、<唯此一事實、餘二則非眞。>諸人還相委悉麼?」良久云、「放捨諸緣消息盡、四溟無浪月輪孤。」卓拄杖一下。

He ascended the hall and said, "It is distinctly presented before your eyes, so what need is there to search for it?[178] Use what is right in front of you now, so why do you need to seek for it? The former buddhas and later buddhas used this to transmit the lamplight. The greater pitaka and the lesser pitaka take this to be their basis. Therefore it is said, 'There is only this single reality, any excess or second then is not true.'[179] Do you know this?" After a pause he said, "Abandoning the conditions, the news totally eliminated, the four deeps are waveless with the orb of the moon alone."[180] Then he tossed down his staff.

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177 "There is a single path of improvement"—does it mean there is something more? Not so. Beyond the one *hwadu* it has no other profound content. This word also is a regular use-method of the patriarchs that snatches away a means of escape completely, rejecting without exception the content that can discriminate a basis in the words presented previously. *Zengo* 128b, a limitless going up and up.

178 It is only clearly revealed. If one considers it employing discrimination, it is already not that. So Foyin Xizu said, "The present manifold flower store and endless Dharma-gate are seen wherever the eye strikes, so what need is there to seek them?" *Xu Chuandenglu* (Continued Transmission of the Lamplight) 14, "Biography of Foyin Xizu" (T 2077.51.557a17ff.) Again, "It is only clear in the extreme, but instead it caused delay in realization." *Dahui yulu* 1 (T 1998A.47.812a27).

179 "Chapter on Expedient Means," *Lotus Sutra* 1 (T 262.9.8a21), a line of a hymn.

180 The words "the news totally eliminated" means leaving no room for discrimination about this, only applying the reality appearing in front of your eyes as is. Just like the moon shining on a waveless sea, you only see it shining as is, there being nothing else to insert there.

Formal Sermon 41

上堂云、「佛子住此地、卽是佛受用。常住於其中、經行及坐臥。看看! 諸人自己一段靈光、耀古耀今、該天括地、無一物爲障爲礙、無一事爲對爲緣。若能直下信得及、不費氣力、全身荷擔、豈爲分外! 旣不如是、所以騎牛覓牛、把火覓火。要會麼?」良久云、「萬仞懸崖放身命、依前只是舊時人。」卓拄杖。

He ascended the hall and said, "The sons (students) of the Buddha reside in this land, which is the function enjoyed by the Buddha (*saṃbhoga-kāya* in a Pure Land). They always reside in it, whether walking around or sitting and lying down. Look! Look! Your own self has a single numinous light that dazzles in the past and in the present. It contains heaven and includes earth, does not have a single thing that will be an obstacle or a hindrance, and does not have a single matter to be an object or be a condition. If you can believe it fully as is, do not waste effort and shoulder the load, for how can it be apart from your endowment? Since you are not like this you therefore ride the ox while in search of the ox,[181] and have hold of fire while looking for fire. Do you want to understand this?" After a pause he said, "Even though you cast away your bodily life from an 80,000 foot precipice,[182] you are the

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181 This is used as a metaphor for the idea there is no need to search outside for the divine light that is emitted from oneself. "(Daan) bowed and asked (Baizhang), 'I (your student) wish to find and know the Buddha! How do I do this?' Baizhang said, 'It is just like riding an ox while in search of the ox.' Daan said, 'After you know, what then?' Baizhang said, 'It is like a person riding an ox arriving at home.' Daan said, 'How can I ensure that it will be consistent?' Baizhang said, 'Be like an ox herder who grasps his staff and looks after it, not allowing it to encroach on someone else's crops.' Because of this teaching, Daan did not again rush out(side) in search of it." "Biography of Daan," *Jingde chuandenglu* 9 (T 2076.51.267b24ff.).

182 An 80,000 foot precipice means a sheer cliff that cannot be scaled. It's a metaphor for the state that cannot be approached by any means, that cannot be known through thought or expressed in words. "To throw oneself bodily" from this place is a method often presented by the patriarchal teachers as a means of resolving the penetration of the obstacle. In other words, it means to abandon even the breath that one clings to to the very end, and is the possibility that there is not the slightest existence of the discrimination and clinging to the objects inside and outside oneself. However,

same old person as before."[183] Then he put down his staff.[184]

Formal Sermon 42

上堂云、「个事從來無間斷、現前歷歷勿形段。纖塵到底不相干、生死何曾得廻換。不用功夫苦鍛鍊、自然本地風光爛、瞥起一念擬思量、白雲千里何零亂! 且莫管兩个五百文。元來是一貫。」拈拄杖云、「是一貫、分明看!」擲下拄杖云、「看則不無、爭奈瞎却儞眼。」

He ascended the hall and said, "This matter has never been interrupted until now, and has been manifested distinctly in front of you without a set shape.[185] The motes of dust arriving are of no consequence, so how have life and death come to be turned round and round?[186] Even if you do not use the effort of studying and harsh training, the scene of the original ground gleams naturally,[187] but if suddenly you give rise to a single thought and you

where one has thus abandoned everything, there is still only the previous person (as before), and not the birth of some special person, and is not going to a place elsewhere, over there.

183 A person of the past. Indicates the changeless, original face that exists from the past to the present. Although it is used as a contrast with the present person who manifests changes in the concrete present, these two are not different entities. "The person of the present is simply the person of the past; the function of the present is simply the person of the past." *Foyan yulu* in *Guzunsu yulu* 32 (XZJ 118.576b1ff.).

184 This sermon indicates the reality of where one is always living. One can now just know that there is a truth in one's everyday life, and that it only exists in that place in a changeless form even though one is especially awakened to it. It illustrates well the features of Patriarchal Teacher Chan that investigates "the Way of the ordinary mind."

185 An adaptation of the words of Linji Yixuan; see "Biography of Linji" in *Jingde chuandenglu* 28 (T 2076.51.446c28ff.).

186 The repetition of life and death indicates rebirth, the cycle of rebirth.

187 A meaning like "original face." Although "original ground" is usually used in Chan to show the realm of enlightenment that cannot be approached by language or thought, even in cases that indicate the mental state of the enlightenment of the subject, it takes the world in front of one's eyes as subject matter, and that is called "the seeing of the original ground." See note 103.

try to consider it, how fragmented will the white clouds be over a thousand leagues? Don't worry about the two lots of five hundred cash, for originally it was one string (of a thousand cash)." He picked up his staff and said, "This is one string![188] Look at it clearly." Then he threw down his staff and said, "If you examine it then it is non-existent, so how then can it have blinded your eyes?"[189]

Formal Sermon 43

> 上堂云、「一人伊麼來、一人不伊麼來。此二人皆有交涉、更有那个一人無交涉。會麼? 有交涉底、如膠投漆; 無交涉底、石人腰帶。具眼者、辨取!」

He ascended the hall and said, "One person came in this way, another person came not in this way. Both of these people have a relationship (via discrimination). And yet there is some further person with no relationship. Do you understand? Those with a relationship are like glue applied to

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188 To add even one would be superfluous. Indicates the state that tallies perfectly with the truth that reveals things as they are, to which nothing is subtracted or added. "Nine nines are eighty-one! How many people will be able to do this calculation correctly? Two lots of five hundred cash originally were one string (of a thousand). Reaching this (understanding), how can you add one more cash?" *Baiyun Shouduan Heshang yulu* in *Xu Guzunsu yuyao* 3 (XZJ 118.950a8ff.).

189 "Originally it was one string" means that there is no change in the original position, whether during practice and being enlightened or before practice has commenced. Although the advocate establishes it as a symbol to reveal the original position, as this ultimately blinds one's eyes, he tries to uphold a technique to cast aside even the central axis that runs through this sermon. The essential method that makes the *hwadu* effective is that you must remove the "gaps and breaks." The *hwadu* must be like a fiercely burning fireball. If you attach any thought to that *hwadu*, it has to be all burned away, and then you try to proceed correctly with practice. Therefore, you must continue with one *hwadu* ceaselessly, without a break, delving away till there is not even a thought like a "mote of dust." And so the *hwadu* is nothing but the "single string" that threads through all sorts of things that arise in this process. However, if you investigate and think there is something to be apprehended in that string, it will become a lethal weapon that will blind you. This is because the *hwadu* ultimately does not leave any room for the discrimination of thought.

lacquer. Those with no relationship are (like) a stone man wearing a belt.[190] You with eyes discriminate between them."

Formal Sermon 44

上堂云、「一處通、千處萬處一時通; 一句了、千句萬句一時了。是何等一處? 是何等一句? 又作麼生了? 作麼生通? 直饒道得分明、却來山僧手裏、請喫棒。」

He ascended the hall and said, "If you comprehend one state you will comprehend thousands or tens of thousands of states simultaneously. If you realize one sentence you will simultaneously realize a thousand or tens of thousands of sentences.[191] What sort of state is this one? What sort of

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190 If you mix jet-black lacquer and transparent glue, although it cannot be detected by eye, if you feel it you know that glue is present because of the stickiness. This is just like knowing that salt is dissolved in water by tasting it. Although it is not evident to the eye, you can conjecture this by seeking via discrimination. Even though a stone carving has clothes that will not slip down, the placing of a belt around its waist is made clearly visible, but if you consider it you cannot discern any reason for this. Being biased to one side, the person coming and the (same) person not coming are not shown to the eyes at once; and that person neither coming nor going cannot be known even though the entire body is always shown there. The two kinds, one being the expression of the principle of Chan, the other being a form, are ultimately not different. According to the interpretation of the Caodong tenets, one is the biased position of distinctions, the other is the correct position of non-discrimination. Note: in Chinese the expressions "just as the glue is to varnish" or "like glue and varnish" means people are attracted to each other; an inseparable friendship.

191 The sentence, "If you comprehend one, you will comprehend all simultaneously" is a principle based on the metaphorical method of the type "one is all" that expresses a line of Huayan thought. The key point of this sermon is not to approve of this principle the way it is, but to use this as topic material and present the question as that of a patriarchal teacher. Even though you have solved this fundamental reason through an excellent expedient, in blocking off all the paths and not accepting this in any way, you are holding the utility of the stick that the patriarchal teacher wields. The "one state" and the "one sentence" are the same as the *hwadu* you are investigating. "A thousand words or ten thousand words are just knowing a single word; a thousand sentences or ten thousand sentences are just knowing a single line; a thousand dharmas or ten thousand dharmas are just knowing one dharma. If you can know one dharma, then all ten thousand matters are finalized." *Yuanwu yulu* 8

sentence is this one? Again, how do you realize it, how do you comprehend it? Even if you can say it clearly, return into my hands and ask to be struck."

Formal Sermon 45

> 塗壁化主請上堂云、「塗却守神、外防諸患、虛室生白、內致吉祥。還他途壁化主、四旬寢疾、悟世無常。一夢見吾通身發汗、付與助善高人。[有僧忽夢見師卽差息、因發信心請上堂。] 更有一件事、擧似阿誰?」良久以手點胸云、「無衣子。」

The fund raiser[192] for the plastering of the walls requested a formal sermon, and the master said in it, "I have plastered the protective deity to protect against external calamities while the empty room produces bright light to internally cause good fortune.[193] Indeed, that fund raiser for plastering the walls was bedridden for forty days and was enlightened that the world is impermanent. He had a dream in which he saw me and his whole body broke into perspiration, and he transmitted it to his Eminence Joseon. [A monk suddenly dreamed of the master; his breath then became irregular, and as a result he initiated a mind of faith and requested the formal sermon.]

(T 1997.47.750b21). Cf. *Zengo* 24a: "If you see through one state, you see through a thousand or ten thousand states simultaneously" (i.e., if you see through one barrier, you see through all barriers in *hwadu*.) Cited from *Yunmen guanglu*. A similar expression appears in *Biyanlu* case 19, "Evaluation" (T 2003.48.159c13–14).

192 Yifa (2002), p.122, note 118.

193 From "The Human World" chapter of *Zhuangzi*, although the text is 虛實生白 and the next phrase is 吉祥止此. Burton Watson, *The Complete Works of Chuang Tzu* (New York: Columbia University Press, 1968), p. 58, renders the passage as follows: "Look into that closed room, the empty chamber where brightness is born! Fortune and blessing gather where there is stillness. But if you do not keep still—this is what is called sitting but racing around. Let your ears and eyes communicate with what is inside, and put mind and knowledge on the outside. Then even gods and spirits will come to dwell, not to speak of men!"

There was yet another matter,[194] but to whom should it be presented?" After a pause he tapped his chest and said, "(Me) Mueuija."[195]

Formal Sermon 46

上堂云、「巢穴通霄眼、蟭螟盖地身。大千經卷子、只在一微塵。諸人要識一塵麼? 若道是有、不成一塵; 若道是無、不成一塵; 若道亦有亦無、不成一塵; 若道非有非無、不成一塵。十分中九分、已與諸人說了也。且留一分、付與諸人卜度。」良久云、「冬不寒、臘後看。」

He ascended the hall and said, "The nest and hole (dwellers) have eyes that comprehend the skies,[196] the minute gnat has a body that covers the earth.[197] The sutra scroll (the size) of the greater chiliocosm is only in a single mote of dust.[198] Do you wish to know the one (mote of) dust? If you say that it exists, that does not make it a single mote of dust. If you say that it does not exist, that does not make it a mote of dust. If you say that it both exists and does

194 "There was yet another matter" means there was an opportunity for a decisive enlightenment hidden here. Further, in the next formal sermon the reverse meaning fills this "one sort."

195 The sobriquet of Hyesim.

196 "The (birds) living in the trees know (the direction of the) wind (beforehand), (the mice and ants) that live in holes know that rain will fall beforehand" *Fachang Yiyu yulu* (XZJ 126.462b16).

197 *Qiaoming*, an insect that lives in a nest between the eyebrows of a mosquito. A metaphor for the minutest of living things. See "The Outer Compilation" of the *Paopuzi*: "The *qiaoming* sets up its camp between the eyebrows of a mosquito, and yet it laughs at a great roc that fills the heavens."

198 Based on the "Chapter on Emergence" of the *Huayanjing* (*Avatamsaka sūtra*) (T 279.10.272c15): "Even though the extent of the great sutra scroll is the same as the trichiliocosm of worlds its entirety resides within one mote of dust. As with one mote of dust, similarly all motes of dust are like this." Again, in the *Zimen jingxun* 4, "Words of Reverend Laian Shu" (T 2023.48.1062c23): "One mote of dust (means) the false thoughts of sentient beings, the scroll of the sutra (equal in size to) the great chiliocosm (means) the Buddha-nature in sentient beings. The Buddha-nature of sentient beings is covered by false thoughts, but if the false thoughts are smashed, then the Buddha-nature is revealed before you."

not exist, that does not make it a single mote of dust; if you say it neither exists nor does not exist, that does not make it a mote of dust. I have already told you nine out of ten parts. Now one part remains and I will give it to you to ponder."[199] After a pause he said, "If the winter is not cold, look at it after the winter solstice in the twelfth month."[200]

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199 At first, as each one of the innumerable motes of dust of troubling false thoughts records the meaning of all the sutras, this doctrine presents the world of sentient beings vexed by the troubles (*kleśa*) as it exists to be a state of liberation. However, this reasoning of Huayan is only an introduction. You cannot remain with the principle of "there is enlightenment in the dust motes of troubling false thoughts" because it indicates that you are to transcend that. On the point that there is room for a decisive "one" left over, the preceding sermon has a similarity to the conclusion, so the key to this sermon lies here. The "one" out of the ten that remains unclear is not a part, a position that occupies a narrow territory, and is something like a sharp sword that is thrust into a vital spot converting all the preceding content into its reverse. The words "look at it after the twelfth month has passed" are words warning that you will lose that "one" that resides comfortably in that principle. Whether this "one" exists or not, neither exists nor does not not-exist, in no matter what circumstances it does not match them perfectly. You cannot add to or subtract from this one. In comprehending the path of one in this way, you can discern the intention of presenting this originally as a *hwadu*. In the above formal sermon, this "one" is like the word that there is one more remaining. It is not a secret that is not revealed, but is a barrier gate of "one" that has no genuine thing that is hidden or revealed.

200 "If winter is not cold, look at it after the winter solstice" means that even though it is the winter season, it is not yet cold, so after the twelfth month has passed, look to see what it is like. The time after the twelfth month is truly characteristic of winter, meaning that severe cold should be at hand. A winter that is not winterlike, not being cold, is a metaphor for the immature state that does not completely reveal your own original endowment become your practice is as yet insufficient. That is, it bears the sense that you urgently (need to) know the reality even after practicing and attaining the Way. "A student asked Cizhao, 'When Kāśyapa Mātanga entered China (to first teach Buddhism), it already involved vexatiously prolix verbiage. I request that you, master, directly indicate Bodhidharma's singular transmission (of the mind-seal) to me.' The master said, 'As the winter is not cold (yet), look at it after the twelfth month.'" *Xu Chuandenglu* 1, "Biography of Yuncong Cizhao" (T 2077.51.472a23ff.). Cf. *Zengo* 333a.

Formal Sermon 47

上堂云、「神光不昧、萬古徽猷。入此門來、莫存知解。蓋爲知底解底、盡屬於情、思之念之、大乖於道。道之一字、吾不喜聞。門已八開、君須直入。只如馬祖道、<入也打、不入也打。> 又且如何?」良久、彈指一下。

He ascended the hall and said, "To not darken the divine light is always an excellent policy. Coming into this gate do not retain knowledge and interpretation.[201] Since to know and to interpret is entirely in the realm of emotion (attachment), and as to think of this and to be mindful of this greatly diverges from the Way, I do not enjoy hearing the word 'Way.'[202] As the gate is already open wide, you should directly enter it. It is just as Mazu said, 'If you enter I will hit you and if you do not enter I will also hit you.'[203] Then what (will you do)?" After a pause, he snapped his fingers once.

Formal Sermon 48

上堂云、「莫與心爲伴。無心心自安。若將心作伴、動卽被心謾。所以、二祖問達摩、<弟子心未寧、請師與安。> 達摩云、<將心來、與汝安。> 二祖云、<內外中間、覓心了不可得。> 達摩云 <與汝安心竟。> 便是者个道理。」良久云、「覓心無心可覓、安心無處可安。從此虛空獨露、依舊雲收月寒。咄!」

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201 The words of Pingtian Puan, *Jingde chuandenglu* 9, "Biography of Pingtian Puan" (T 2076.51.267a19). For "excellent policy" see the "Xiaoya" in *Shijing* (II, Bk. Vii, Ode ix, 6); James Legge, *The Chinese Classics*, 5 vols. rev. ed. (Taipei: Wenzhizhe chubanshe, 1972 reprint), 4:406: "If the sovereign have good ways [excellent policies], the small people will accord with them."

202 This is a variation of Zhaozhou's "I do not enjoy hearing the word 'Buddha,'" in *Zhaozhou yulu* in *Guzunsu yuyao* 13 (XZJ 118.313b7).

203 Whether you go in or not, both forks of the road are blocked. The initiation of the study of this condition of gloomy ignorance begins from Patriarchal Teacher Chan and provides a methodological shortcut to the study of the *hwadu* of Ganhwa Seon. The model established by Mazu displays the pattern of the method. See *Songyuan Chongyue Chanshi yu* in *Xu Guzunsu yuyao* 4 (XZJ 119.43b) and *Seonmun yeomsong seolhwa* case 165 (HBJ 5.169a13).

He ascended the hall and said, "Do not be a companion for your mind. If there is no mind, the mind itself will be calm, but if you make the mind a companion, then when it moves you will be deceived by the mind.[204] For this reason the Second Patriarch (Huike) said to Bodhidharma, 'Your disciple's mind is not at peace. I beg you to calm it.' Bodhidharma said, 'Bring your mind and I will calm it for you.' The Second Patriarch said, 'I have looked for my mind inside, outside, and in between, but ultimately I could not get it.' Bodhidharma said, 'I have finished calming your mind for you.'[205] This then is that principle of the Way." After a pause he said, "If you look for the mind there is no mind that can be looked for; if you try to calm the mind there is nowhere to be calmed. Following on from this (realization) empty space alone is revealed, and as before the clouds gather and the moon is cold. Hey!"[206]

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[204] In the *Zongjinglu* it is given as a hymn by an earlier virtuoso. In the *Zongyonglu* (Record of Zongyong Hermitage), case 43 (T 2016.48.255a6), it is given as the words of Zhijue, but the author of the hymn is not known. The hymn is found in Jinul's *Jeoryo* in the *Bojo jeonseo*, p.122.

[205] See *Jingde chuandenglu* 3, "Biography of Bodhidharma" (T 2076.51.219b21); *Wumen'guan* case 41 (T 2005.48.298a16); *Seonmun yeomsong seolhwa* case 100 (HBJ 5.107b11). In Longxiang Shigui (Donglin)'s verse, "The Second Patriarch in that year stood at Shaolin (Monastery)/ In a garden full of snow that rose to the depth of his waist. He clasped his hands to his chest and had no other concern/ And did not seek or look for or calm his mind." Yunmen (Dahui Zonggao)'s hymn was, "There was no place to seek the mind, so how could he calm it?/ Chew to bits an entire red hot iron ball/ Even though your eyes are open and you display your spirit/ That is not as good as not being deceived by the old barbarian (Bodhidharma)." *Donglin Yunmen songgu* (Hymns on Ancient Cases by Donglin Yunmen) in *Guzunsu yulu* 47 (XZJ 118.796b8ff.).

[206] The subject of this sermon is the mind. The "mind" presented by the lineage masters, if opened, is not a gate opened directly, but a gate firmly bolted. So it is called a barrier gate. Therefore, if you consider these words with ordinary concepts it will result in your being deceived. In this vein the words Bodhidharma said to Huike, "I have already calmed your mind for you," are a barrier gate. From start to finish Bodhidharma had set up the device of the word "mind" as a barrier gate and did not offer "mind" as an object to be calmed or sought. Hyesim saw that it was Bodhidharma's intention to try to drive Huike into a dilemma that one could not test with respect to the mind. This probably reflects the standpoint of Ganhwa Seon that adopted this dialogue as a *hwadu* or barrier gate. Hyesim tried to describe the concrete realm that is manifested before your eyes to break up and dismantle the device of this barrier gate called the mind with his concluding remark: "If you look for the mind…the moon is cold." However, this remark becomes a fresh barrier gate.

Formal Sermon 49

上堂、「積柔者必剛、積弱者必强、觀其所積、以知禍福之鄉。所以道、<鬪劣不鬪勝、占短不占長。> 趙州以之得餬餠、聖朝以之存廟堂。易曰、<其亡其亡! 繫于苞桑。> 安知以天下之至柔、將馳騁天下之至剛! 何故如此? 如水無筋骨、能勝萬斛航。」卓拄杖。

He ascended the hall and said, "One who amasses softness is sure to be hard; one who amasses weakness is sure to be strong. By contemplating that which is amassed you will know the homeland origin of disaster and fortune. Therefore it is said, 'Fight for a loss, do not fight for a win; occupy the weak point, do not occupy the vantage point.'[207] Zhaozhou used this (method) to

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207 These are words from the Chan dialogue between Zhaozhou and his pupil Wenyuan: "Zhaozhou and the young master Wenyuan made a promise that in a contest one must not occupy the winning position. The one who won would lose the cakes wagered. Zhaozhou said, 'I am a donkey.' Wenyuan said, 'I am the donkey's stomach.' Zhaozhou said, 'I am the donkey's shit.' Wenyuan said, 'I am an insect in the shit.' The master said, 'What are you doing there?' Wenyuan said, 'I am spending my summer (vacation) there.' The master said, 'Bring the cakes.'" In the *Zhaozhou yulu*, the lines "must not occupy the winning position" have here become "fight for a loss, do not fight for a win." Also, in the *Seonmun yeomsong seolhwa* case 439 (HBJ 5.371c8ff.), the text is the same as in the *yulu*. Zhaozhou made a wager that divided winner and loser where there was originally no outcome (victory or defeat) to test his pupil, and the pupil Wenyuan also tested his teacher Zhaozhou. Both master and pupil concealed an inner meaning, but finally in the debate they met with the moment of decisive testing. There is an interpretation that Wenyuan should have answered, "I am eating shit there." However, if he did so, the tension of the Chan dialogue,—that is the toing and froing of the Chan mind of master and pupil—would disappear, and it would have simply fallen into an endless continuation of the words in the wager for a cake. If you think so, you will let go of the emptiness hidden in their debate, and it merely becomes a redundancy added through the illusion that the circumstances of the entire debate are a reality. From the start, Wenyuan had no consciousness of the practice of the summer retreat as losing or winning. In saying, "Bring the cakes," Zhaozhou seems to be saying, "You have lost the wager," and that he is the winner, and since ultimately you have lost to me, so as promised, bring me the cakes. That is, Zhaozhou quickly took his pupil's bait and seems to have been caught, but he saw through Wenyuan's thoughts and merely made a response to those words. From start to finish there was no content that decided the outcome, whose words were superior. Wenyuan's "spending the summer (vacation)" or Zhaozhou's "Bring the cakes" had no key criteria for testing each other, so neither made a discrimination concerning the outcome or superiority.

get the cakes; the holy court used it to preserve their ancestral temple. The *Changes* says, 'What if it should fail, what if it should fail! In this way he ties it to a cluster of mulberry shoots.'[208] How do you know that 'the softest thing in the world will ride roughshod over the hardest thing in the world'?[209] Why is it like this? It is like water that lacks sinews and bones, and yet can bear a boat of ten-thousand bushel (capacity)."[210] Then he put down his staff.[211]

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208 From the *Book of Changes* (*Yijing* or *Zhouyi*) entry on the hexagram *pi* (stagnation/denial). One must not forget that that which prospers can also fail, and just as with being tied to mulberry shoots, one must be careful. Confucius said, "Danger arises when a man feels secure in his position. Failure threatens when a man seeks to preserve his worldly estate. Confusion develops when a man has put everything in order. Therefore the superior man does not forget danger in his security, or ruin when he is well established, or confusion when his affairs are in order. In this way he gains personal safety and is able to protect the empire."The explanation is that when a mulberry bush is cut down it always sprouts more shoots, so tying something to mulberry shoots symbolizes a certain success. See Richard Wilhelm, *The I Ching or Book of Changes*, trans. Cary F. Baynes, 3rd ed. (London: Routledge and Kegan Paul, 1968), p. 55.

209 Words of Laozi in *Daodejing* 43: "The most submissive thing in the world can ride roughshod over the hardest in the world—that which is without substance entering that which has no crevices [or that which has no forms enters into that which has no gaps]. That is why I know the benefit of resorting to no action." Translation from D. C. Lau, *Lao Tzu*, *Tao Te Ching* (Harmondsworth: Penguin Books, 1963), p. 104. The commentary by Wang Bi (226–249) is, "Although it is empty, non-existent, soft and weak, there is nothing it does not comprehend. That which lacks any existence (form) cannot be exhausted, that which is the softest cannot be broken. By using this to investigate this, one therefore knows the benefits of non-action."

210 From a dialogue between Mazu Daoyi and Layman Pang: "One day Layman Pang asked Mazu, 'Just as water lacks sinews and bones, it can bear a ten-thousand-bushel boat. What is this principle?' Mazu said, 'Here there is no water and no boat, so what sinews and bones are you talking about?' " *Pang Jushi yulu* (XZJ 120.55b2ff.); cf. Sasaki, Iriya, and Fraser (1971), pp.47–48.

211 The words in this sermon, if seen superficially, seem to exhibit a contrary theory that the soft, weak, and losing thing will overcome the hard, strong, and winning thing. However, ultimately it has a hidden meaning that is presented as a barrier gate of the *hwadu* that cannot separate by discrimination between strong and weak, victory and loss et. cetera. In just this way, where one is suffocated and cannot separate both sides, that is the start of the opening up of the breathing.

Formal Sermon 50

先師圓寂日、上堂、師拈香云、「者个是穿取先師鼻孔、牽來牽去底索頭子也。」良久云、「看看！先師來也。傾囊倒藏、大施門開、帶水拖泥、一場狼藉。山僧不可頭上安頭。」

On the day of the death (parinirvāna) of his former teacher,[212] the master ascended the hall, picked up some incense and said, "This is a cord that is threaded through the former teacher's nostrils and is pulled to and fro."[213] After a pause he said, "Look, look! The former teacher has come. Empty your wallets and turn out the storehouse; the gate of great donation is opened. Drag (the body) through mud and water,[214] a scene of confusion. I cannot place a head on top of my head."[215]

212 A respectful title for a deceased teacher.

213 This is a metaphor of a cord that draws along the original endowment for the thick, continuous smoke of the burning incense. Opening up the gate of donation and showing the original endowment is in a similar vein with the burying of the entire body in clay. These are words that compare soiling your own body with learning the Dharma without hesitation. This means, if you say a single word about the ineffable fundamental, that will soil you; but if you teach others in that way, that cannot not happen. Overall, this is a sermon that shows harmoniously, without any bias to either side, that position that adheres strongly to the original endowment 把住 or to that which shows a freeing up of the original endowment 放行.

214 This means that he fully said that the whole story itself is soiled in the rising up of the smoke from the burning incense and that it secretly indicates a realm before any words have been uttered. "If you say the word Buddha then (the entire body) is dragged through the mud and water; if you say the word Chan then the entire face blushes with shame." *Biyanlu*, case 2 (T 2003.48.141b24); cf. Cleary (1999), p. 19: "Even to say 'Buddha' is trailing mud and dripping water; even to say 'Chan' is to be filled with shame." Cf. *Zengo* 17b, 280a.

215 *Zengo* 344a, from *Wanlinglu* (The Record from Wanling) (T 2012.48.385c12–13), to do something unnecessarily, superfluous.

Formal Sermon 51

上堂云、「久不葛藤、頗似枯杇、忽然浸潤、亦能發生。且道! 發生得多少?」良久云「透過威音空劫外! 大千沙界盡羅籠。」卓拄杖一下。

He ascended the hall and said, "I have not entangled (preached in literary form) for a long time and am very much like dried up plaster, but suddenly (my lips) have been moistened, and again I can be productive. Now say, how productive is it?" After a pause he said, "Discern beyond the empty eon of the King of Awesome Sound.[216] The great chiliocosm of innumerable worlds is entirely a restraining cage."[217] Then he put down his staff once.

Formal Sermon 52

上堂云、「道遠乎哉? 觸事而眞。聖遠乎哉? 體之卽神。」擲下拄杖云、「若知撲落非他物、始信縱横不是塵。咄!」

He ascended the hall and said, "Is the Way distant? All matters are true. Is the saint distant? If one embodies him one is divine."[218] Then he threw down

[216] *Bhīṣma-garjita-svara-rāja*, King of the Awe-Inspiring Voice. The very first buddha of the empty kalpa. See the chapter "The Bodhisattva Never Disparaging/*Sadāparibhūta*)" of the *Lotus Sutra*, translated by Hurvitz (1976), pp. 279–280. In Chan this buddha was used to express the most distant, primeval times, and the words "before the King of Awesome Sound" expressed the very earliest world that was before differentiation, without name or characteristics. It is a word in common with "before your were born of your parents."

[217] If, at the end of a long silence, you wet your lips and open the mouth that was firmly shut, before long you can speak and make the world of all objects that are nothing more than fetters disappear without exception. In that empty eon where no words or discriminations are communicated, remaining silent is best. This is the message of the sermon. "Restraining cage" also implies afflictions or frustrations. Note that the "restraining cage" here seems to be different from that of the same words in *Zengo* 465a, "to be under one's control as one wishes." Said of a great trader in a market operating as he desires.

[218] Words supposedly quoted as those of Confucius in the "Buzhenkong lun" (On Not True

his staff and said, "If you know what is dropped is nothing else, for the first time you will believe that in all directions it is not a trifle.[219] Hey!"

Formal Sermon 53

上堂云、「境從心變、心隨境轉。心境兩亡、通身顯現。或有个出來道、<心境未亡、不妨顯現。> 我也知儞、和麸糶麵。」

He ascended the hall and said, "Percepts are altered due to the mind; the mind is changed due to following the percepts. If mind and percepts are both eliminated, the entire body will be clearly revealed. If someone comes forth and says, 'When mind and percepts are yet to be eliminated, it really is clearly revealed,' then I also will know that you are selling flour adulterated with bran."[220]

Emptiness) of the *Zhaolun* by Sengzhao (374/8–414), T 1858.45.153a4. In the *Lunyu* (*Analects*), the "*Shuer* chapter" has "Confucius said, 'Is humaneness distant? If I wish to be humane then that humaneness will arrive,'" and in the *Zhongyong*, "Confucius said, 'The Way is not far from people.'"

219 Trifle = dust. This is an enlightenment hymn of Hongjiao Hongshou. "Hongshou later investigated with National Teacher Deshao of Mt Tiantai. One day, because of a universal call for labor, he dropped the firewood he was carrying and composed a hymn: 'What I have dropped is nothing else,/ In all directions it is not a trifle./ The mountains, rivers and great earth/ Completely reveal the body of the Dharma King.' The National Teacher approved." *Tiansheng guangdenglu* 27, entry on Hongshou (XZJ 135.872a11ff.).

220 The words "the entire body fully revealed" means that if all attachments to host and guest (subject and object) things that are the mind and the object realms (percepts), are eliminated, the original features will be realized. In respect of the opinion that overturned the words of Hyesim that, "even though these two have yet to be eliminated, it is fully revealed as before," Hyesim replied, "adulterated with bran." Even though this is a method of expression, it does not present as is (the refined flour) in the genuine sense of the omission of the subject and object that cannot be transmitted, for it shows the expedient means (the bran) that preaches the Dharma, which matches with the stamina of the rival. In Formal Sermon 50, the words "soil (the body) with mud and water" is a similar line. This sermon is from the standpoint of the original endowment that cannot be spoken fully by expedient means.

Formal Sermon 54

爲天眞禪師、上堂云、「棒頭取證、辜負德山; 喝下承當、埋沒臨濟。況復橫說竪說、遮詮表詮! 山僧口子吧吧、大衆眼兒眨眨、直使耳裏着得香水海、眼裏着得須彌山、有甚用處! 何故?」良久云、「東塗西抹任千般、爭似天眞本來樣! 珍重。」

He ascended the hall to preach a sermon for Seon Master Cheonjin, saying, "If you seek (the beginnings of) realization through (the striking of) the staff, you are ungrateful to Deshan; if you try to take responsibility for preparation (for enlightenment) through the shout, you will bury Linji.[221] How much more so if you prattle on in this way and that,[222] with negative descriptions and positive descriptions. My mouth babbles on, the greater assembly's (your) eyes blink, even though this places a sea of fragrant water[223] in the ears and a Mt. Sumeru in the eyes. Of what use is that?[224] Why?" After

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221 As Deshan and Linji had command of the blow and the shout, they destroyed attempts by their students who were trying to pursue enlightenment by having various views that they had prepared beforehand. The "staff" that hits and thoroughly breaks all discriminations and the "shout" that plugs up all possible useless words are particular methods demonstrated by these two lineage teachers. However, it is a mistake if you investigate it with the delusion that the blow or the shout itself has the trigger to enlightenment. This is because the blow or the shout must be used like a *hwadu* that has no taste at all. That is, Hyesim, as a method to bring you to the iron wall (impregnable fortress) that blocks false thoughts and discrimination, set up the blow and shout as objects. The attempt to discriminate then will result in a realm that buries the original tenets. Yuanwu Keqin especially loved to use the words, "In using the staff blows, one tries to anticipate." "Attempting to realize (enlightenment) in the blows, (the true meaning) is scattered and covered with soil and sand; if you try to receive the teaching at a shout, this is vainly accepting the emptiness in order to grasp an echo." See *Zengo* 213a.

222 Talking contradictorily. *Zengo* 38a.

223 A sea of fragrant water. There are nine mountains and eight oceans in the Buddhist world, and in their middle is Mt. Sumeru, around which there are eight mountains and eight oceans. Only the eighth ocean is saltwater; the rest are all made up of merit water, which has pure and fragrant virtue, and so is called the fragrant-water sea. *Abhidharmakośa* 11 (T 1558.29.57b29ff.).

224 No matter how many communications are seen, heard, and accumulated, each item of this material to that extent becomes an obstacle. One must therefore use a practice that is not hung

a pause he said, "Painting it in the east and erasing it in the west[225] to permit all sorts, how is it as good as the original appearance of Cheonjin? Take care."

Formal Sermon 55

上堂云、「卽心卽佛、石壓笋斜出; 非心非佛、崖垂花倒生; 不是心不是佛不是物、四溟無浪月輪孤。大慧老人道、<卽心卽佛莫妄求、非心非佛休別討。紅爐焰上雪花飛、一點清涼除熱惱。> 與今道底、是同是別? 具眼者辨看。」卓拄杖。

He ascended the hall and said, "This mind is Buddha, the stone pressures the bamboo shoots to grow at an angle;[226] not mind not Buddha, the flower hanging from the cliff grows upside down; it is not mind, it is not Buddha, it is not a thing, the lone orb of the moon (reflects on) the waveless depths of all

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up even on itself. The following Dharma talk shows a similar tenet: "At the start of the summer retreat, he instructed the assembly, 'Whether there is a line or no line, you are like a wisteria that is dependent on trees (for support). But the stupid ruffian just goes in this way; his opportunities are not taken and his words do not agree. (When) there are billions of Mt. Sumeru created in his eyes and there are limitless and boundless oceans of fragrant waters created in his ears, his opportunities will match his words and his words tally with his opportunities, and his eyes must not be infected with sand and his ears must not be infected with water." *Dahui yulu* 7 (T 1998A.47.837b26ff.).

225 With discriminative thought one carves out various concepts with respect to the object.

226 Although "this mind is Buddha" was a line that was often used from early Chan on, it was primarily an indication of one's own mind that is the basis of seeing the nature. Later, Mazu Daoyi presented this line, plus "not mind not buddha," together with "it is not the mind, not Buddha, is not a thing," and in response Nanquan Puyuan and others fixed them into a *hwadu* of Ganhwa Seon as a topic of discussion. They did not give them a role of a decisive thesis with a set meaning. Their marvel was that they functioned freely back and forth without being confined to one or the other side as if they were opposed lines. Hyesim's words, about the bamboo shoots pressured by a stone are metaphors to show the standpoint of Ganhwa Seon that it was a mistake to accept these as theses with set meanings. Dahui wrote in a "Letter of Reply to Fu of the Palace Secretariat," "Even though the (activities of) mental consciousness are temporarily halted, it is just like the stone that pushes aside the grass (growing underneath), which without being aware of it, grows again. If you wish to grasp the supreme bodhi, as soon as you reach the place of ultimate peace, do not things again become difficult?" *Dahui shu*, letter 1 (T 1998A.47.921b26ff.).

directions.[227] Elder Dahui said, 'This mind is Buddha, so do not falsely seek for it; not mind not Buddha, so stop demanding anything else. A snow flake flies into the flames of a red-hot stove; one speck of cool removes the burning afflictions.'[228] Is what he said the same or different from what I now say? Those with eyes try from distinguish them!" Then he put down his staff.[229]

Formal Sermon 56

上堂云、「人人脚下、有一條通天活路。未踏著時、有眼如盲、觸途成滯、見聞也㝵儞、聲色也㝵儞、理事也㝵儞、玄妙也㝵儞。忽踏着、七通八達、百了千當、無法不明、無事不了。莫要踏着麼?」拈拄杖卓一下云、「有利無利、不離行市。」

He ascended the hall and said, "Under the feet of everybody there is a vivifying road through to Heaven. When you have not trodden on it, you are as if blind even though you have eyes, and wherever you go you are stalled, and whether you see or hear (it) it still blocks you, and whether it is sound or

227 As in this Recorded Sayings, for each of the three lines of "not mind not Buddha" and following there is a following example that attaches an explanation in the form of a capping phrase (evaluation): "The mind is Buddha; the iron ox has no bones: not mind not Buddha; the empty mountain is thrust aloft: it is not mind, it is not Buddha, it is not a thing; a person came from Zhengzhou yet he had news from Xuzhou, reporting, 'This year the silkworms and the barley have matured.' " *Mian Xianjie Heshang yu* in *Xu Guzunsu yuyao* 4 (XZJ 119.36b17ff.).

228 *Dahui yulu* 8 (T 1998A.47.844b19ff.). Cf. *Zengo* 135a.

229 Although it would appear that something pressed down by a stone or planted upside down in a cliff could not grow, eventually it does grow. Similarly, even though repressed by frustrations (*kleśa* or afflictions), by forcibly enlisting the expedient means for an instant, you will spark up upon encountering the causes and conditions again. Even words such as "it is the mind" and "it is not the mind" will only be able to exercise force when a lively *hwadu* cools the frustrations. Merely being attached to the meanings of the words and seeking as if there was something, you will not be able to guarantee their effectiveness. Dahui's meaning was that you must not seek in that way, and Hyesim also said that you must not seek to strike root by thinking that the words "this mind is Buddha" and the like are a real Dharma.

matter it still blocks you, and whether principle or particular (phenomena) it still blocks you, and whether profound or marvelous it still blocks you. (But) if you suddenly tread on it, you will pass through it all over, and realize and match it every time, there being no dharma that is not clarified and no phenomenon that is not realized. Don't you want to tread (this path)?" He picked up his staff and then put it down once, saying, "Whether there is profit or not, a trader cannot leave the market."[230]

Formal Sermon 57

上堂云、「縛非他縛、解非他解。解縛非他、尤須自覺。自覺之要、別無方便、得失是非、一時放下、放到無放下處、無放下處更放下。到者裏、上無攀仰、下絕己躬、常光現前、壁立千仞。信手拈來、當機便用。初不見有能用之者、方始謂之安樂解脫。只如安樂解脫一句、作麼生道?」良久云、「四海浪平龍睡穩、九天雲淨鶴飛高。」卓拄杖。

He ascended the hall and said, "The fetters are not fetters for another, liberation is not the liberation of another. Fetters and liberation are not due to another; rather, awakening must be due to oneself. The requirements for self-awakening are not some special, separate expedient means. (Thoughts of) gain and loss, right and wrong, are to be abandoned at once. If you have abandoned them, and if you reach where there is nothing (more) to be abandoned, then abandon that [thought that there is nothing more to be

230 Not permitting this or that or anything, this speaks of the method of adhering strictly to your original endowment. This is just as a merchant, whether there is profit to be had or not, being a merchant, must conduct the business remaining in the market no matter what in order to be faithful to his original endowment as a merchant. This is related to the method of Ganhwa Seon that tries to investigate thoroughly the circumstances in which one has severed off all views of duality such as "is" or "is not." Therefore Hyesim explained these words as, "Exist and do not exist are not two different kinds of meaning." See *Seonmun yeomsong seolhwa*, case 1192 (HBJ 5.805c1ff.).

231 When you reach where discrimination is halted, and where you abandon all discriminations

abandoned].[231] If you reach this here (and now), above there is nothing to cling to, below you have eliminated your own life, and (yet) a light is always (shining) in front of you, and a cliff stands eight thousand feet (high in front of you blocking discrimination). Use whatever you pick up[232] as appropriate to the opportunity.[233] As soon as you do not see a user for it, only then will you begin to think of it as an easy liberation. What can you say in a sentence about easy liberation just like this?" After a pause he said, "The waves of all the oceans are flat and so the dragons sleep soundly, the clouds of the nine heavens (skies) are calm and so the cranes fly high."[234] He put down his staff.

Formal Sermon 58

> 解夏、上堂云、「一夏九旬間、猢猻入布帒、今朝解結頭、任君之向背。只如古人道、<向萬里無寸草處去。> 又作麼生? 要會麼?」良久云、「見聞覺知無障㝵、聲香味觸常三昧.」卓拄杖一下。

At the end of the summer retreat, he ascended the hall and said, "For ninety

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entirely, you will reach a state wherein "whatever your hand picks up" is a medicinal plant. In this sermon, the core of the practice is "abandonment." A similar theme is described in the lines by Dahui Zonggao that follow, and its general idea agrees with that of this formal sermon: "If you want to be able not to be tied to (the conditions) of the occasion, simply abandon them at once. If you have abandoned them, and if you reach where there is nothing (more) to be abandoned, you will also not even accept those words, as before you are simply this layman released from emptiness and there is no other person." *Dahui shu*, "Reply to Vice-Director Liu," letter 1 (T 1998A.47.935a1ff.).

232 Not depending on the various methods for cognition, one responds to the conditions of the occasion, indicating a function that fits one's original endowment unerringly, of a share that reveals one's own crux. "If you can discern it in the tip of a hair emitting a great light, to and fro everywhere, you will be free and relaxed among dharmas, and whatever you pick up will be correct." *Biyanlu*, case 7, "Evaluation of Hymn" (T 2003.48.147a21ff.); see Cleary (1998), "Introduction," 47—48; pp. *Zengo* 227b, "pick up at random."

233 *Zengo* 334a, the situation facing one, the opportunity before one's eyes.

234 *Zengo* 171b; this is a quotation from the *Yuanwu yulu* 1 (T 1997.47.715a16) or *Mian Xianjie yulu*.

days of the summer retreat, the monkey had entered the sack,[235] and this morning I have released its ties and I will allow you to turn your backs and depart. It is just as an ancient has said, 'Go where there is not an inch of grass in ten thousand leagues.'[236] So, what would you do? Do you want to understand?" After a pause he said, "There are no obstacles to seeing, hearing, feeling, and knowing, so sound, fragrance, taste, and touch are always *samādhi*."[237] Then he put down his staff once.

Formal Sermon 59

七月、自河東還本社、慧修棟樑、設鎮兵法會。上堂云、「聖道汪洋、化洽法家之國土、邪兵殄滅、掃除魔界之風塵、囊括大千、指歸不二。所以道、<六國自無紛擾事、一人獨擅泰平基。> 只如定乾坤一句、又作麼生道?」良久云、「天上有星皆拱北、人間無水不朝東。」卓拄杖。

Having returned to his home society (of Suseon Monastery) from Hadong

235 The words "the monkey had entered the sack" are used as criticisms of staying in one place to practice and of burying yourself in sitting meditation that does not permit active functions. Here it is used in the sense that the monks have stayed for a summer retreat and practiced with a prohibition on departure. For an example of the use of such words to compare with the summer retreat, see *Yuanwu yulu* 8 (T 1997.47.748c15). The release of the ties then is the end of the restrictions in the retreat.

236 A *hwadu* offered by Dongshan Liangjie. Shishuang Qingzhu (807–888) and Dayang Yan each offered different words of evaluation of it, which established it as a *gong'an*. See *Seonmun yeomsong seolhwa*, case 687 (HBJ 5.524c8): "There is not an inch of grass in ten thousand leagues, and so that bare, pure land deludes people; in all directions there is not a wisp of cloud, yet that clear sky cheats you." The place where there is not a blade of grass or a clear sky without a wisp of cloud is a *hwadu* that cannot be swallowed as is, being like a chestnut covered with burrs. For the case of Dongshan Liangjie and Shishuang, see Kirchner (2004), p. 87. Note that grass is a metaphor for hindrances.

237 A gāthā of Si'gong Benqing in his biography in the *Jingde chuandenglu* (T 2076.51.243a8ff.) is quoted here. "There are no obstacles" are as when a bird just flies in an empty sky, and so it indicates "x x are only" samādhi. The sense of the words "all the seeing, hearing, feeling… are always samādhi" clearly shows the style of Patriarchal Teacher Chan, which gives importance to active functions. However, these words themselves, being also set as *hwadu*, must not tolerate habitual discrimination.

in the seventh month, the Donation Collector[238] Hyesu set up a Dharma Assembly to Suppress Warfare,[239] and the master ascended the hall and said, "The saintly Way is expansive, its teachings saturate the lands of the Buddhists, and so will exterminate the enemy soldiers and will sweep away the windblown dust of the demonic worlds. It will encompass the greater trichiliocosm, reverting to non-duality. For this reason it is said, 'The six countries naturally lacked disturbances,[240] but one person alone took responsibility and laid the basis for peace.'[241] Again, what would you say about just such a sentence that decides heaven and earth?" After a pause he said, "All the stars in heaven bow to (revolve around) the north (polar) star; in the world of human beings there is no water that does not return to the east (ocean)."[242] Then he put down his staff.

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238 Travelling from house to house to collect goods and grain and to encourage donation. Also indicates the monk who has this duty. Also written "rafters and beams." It has the same meaning as "encouragement to good," "to carry the begging bowl," "movement of the bell," and "the cavern of supplies." When it particularly designates the monk he is called the *dongnyang seung*.

239 When the state was faced with the threat of invasion and civil war, this nation-protecting Buddhist ritual was performed to stop the strife through the power of Buddhism. It was fashionable in the Goryeo period.

240 A metaphor for the six sense faculties of ear, eye, tongue, nose, body, and mind.

241 In saying "one person," Hyesim indicates a person who has reached the realm in which one freely unfolds one's own original endowment, a realm not vexed by the frustrations and false thoughts beyond it. Also, if one looks on the six kinds of sense faculties, the parallel symbol corresponds to the mind king. For a usage of these words, see those recorded in the *Geumganggyeong Oga haeseorui* (HBJ 7.73b24). What words can express the realm of the "decision of heaven and earth" that was organized according to one person's wish? The reply to that is carried in the last line: "All the stars in heaven…bow" These words repeatedly clarify the sense of reversion to one person. All things revolve around one, and when the news of the winter of rest and the six kinds of sense organs are again unfolded together with the news of this coming spring and are offered up together, they complete a realm of freedom.

242 "Question, 'What about the sentence on containing heaven and earth?' The master said, 'All the stars in heaven revolve around the north star.' 'What about the sentence on interrupting and cutting off the myriad streams (of frustration)?' The master said, 'The great earth is even and flat.' 'What about the sentence on following the waves and pursuing the billows?' The master said, 'In spring (things) are born and in summer they mature.' " *Tiansheng guangdenglu* 20, "Entry on Xinzhou Xichan Qin" (XZJ 135.792bff.), and *Dahui yulu* 6 (T 1998A.47.835c23ff.).

2. Informal Sermons[1]

Informal Sermon 1

朱光世、爲亡妻、請小參、師擧、「佛眼禪師云、<身中有生老病死、念上有生住異滅、國土有成住壞空。此十二種、甚能奇特、凡夫不識、爲之漂流、如來出世、指出涅槃妙心、常樂我淨。譬如還丹一粒、點鐵成金; 至理一言、轉凡成聖。此十二種事、祇是一法、現定如今歷歷聽法底、是。>」師召朱公、公應諾。師云、」! 夫人何曾死! 還見麼?」朱公茫然、師云、「相公何曾活!」乃呵呵大笑。

Ju Gwangse[2] requested an informal sermon on behalf of his late wife. The

1 *Xiaocan*. The informal sermon is based on the standard of the formal sermon. "Generally, gathering the great assembly together and instructing in the Dharma is called *can*." *Baizhang qinggui*, "Entry on Late Consultation" (T 2025.48.1119b29). It does not have a special form. Being a sermon delivered in real life, it is also called a family instruction or a family teaching. "The informal sermons of public monasteries are called family instruction." *Caoyuan Sheng Chanshi yu* in *Xu Guzunsu yuyao* 4 (XZJ 119.48b4). Again, "Informal sermons are called family teaching. What is meant by family teaching? It is for example like a human family that has three to five children." *Sixin Xin Heshang yu* in *Xu Guzunsu yuyao* (XZJ 118.861a3). Mujaku defined it as follows, "An informal sermon is given as a lecture but not at set times and it is announced by only one sounding of the drum. Its rules are in reference to those of the formal sermon, and therefore it is called the informal (literally; lesser) sermon. The greater sermon (*dacan*) is the formal sermon (*shangtang*). *Can* means to consult with someone." See Mujaku Dōchū, *Zenrin shōkisen*, "Entry on Informal Sermon." Cf. Yifa (2002), p. 271, note 36.

2 Otherwise unknown, possibly a relative of Ju Gwangmi, who was an envoy to the Jürchen Jin in 1188; see *Goryeo sa* 20/25B.

master presented (the following case): "Chan Master Foyan[3] said, 'In the body there is birth, old age, sickness, and death; and in thought-moments there is birth, persistence, change, and cessation; and in a state territory there is formation, persistence, destruction, and emptiness. These twelve kinds[4] should be extremely special, something that the ordinary person does not recognize because he or she is being swept along in the currents (of discrimination). The Thus Come (Tathāgata) appeared in the world and pointed out that the marvelous mind of nirvana is eternity, delight, self, and purity. It is for example like the cinnabar pill of return,[5] which applied to

3 A quotation from a formal sermon by Foyan Qingyuan (1067–1120), see *Foyan yulu* in *Guzunsu yulu* 27 (XZJ 118.505a10ff.). For his biography, see Kirchner (2004), p. 165.

4 The twelve kinds of phenomena are conversions of eternity, delight, self, and purity (the transcendental realities of the *Nirvāṇa Sūtra*), and have just this extremely special principle. These are compared to the marvelous arts of the pill of the cinnabar of return. Chan Master Foyan also, by reducing these special principles of eternity, delight, self, and purity to "the person who is listening to the sermon clearly, who now is manifested in front of one's eyes," has clothed himself with a fresh eye of appreciation. This is not an abstract doctrine, but corresponds to the method of direct pointing of Patriarchal Teacher Chan, which directly indicates an object in front of one's eyes that can be perceived. Hyesim, in pointing directly at the mind of Lord Ju, who had confronted the death of his wife, actively used the direct indication method of Chan Master Foyan. The "human mind" as the object of "directly point at the human mind" is the "this" in front of one's eyes that can be directly indicated in this way. Hyesim went a step further and converted this situation into the material for a *hwadu*. The Lord Ju who is in front of Hyesim's eyes can be seen as clearly indicated as "the person who," but he pushed Ju, who was living and answering into doubt by asking, "Are you living?" And by asking about his deceased wife, "Is she dead?" he disturbed Lord Ju's thinking, which had been situated in the firm concepts of birth, old age, sickness, and death. Hyesim, in respect of Chan Master Foyan having conflated the "phenomena" (the twelve kinds of matters) and the "one Dharma," converted this into a bolt of the barrier gate by mixing birth, old age, sickness and death with eternity, delight, self, purity, et cetera, and combining all sides into one mass that was thrown into laughter. Here, "the person in front of one's eyes" and "the person who has died" have been made into a prop of the *hwadu*, and so its fixed meaning disappears into a "doubt."

5 A "medicine" made of cinnabar in the form of a round pill. Also called "golden cinnabar" or "divine cinnabar." According to Daoism, if you take gold that is made by refining iron nine times in fire you can become an immortal. The "return" of the "cinnabar of return" comes from the sense that it has been refined nine times, and so it is called the "nine returns" or "nine returns gold cinnabar" or "the

iron converts it into gold;[6] (so too) a single word of the utmost principle converts an ordinary person into a saint. These twelve kinds of matter are really one Dharma, and he who is manifested definitely in the present listening clearly to the Dharma (sermon) is it.'"[7] The master called out, "Lord Ju," who responded "Yes." The master said, "Ha![8] When did your wife die?

cinnabar of great return." In the "Letter of reply to Minister No" of this Recorded Sayings, are the words "If the numinous cinnabar (pill) of the nine conversions is applied to iron it will become gold," which reveal this meaning. When "ordinary people are converted, they will become gods." Here the word "converted" also is in accord with the comparison of having been refined nine times. In contrast to the inner alchemy (*neidanshu*) that has one reach the stage of a divine immortal through breathing, the outer alchemy does this through the refining of cinnabar.

6 "Applied to iron converts it into gold" is also called the "method of application to iron." This is the Daoist alchemy to change iron into gold. "The cinnabar pill of return," being the decisive method of this change, was often used as a comparison with the Chan *hwadu*. Taego Bou used this as a metaphor for the *hwadu* of the character *mu* 無 (*Taego eorok*, HBJ 6.676b10). In the Chan school the dialogue of Cuiyan Kezhen is famous: "Original case: A student asked Cuiyan, 'The cinnabar pill of return applied to iron converts it into gold; a single word of the ultimate principle converts an ordinary person into a saint. I (a student) have come up to ask you for that application.' Cuiyan said, 'I will not apply it.' The monk said, 'Why won't you apply it?' Cuiyan said, 'I fear that you will fall into (the distinction of) ordinary and saintly.' The monk said, 'I beg you for the ultimate principle.' Cuiyan said, 'Attendant! Brew (apply) some tea.' " *Nian Bafang zhuyuji* (XZJ 119.259b15ff.). "Applied to metal it becomes gold, applied to gold it becomes iron; suddenly seized, suddenly released, this is the Chan monk's staff." *Biyanlu*, case 85, "Instructions" (T 2003.48.210b15); Cleary (1998), p. 374. See 4, note 56 and *Zengo* 114a for other sources.

7 These are words from a dialogue of Linji Yixuan: "Do you wish to recognize the patriarchs and the Buddha? Just you who are facing me and listening to the Dharma are them." *Linji lu* (T 1985.47.497b20); see Watson (1993), pp. 23–24; Sasaki (2009), p. 155.

8 J. *katsu*. A type of exclamation. This is a sound that is emitted naturally when one uses all one's strength to pull on an item, or a sound that emerges in one voice like "Hey!" Similarly, here it is used as a sound to raise the consciousness of the interlocutor. Also, this word corresponds to a sound of exclamation that is sparked unconsciously when one unexpectedly discovers a lost item or on meeting a person one had been looking for, and in Chan it was used as a sound unconsciously emitted when one has obtained news of enlightenment. The single cry of "Ha!" is here used as a representative of that. This is the same in meaning as the emission of the sound "Oh!" naturally at the moment one has broken (solved) a *hwadu* as in this Recorded Sayings' "Instructions to Senior Jigang," "Instructions to Scholar Gal," "Instructions to Vice-Minister Gi," et cetera. See also *Lianzong Baojian* 10 (T

Do you see?" Lord Ju was stunned, and so the master said, "When were you, sir, alive?" Then he laughed out loud.

Informal Sermon 2

小參、擧、雪峰頌云、「低頭不見地、仰面不見天。欲識白牛處、但看髑髏前。」師云、「大衆! 此理如何? 低頭時、只是土石山河、瓦礫荊棘、崢崢嶸嶸、磊磊落落; 仰面時、又是日月星辰、雲烟霞霧、燦燦爛爛、紛紛紜紜。如何說得不見天不見地底道理? 又如何識得白牛? 還會麼?」遂指面前香几云、「者个是白牛、那个是几子。」又云、「者个是几子、那个是白牛。」良久云、「一等是看髑髏前、爲什麼、有時是白牛、有時是几子?」拍禪床一下云、「急着眼看!」

In an informal sermon the master presented a hymn by Xuefeng: "Even though I bow my head I do not see the ground;/ Even though I raise my face I do not see the sky./ If you wish to know the location of the white ox;/[9] Simply look in front of the skull."[10] The master said, "Great assembly! What is this principle? When you lower your head, there are just earth, stone, mountains, rivers, ever so high and steep; tiles, rubble, and brambles, ever so eminently varied. When you lift your face there are also the sun, moon, stars, and

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1973.47.350c3); *Chan'guan cejin* (Goads to Advance one Through the Chan Barrier), "The Universal Preaching of Chan Master Baiyun Wuliangcang of Chuzhou" (T 2024.48.1100a5), and *Chanyao*, "Universal Preaching of the Opening of the Hall" (XZJ 122.705a6).

9 A symbol of one's original features. A practically applied word borrowed from the great white ox of the *Lotus Sutra*.

10 "In front of the skull" is usually used in Chan literature as a metaphor for the realm that has cut off false thoughts and where discriminative consciousness has ceased and disappeared. Also, in reverse, it metaphorically expresses a meaning such as the skull, having no eyes to see the truth, is just like ending the errors of having no active application by attachment to the state of enlightenment. Here it is used as a metaphor for the discriminating consciousness.
The hymn is in *Xuefeng yulu* (XZJ 119.971a9) and *Xu Chuandenglu* 16, "Biography of Sizu Fayan" (T 2077.51.572a25), among others. "The white ox is always in front of the skull; I encourage you to examine it carefully." *Xuefeng yulu* (971b12).

constellations, ever so bright and lustrous; clouds, smoke, mists, and fog, ever so confused and contorted. How then can you say that it is a principle of the Way that is not seen in the heavens and not seen on earth? Moreover, how can you recognize this white ox? Do you understand?" Then he pointed to the incense table in front of him and said, "This is the white ox; that is the table." Again he said, "This is the table; that is the white ox."[11] After a pause he said, "Being of oneness it can be examined in front of the skull (with discrimination), but then why is it sometimes the white ox and sometimes the table?" He slapped the meditation bench once and said, "Look at it with eyes alert."[12]

Informal Sermon 3

歲暮日、早參、擧、「北禪賢和尚、歲暮上堂云、<年窮歲盡、無可與諸人分歲、老僧烹一頭露地白牛、炊黍米飯、煮野菜羹、大家與諸人、圍爐向榾柮火、唱村田樂。何故如此? 免見倚他門戶、傍他墻、更被他人喚作郎。> 下座、歸方丈。次有僧揭簾叫、<和尚! 縣中有公人、在此。> 賢云<作什麼?> 僧云、<拘和尚納皮角。> 賢拈頭帽、擲放地上。其僧便拾、賢搊住云、<捉賊! 捉賊!> 僧以頭帽裹放北禪頭上云、<天寒 還和尚頭帽。> 賢呵呵大笑。」

On the last day of the year[13] at a morning consultation,[14] the master presented

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[11] "This is A and that is B; this is B and that is A," immediately reveals the objects pointed at directly and is a common form of expression in Chan. That object that appears directly in front of your eyes has the possibility of being A or B. "Raising his staff he said, 'This is a staff; that is the original Dharma.' He also said, 'This is the original Dharma; that is the staff. Just now isn't there a (person) who can judge (the truth of this)?'" *Dahui yulu* 7 (T 1998A.47.838c5ff.); see also *Naong 2,* note 21.

[12] *Zengo* 87a, "Concentrate the mind immediately on the topic."

[13] Being the last day of the year, this was used in a symbolic sense for the moment before death. There are many examples of *hwadu* being offered and sermons performed among Chan monks with relation to the moment of a person's death. This morning consultation sermon is preached in this vein.

[14] Following the morning worship, the great assembly is gathered together in the Dharma Hall and a formal Dharma talk is given. "In the Chan School, the sermon given in the morning is called the early consultation; the chanting in the afternoon is called the late consultation." *Zuting shiyuan* 8,

(the following story): "Reverend Zhixian of Beichan (Monastery)[15] ascended that hall on the last day of the year and said (in a formal sermon), 'The year has drawn to a close and my years are ended, and there is no possibility that I can see out the old-year feast[16] with you, but I have roasted a white ox of the open ground,[17] cooked up a millet meal, and boiled up a vegetable soup. Along with all of you, I will gather around the stove and face the log fire and sing country music. Why do I do this? To avoid the views that lean on another's door or stand by another's wall,[18] or being called young master by others.' Then he descended from the (lecture) seat and returned to the abbot's room. Next a monk lifted up the bamboo blind (of the abbot's room) and shouted, 'Reverend, there is a gentleman from the county (office) here.' Zhixian said, 'What is he doing (here)?' The monk said, 'To seize you and receive the skins and horns of the ox.' Zhixian took his hat from his head and threw it on the ground. That monk then picked it up (and gave it back). Zhixian held it tightly and said, 'I have caught the thief, I have caught the thief.' The monk took the hat and put it on Beichan's head, saying, 'The weather is cold, so I have returned your hat.' Zhixian laughed out loud.[19]

"Informal Sermon" (XZJ 113.236b4); *Zenrin shōkisen* 11.

15 A Song dynasty monk of Hengzhou who was abbot of Beichan Monastery. He inherited the Dharma of Fuyan Liangya of Tanzhou, a Chan master of the Yunmen lineage.

16 A feast held to celebrate the end of the year on New Year's Eve.

17 The "white ox of the open ground" is a term derived from the white ox used as a metaphor for the marvellous Dharma of the One Vehicle in the "Similes Chapter" of the *Lotus Sutra* (T 262.9.12c13). The "open ground" is the peaceful, broadly revealed land that is not blocked in any direction, which is used as a metaphor for a Buddha land.

18 These words criticize following the opinions of others and the lack of one's own thorough experience. To "lean on another's door," meaning to come and go through a door established by others, indicates the error of tying onerself to blind obedience to the interpretations of others without one's own experience.

19 *Wudeng huiyuan* 15, "Entry on Beichan Zhixian" (XZJ 138.592b13ff.); *Liandeng huiyao* (The Assembled Essentials of the Linked Lamps) 27, "Entry on Beichan Zhixian" (XZJ 136.893a17ff.); *Wudeng yantong* (The Strict Lineage of the Five Lamplight Transmissions) 15; and *Seonmun yeomsong*

後來、竹庵老禪和尚、擧此話云、「大衆! 儞看他明眼宗師、隨分露些子、自是不同。儞今時人、只管逞知逞解、驢唇馬觜、爭人負我、以合頭相似語句、印可老宿、作薄福業、那裏得到伊麼田地。山僧者裏、也不烹露地白牛、與儞喫; 也無功夫、炊麥米飯、煮野菜羹、供養儞;也不供儞、向爐邊燒榾柮火、伴儞閑坐、從教儞諸人、倚他人門、傍他人戶、却與儞說些子、臘月三十日、眼光落地底禪。且要、諸人、各自憂生念死、辨出家事、免見臘月三十日、未有去處、手脚忙亂。」以拄杖卓一下云、「天堂地獄門相對 無限輪槌擊不開。」

Later the Reverend Zhu'an, Laochan[20] took up this story (*hwadu*), saying,

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seolhwa, case 1368, HBJ 5.885c7ff, among others, all record sermons delivered at informal sermons on New Year's Eve. The anecdotes of Beichan roasting an ox and Beichan's old-year feast remain as Chan *hwadu*. Beichan Zhixian's method of holding a banquet was just to enjoy the food one had always eaten throughout the whole winter and to be warmed by the air of the burning fuel. It was not enjoyed by borrowing another special place and holding a banquet. It was just peculiar in that it cooked the white ox of the open ground and used it as food, and with millet gruel and vegetable soup being the usual fare, there was no special flavor to be extracted from the white ox of the open ground. For some people, no matter how much they ate of it they would not be sated, but for other people, if they ate it but once their hunger would disappear forever. So what was the taste of this soup? Xutang Zhiyu (1185–1269) evaluated and established the concepts of the poverty and wealth of the expedient means to interpret this *hwadu*. "He again raised the story of Elder Gan asking Fachang (Yiyu), 'In past days Beichan roasted the white ox of the open ground (for the feast). At tonight's end-of-year feast, what are you going to provide?' Fachang said, 'On New Year's Eve the snow dyes the sky white, the spring breeze pushes the cold through the door.' Gan said, 'What will the great assembly eat?' Fachang said, 'Do not hate that which is cold, insipid, and tasteless. Once sated, one can dissolve the hunger of ten thousand eons.' Gan said, 'I wonder what sort of person has this state.' Fachang said, 'A shameless person. Don't you know him when he comes?' The master (Xutang Zhiyu evaluated this) saying, 'At that time the Senior Gan, if he had been sated once, would have been in a state able to dissolve the hunger of ten thousand eons (in which, if he) said, "I thank you for your offering," he would surely have removed Fachang's poverty and make it into wealth.'" *Xutang lu* 1 (T 2000.47.991a22ff.). For Xutang Zhiyu, see Kirchner (2004), p. 208. It would seem that the counly official came to arrest zhixian for violating the percept against killing or to take evidence of this. The horns and skins may also have been a tax, although the monk may have been playing a Seon game.

20 Longxiang Shigui (1083–1146), a monk of the Yangqi branch of the Linji lineage in the Song. Zhu'an was his name and Laochan his style. Longxiang is the name of the monastery where he was abbot. He initially became a monk under Daci Zongya, and after being fascinated by the *Lengyanjing* (pseudo-Śūramgama), he met Foyan Qingyuan of Longmen, studied with him, and inherited his teachings.

"Great assembly! Examine that bright-eyed lineage master who according to circumstances reveals a little (of the case) and originally is not the same (as others, is especially skilled). You people of the present times are only concerned with parading knowledge (via literary discrimination); your donkey's lips (not matching) your horse's mouth[21] compete with others and assert your selves,[22] and with exactly similar words and lines are sanctioned by elder monks, creating unfortunate karma, and thereby you will reach such (a lamentable) state. I here also have not roasted the white ox of the open ground to give to you to eat, and also I have no spare time (*gongfu*) to cook the millet and rice meal or to boil a soup of wild greens to offer to you; I also cannot join you in burning the wood fire and standing around the stove. But I will accompany you in leisurely sitting, and even if you lean on another's gate or stand by another's gate, I will still preach a little for you on the thirtieth day of the twelfth month (at the end of your life)[23] about the Chan in which the eyesight reverts to the ground (at the moment of death). I want each of you to be concerned about birth and be mindful of death, discriminate the affairs of becoming a monk, and so avoid the view that on the last day of the year (or your life) you will still not have a place to go, and your hands and feet[24] will be in a flurry.' Then he put his staff down once and said, 'The gates of heaven and hell face you, but a limitless round of hammer blows will not open them.'"[25]

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21 According to Matthews, "incongruous"; *Zengo* 486a, "a big mouth, bragging"; Korean translation, "empty words carelessly displayed."

22 *Zengo* 267a, quoting *Biyanlu* 11, "Evaluation of the Hymn" (T 2003.48.152b7–8).

23 The thirtieth day of the twelfth month, being the last day of the year, is made to correspond to a lifetime, and so hints at the moment of imminent death.

24 *Zengo* 194, the phrase "hands and feet" refers to a skilled performer, one with an art or skills.

25 The same lines are seen in a verse by Xuedu Chongxian (980–1052): "The opportunity (for enlightenment) is presented in the line confronting one; the diamond eyes are devoid of the slightest speck of dust. The doors to the east, west, north, and south face each other; but a limitless round of hammer blows will not open them." *Songgu lianzhu tongji* (A Unified Collection of Linked Pearls of Hymns on Old Cases) 20 (XZJ 115.245a10ff.). See also *Zengo* 415b, from *Biyanlu* 9, "Hymn," (T 2003.48.149c18–19); see Cleary (1998), p. 61.

師云、「我不作北禪供養、亦不作竹庵說禪、只作鄉人儺禮去也、聽取一頌、<今朝大有鄉人儺、門掛桃符辟萬邪。爲報滿堂玄學者、昭昭靈靈是惡魔。> 大衆各自努力、蕩去惡魔、始得。儞若不然、山僧爲儞蕩去。」遂連下三喝云、「三門豁開。」良久云、「送舊千災、迎新萬福。」下座顧大衆云、「有个神明丹、付在來日。」

The master (Hyesim) said, "I will not make offerings (like) Beichan, nor will I preach Chan (like) Zhu'an, but I will perform an exorcism for the villagers (on New Year's Eve). Listen to my hymn on this: 'This morning there really was a villagers' exorcism;/ On the gate was hung a peach-wood talisman[26] to ward off evil influences./ In order to inform the hall full of students of the profound;/ I will make ever so shining and numinous this evil demon.' Each of you in the great assembly must work on your own behalf in order to clear away the evil demons. If you cannot do so, I will clear them away for you." Subsequently he consecutively shouted out three times, "The triple gate (of the monastery)[27] is wide open." After a pause he said, "I have sent off the disasters of the past (year), I welcome all the blessings of the new (year)."[28] He descended from the seat and glanced back at the great assembly, saying, "There is a divine pill that I will give to you tomorrow."

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[26] Peach-wood talisman: In the past, a picture of a god who expels bad luck was drawn on a piece of peach-tree wood and hung on the entry gate of every house as a type of talisman. "A small fish swallows a large fish;/ A peach-wood talisman is nailed on the door/ So that none of the evil demons can enter,/ But the Buddha-dharma is excluded." *Yunmen Donglin songgu* in *Guzunsu yulu* 47 (XZJ 118.819a13). Here, "even the Buddha-dharma is excluded" is in a similar vein to the evaluation by Hyesim of the preceding text, "I will make ever so shining and numinous this evil demon."

[27] See *Baeg-un 1*, note 1.

[28] These are greetings exchanged and used as mutual praise (in the New Year). They have the sense of "good day" or "best wishes." The same phrase is also used "great!" "beautiful," "grand" and "congratulations."

Informal Sermon 4

小參、擧、徑山杲和尚頌云、「針鋒頭上透天關、着意忘懷兩不堪。直下早踰千萬劫、卽今成佛未同參。」師云、「且道! 卽今成佛、未是同參、誰是同參者? 又參什麼人?」

In an informal sermon the master presented the hymn by Reverend Jingshan (Zong)gao,[29] "If you can penetrate the barrier of heaven with a needle point,/[30] (The errors of) both paying attention and forgetting your thoughts cannot be sustained./[31] Having thus rapidly passed over millions of eons,

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29 Dahui Zonggao (1089–1163), Jingshan is the name of the mountain where Dahui lived. See Kirchner (2005), pp. 156–157.

30 The barrier gate of heaven, being the greatest of the barriers, is a metaphor for the *hwadu* that investigates thoroughly so that each can enter and pass through that barrier. The barrier gate will open only when you reach the state of there being no room for the body and mind in respect of the investigated *hwadu*. Similarly, the ultimate point that can go no further is the point of a needle. Where it is difficult to even stand upright, there is the opportunity to try to turn the body over and around decisively. There is no special penetration of the barrier of heaven on the needle point. Not standing on the needle point means you cannot advance and penetrate that barrier. Even if you have become a buddha and jointly investigate on the utmost point of the needle, you will not be able to enjoy this realm together. The path of becoming a buddha that reveals the zenith of enlightenment is only a broad place to stand on and to tread on, so it is difficult to do so from the point of a needle that "is unforgiving." Being not attached to the path of becoming a buddha, and not having the (chance) of becoming a buddha fly away and disappear, to stand on the point of the needle can be called the secret of the study of the *hwadu*. That is just the realm of the joint investigation and the person who smashes through the barrier of the *hwadu* without the two malfunctions.
"At the informal sermon at the end of the summer retreat, a monk asked, 'The Chan monks cannot bind it (start of the retreat) on the fifteenth day of the fourth month, and cannot release it (end of the retreat) on the fifteenth day of the seventh month. Finally then, where will they rest their body and base their life? [see *Zengo* 6b].' The master said, '(They will) turn over the body on top of a needle point.' The monk said, 'Can I have such a freedom?' The master said, 'Do not look back into a lime basket.'" *Xutang lu* 2 (T 200.47.999c21ff.). In his commentary, the *Gudōroku rikō* Mujaku wrote, "To raise your head and look back, is not a proper seeing…If lime gets into your eyes, how can you see it?" (Kyoto: Zenbunka kenkyūsho; 1990 facsimile, 2 vols. with index), p. 262a.

31 "Paying attention" is applying thought and discriminating from every angle. It means the same as *guandai* 管帶 (to guarantee the mind and be attached to the body; see *Zengo* 70b). In scholarly

just now even though you have become a Buddha, you have not been able to jointly investigate."[32] The master (Hyesim evaluated this) saying, "Now say, just now you have become a buddha, but if you are not able to jointly investigate, whom is your fellow investigator? Also, who do you investigate?"

Informal Sermon 5

> 小參、「空花畢竟空無生、夢蝶何曾實有情！若了箇中無一事、不勞辛苦問前程。」

"Spots before the eyes[33] ultimately are emptiness, unborn, and so how can there really have been a sentient being in the dream of a butterfly?[34] If you

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terms it is the same as *diaoju* 掉擧 (light-minded; *auddhatya*, the unsettled and easily moved mind). In comparison, "forgetting your thoughts" means that all things cherished in the mind are forgotten, and so it is empty and calm. Dahui indicated this is an error just like silent illumination, being submerged in depression, or the "neutrality" of no content at all remaining in the consciousness: "If you do not pay attention (and discriminate), then (the mind) forgets all your thoughts. If you forget all your thoughts then you will fall down into the demon caverns beneath the black mountains, into what is called in the teachings the submergence in depression. If you pay attention, then the mind-consciousness will fly off in confusion, and one thought/moment continues on into another thought, and before the former thought has stopped, the latter thought continues on, which in the scholastic teaching is called *diaoju*." *Dahui yulu* 17 (T 1998A.47.884c18ff.). Paying attention is the malfunction of discriminating the *hwadu*, and forgetting thoughts is the malfunction of dropping (letting loose) the *hwadu*.

32 Quote from *Dahui yulu* 8 (T 1998A.47.842a13). "Jointly investigate," is to study together under one master; it implies fellow students or to be a fellow student.

33 Literally, "flowers in space/empty flowers." *Khapuspa*. Flowers that do not really exist bloom in the sky; also called "heavenly flowers." A metaphor for being attached to something that originally has no reality and that in turn gives rise to an empty view that there is something real there, just as how a person with cataracts mistakes there being flowers blooming in empty space where nothing exists. Seeing an eternal self/ego within oneself as being a reality within existence is called "like seeing spots before the eyes."

34 A metaphor from the "On Equalizing Things" chapter of *Zhuangzi*. "One day Zhuang Zhou dreamed he was a butterfly. The butterfly was fluttering around, happy with itself and doing as it

realize that there is not a single phenomenon in these, you will not tire yourself and suffer by asking about the future."[35]

Informal Sermon 6

小參、擧、南明泉和尚頌云、「我今解此如意珠。」師、「咄!」「瑩徹光明無背面。」師云、「莫向見聞處埰根。」「如今抛在衆人前。」師云、「直下是什麼?」「擬議思量還不見。」師云、「雖然不見、要且、離他不得。」

He presented the case of the hymns of Reverend Nanming Faquan[36] (commenting on Zhengjue's line), "I will now interpret this wish-fulfilling gem."[37] The master said, "Hey!" "The lustrously penetrating light (of the gem)

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pleased, not knowing it was Zhuang Zhou. Suddenly he woke up and realized he was definitely Zhuang Zhou. But he did not know if it was Zhuang Zhou who dreamed he was a butterfly, or the butterfly that dreamed it was Zhuang Zhou! There must surely have been some distinction between Zhuang Zhou and the butterfly. This is things in transformation." See Burton Watson, *The Complete Works of Chuang Tzu* (New York: Columbia University Press, 1968), p. 49.

35 Meaning do not scrutinize or be attached to how things will develop in the future. "Just know the practice of good affairs; there is no need to ask about the future." *Dahui yulu* 3 (T 1998A.47.822b22); or "A student asked, 'Will a person of the greatest cultivation of practice (thoroughly enlightened) also fall into the (round of) cause and effect?' 'Just practice good affairs, do not ask about the future.'" *Congyonglu*, case 8 (T 2004.48.232a3ff.).

36 A Yunmen lineage monk of the Song dynasty, surnamed Shi, from Suizhou in Hunan Province. His *Zhengdaoge song,* a verse continuation of the *Zhengdaoge* that was falsely attributed to Xuanjue (665–713) but was probably by a Zhenjue, was published in 1077. A commentary by Yeongong, the *Nammyeong Cheon Hwasang Jeungdoga sasil* (The Facts of Reverend Nanming Quan's Commentary on the Song of Witnessing the Way), was published in 1247 in Kangwondo. Hyesim mentioned the *Zhengdaoge* several times, and his teacher Bojo Jinul did so often.

37 A line from the *Zhengdaoge* (T 2014.48.396c22). Also quoted in this set of Recorded Sayings, the *Jin-gak Guksa eorok's* Dharma talks, "Reply to Lord Yangyang" (HBJ 6.41a4). After preaching the first line of this hymn by Nanming Faquan, he adds his own views to those of lines two to four in order to explain Nanming's verse. There is also a similar verse earlier in the *Zhengdaoge* (T 2014.48.396a20): "Simply attain the basis, do not worry about the derivative./ It is like a clear glass reflecting the

has no back or front."[38] The master said, "Do not be fixated on[39] what you see and hear." "As it is, it is now cast before the assembly of people (you)."[40] The master said, "What is it as it is?" "If you try to think and consider it you will not see it." The master said, "Even though you do not see it, in any case, you cannot attain it apart from that."

Informal Sermon 7

小參、擧、「古德頌云、<一念善心生、佛坐魔王殿; 一念惡心生、魔王居佛殿。善惡兩相忘、佛魔何處顯?>」師云、「善惡佛魔、俱是妙性。隨緣似變之處、假立名相耳。譬如明鏡、隨色現影、似黑似白、而鏡畢竟非黑白也。」

He presented a case: "A hymn by a virtuoso of the past reads, 'If a good mind is produced for a single thought-moment, the Buddha will sit in the Pavilion of the Demon King./ If an evil mind is produced for a single thought-moment, the Demon King will sit in the Pavilion of the Buddha./ If good and evil are both forgotten, where will the Buddha and the Demon show themselves?' "[41] The master said (in evaluation), "Good and evil, Buddha and

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precious moon./ Since we can understand this like the wish-fulfilling gem,/ Self-benefit and benefit of others in the end will be exhausted."

38 This is the first line of Nanming's commentary but the second line of the hymn. See *Nammyeong Cheon Hwasang Jeungdoga sasil* (HBJ 6.144a16). The earlier line is incorporated into this hymn from the *Zhengdaoge*.

39 Literally, to put down roots. Cf. *Zengo* 284b, "to firmly locate in a place and not move."

40 Nanming, in HBJ 6.144a17. Meaning not to put down roots in the objects you see and hear. Although the fundamental reality is always revealed in the most familiar of places, it is not that which is seen and heard itself, nor is it known apart from those things. This non-fixation then points to the main principles of the good embodiment of the original endowment.

41 Who the virtuoso of old was is unknown. However, in later times, Seosan Hyujeong (1520–1604), in the first lines of one of his poems, quoted this, and it continues: "Presented to Inhui Seonja: …. Ah. Where the Demon does not reach, sentient beings use it daily but do not know this; Where the Buddha does not reach, the saints accord with its conditions and yet do not realize that. Ultimately,

Demon, are all of a marvelous nature. Where they appear to change into (one of these) in accordance with conditions, mere names and characteristics are provisionally established. It is for example like a clear mirror that reflects images according to the material color, and which may appear to be black or to be white, and yet the mirror ultimately is not black or white."

問、「如何是妙性?」答、「妙性天眞、本無名相、不可指示於人。」問、「豈無方便?」答、「靈通應物、常在目前、終日隨緣、終日不變。洞澈十方、勿形段者、是箇什麼?」問、「如何相應?」答、「善惡雙忘、自然現前。不見六祖有言?<善惡都莫思量、自然得入心體。湛然常寂、妙用恆沙?> 又德山示衆云、<但無心於事、無事於心、虛而靈、空而妙。若毛端許言之本末者、皆爲自欺。何故? 毫釐繫念、三途業因、瞥爾生情、萬劫羈鏁。聖名凡號、盡是虛聲、殊相劣形、皆爲幻色。汝若求之、得無累乎!>」

A (student) asked, "What is the marvelous nature?" "The marvelous nature is natural truth that basically lacks names and characteristics, and so cannot be pointed out to people." "How can there be no means (of indicating it)?" "Numinous comprehension responds to things and is always in front of your eyes,[42] and although all and every day it accords with conditions, all and every day it does not change.[43] Although it thoroughly penetrates in all

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what is it? The sole orb (of the moon) alone shines on the rivers and the mountains silently, and laughing to himself this one sound alarms heaven and earth." *Cheongheojip* (Collection of Cheongheo) 4 (HBJ 7.703b20). There is a similar content recorded in the *Linji lu* (T 1985.47.498b2) of Linji Yixuan also, and there are the following lines in the "Biography of Lepu Yuan'an" in the *Jingde chuandenglu* (T 2076.51.331a15ff.): "One day Lepu asked Jiashan, 'How do you personally understand where the Buddha and Demon do not reach?' Jiashan said, 'A candle illuminates images over a thousand leagues, but the old monk (I) (remain) deluded in the dark room [cannot distinguish anything].'"

42 "The Inscription on Mind by Chan Master Farong, First Patriarch of Mt. Niutou," in *Jingde chuandenglu* 30 (T 2076.51.457c3).

43 *Jeonghye gyeolsamun* (The Compact of the Prajñā and Samādhi Community) (HBJ 4.703c6); *Fanyi mingyiji* (Collections of Translated Terms) 6 (T 2131.54.1149a6); and *Jingtu cheng'enji* (Collection of the Favors of Receiving the Pure Land) (XZJ 109.10120a3), among others, have examples of this.

directions, it has no form or shape. What then is it?" "How can you respond to it?" "When good and evil are both forgotten it will naturally appear in front of your eyes. Haven't you seen the words of the sixth patriarch, 'If you do not think of either good or evil, naturally you will gain entry into the essence of the mind. Crystal clear and always calm, its marvelous functions are as numerous as the sands of the Ganges'?[44] Also, Deshan instructed his assembly, saying, 'Simply be without mind/thoughts about matters, for if you lack these matters in your mind, it will be vacuous and yet numinous, empty and yet (function) marvelously. (But) if for the space of a hair tip you permit even the beginning or end of words, then they will all be self-deception. Why? (Because) if you are tethered to the thought-moment for even an iota, that will be the cause of the karma (of falling into) the three (evil) destinations (of rebirth),[45] and if you produce (discriminating) emotions just for an instant you will be tied in chains for ten thousand eons. The name of saint and appellation of ordinary person are entirely empty sounds, and excellent characteristics or inferior forms are all illusory matter. If you wish to seek it, how will you not be bound?'"[46]

問、「何等是善? 何等是惡?」答、「善者、戒定慧等、是也;惡者、貪瞋癡等、是也。雖善惡不同、因果殊感、唯是一心、本無二性。」問、「善惡唯心、爲惡可乎?」答、「善尚不爲、何況爲惡! 佛言、<惡從心生、反以自賊、如鐵生垢、銷毀其形。樹繁花果、還折其枝。>」問、「善惡俱不爲、莫落無記空否?」答、「善惡都忘時、惺惺直然惺惺、歷歷直然歷歷、豈落無記空耶!」問、「不思善惡、只要無念、卽是取捨。取捨之心、與道全乖、如何卽得?」師良久云、「適來儞道什麼?」僧擬更作前問、師便云、「噁噁!」

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44 From the Zongbao version of the *Platform Sutra* (T 2008.48.360a13). These are the words of Huineng to the court emissary Xie Jian at Daling Pass.

45 The three evil paths or destinations are hell, hungry ghosts, and beasts. Also called simply the three evils.

46 The quote is from the "Biography of Deshan Xuanjian" in the *Jingde chuandenglu* 15 (T 2076.51.317c10ff.).

"What sort of thing is good? What sort of thing is evil?" "Good is precepts, samādhi and insight, and the like; evil is greed, anger, stupidity, and so on. Even though good and evil are not the same, their cause and result influence differentially, (even though) there is only one mind, and originally there are not two natures." "If good and evil are only mind, how is evildoing possible?" "If even good is not done, how much more the case with doing evil! The Buddha said, 'Evil is produced from the mind and on the contrary injures you, just as iron produces rust and so chains lose their shape. When a tree is overly laden with flowers and fruit, you still prune its branches.' "[47] "If both good and evil will not do, won't you fall into the emptiness of indifference?"[48] "When you forget about both good and evil, you are most alert and even more directly alert, and most distinctly clear and even more directly, distinctly clear, and so how could you fall into the emptiness of indifference?" "Not thinking of good and evil you only need to be without thoughts, but that is grasping and discarding. The mind of grasping and discarding is completely contrary to the Way, so how can you attain (the Way by being so)?" After a pause the master said, "What did you say just now?" The monk was about to repeat his question when the master said, "Uh, uh!"[49]

Informal Sermon 8

小參、驀拈柱杖、卓一下云、「見色聞聲走殺汝、不見不聞縛殺汝。惣不伊麼時、何如?」衆無對、師云、「猶滯冷落在。」

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47 Verse from *Weizeng you yinyuanjing* (Sutra of Unprecedented Causation) (T 754.17.581b23ff.); *Beijing chao* (Abstract of the Sutra on Puṣya) (T 790.17.731b11); *Zongjinglu* 64 (T 2016.48.779c4), among others.

48 The emptiness of indifference—neither good nor evil, the emptiness of neutral dharmas. This indicates that neutral dharmas have no self-nature. Also, as a form of evilly grasped emptiness, it is a name for being attached to the non-existence of good and evil dharmas. Evilly grasped emptiness means to mistakenly understand the meaning of emptiness and to hold the opinion and be attached to the idea that "nothing exists." See 2, note 31 and *Taego* 4, note 14.

49 "Uh, uh." *Zengo* 4, in the sense of "be silent" or "shut up."

Suddenly he picked up his staff, then put it down once and said, "If you look at matter and hear sounds (and you are attached to them) so that they run you around, then if you do not look and do not hear them then they will bind you up tight. What about when you do not do anything like this?" The assembly made no reply. The master said, "You are just stagnating in solitary calm."[50]

50 Where there is no noise, calm and quiet. This describes a scene of solitude. If seeing and hearing are wrong, even if you do not see and hear, it is still not correct. There is no exit even in discriminating a different method to these two. In this way, all paths are blocked, and no grasping after (anything) is possible. The realm in which all the frames of habitual consciousness are pulverized is the top of a hundred-foot pole or silver mountains and iron walls.

3.
Dharma Talks[1]

A. Instructions to Seon Person Gwang-am 示光嚴禪人

李長者頌云、「廣大寶乘住四衢、文殊前引普賢扶、肥壯白牛甚多力、一念遍遊無卷舒、如是寶乘不能入、只要勤苦門前立、不覺自身常在中、遣上恆言我不及。」無衣子曰、「但向見聞應緣處、不安排不造作、亦不擬心思量分別計較、蕩蕩然不依一物、自然應用、遍知十方通暢。到者裏、任運便騎廣大寶乘、肥壯白牛、文殊普賢、以爲僕御、華藏界中、遊戲自在矣。」

The hymn of Li the Senior[1] says, "The broad and grandly bejeweled vehicle stands at the crossroads,/ Mañjuśrī in front pulling, Samantabhadra pushing./ The plump and stout white ox has great power,/ And in a moment traverses the universe without advancing or retreating./ Thus the jeweled vehicle cannot be entered/ And you only require laborious toil for you to stand in front of the gate./ You are unaware your own self is always in it,/ Kept from mounting it by always saying 'I am not worthy.' "[2] I (Mueuija)

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1 Li Tongxuan (635–730 or 646–740), a Tang dynasty layman who wrote the *Xin Huayanjinglun* (Treatise on the New Translation of the Avatamsaka Sūtra) and the *Huayanjing huishilun* (Treatise on the Combined Interpretations of the Avatamsaka Sūtra). His biography is in *Song gaosengzhuan* 22 (T 2061.50.853c3ff.); *Fozu tongji* (Chronicle of the Buddha and Patriarchs) 29 (T 2035.49.294a23ff.) and 40 (T 2035.49.373c9ff.); *Shishi jigulue* (Summary of the Examinations of the Buddhists of the Past) (T 2037.49.826c16ff.).

2 *Xin Huayanjinglun* 24 (T 1739.36.887b26) and 32 (T 1739.36.941b28ff.).

say, "You do not order or create conditions simply by seeing and hearing and so responding. Also, if you do not try to think of, discriminate, or calculate (them), but clear and free (the mind) easily, you will not rely on a single thing and so will naturally function in response (to these conditions), and you will universally know all directions perspicaciously.[3] In reaching here (this state), if you let (the mind) be, then you will ride the broad, great bejeweled vehicle and the plump, stout white ox, Mañjuśrī and Samantabhadra will drive it for you, and you shall roam freely and play throughout the Flower World Store."[4]

雪溪益和尚、上堂云、「拾得般柴、寒山燒火、唯有豐干、庵中靜坐。且道! 豐干有甚長處?」良久云、「家無小使、不成君子。」「參!」無衣子曰、「拾得般柴、不伊麽中伊麽; 寒山燒火、伊麽中不伊麽; 豐干靜坐、伊麽不伊麽、了沒交涉。如上注脚、將錯就錯、光嚴上人、自參自覺! 囑囑。」

Reverend Saqi Riyi[5] ascended the hall and said (in a formal sermon),[6]

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3 Dahui Zonggao had a similar Dharma talk. "If, in responding to conditions you do not order or create, and do not try to think of, discriminate, or calculate them, but naturally (respond) and clear away (your mind), there will be no desire and no dependence, no residing in the created and no falling into the uncreated (inaction), and you will not create conceptions of the world and the transcendent world. This is while maintaining the four dignified demeanors in everyday functions, not being hidden from your original face, which is the sixth exemplar." *Dahui yulu* 23, "Instructions for Layman Miaoju" (T 1998A.47.911b14ff.).

4 The Flower Store Realm/World is the Lotus Blossom Store World. It is the world that is purely ornamented according to the vows of Vairocana Buddha. See Peter N. Gregory, *Tsung-mi and the Sinification of Buddhism*, (Honolulu: Kuroda Institute, University of Hawaii Press, 2002), p. 61, for explanation of desire for rebirth there.

5 A Song dynasty monk who was abbot of Shanfang Monastery in Anqi zhou, and so was also known as Shangfang Riyi. A Chan master in the Dharma lineage from Baoning Renyong, who was an heir of Yangqi Fanghui (992–1049), who was in a lineage from Baizhang Huaihai (720–814). See *Xu Chuandenglu* 21 (T 2077.51.606c15ff.); *Jianzhong Jingguo Xudenglu* (The Continued Records of the Lamplight of the Jianzhong Jingguo Era) 20 (XZJ 136.294a16ff.); *Wudeng huiyuan* 19 (XZJ 138.737b8ff.); *Wudeng yantong* 19 (XZJ 139.831b8ff.); and *Zhiyuelu* (Records of Pointing at the Moon) 28 (XZJ 143.624b11ff.) for biography.

"Shide carried the firewood, Hanshan lit the fire, and only Fenggan sat silently in the hermitage.[7] Now say, what was Fenggan's strongest point?" After a pause he said, "If a house does not have servants, (the owner) will not become a gentleman."[8] "Investigate!"[9] Mueuija said (in evaluation), "Shide's carrying of firewood was in this way in not this way; Hanshan's lighting of the fire was not in this way in this way; and Fenggan's silent sitting was in this way and not in this way,[10] finally without any relationship (to the other). As noted

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6 This formal sermon is recorded in the *Xu Chuandenglu* 21, "Entry on Shangfang Riyi" (T 2077.51.607a19ff.); *Liezu tiganglu* (Records of the Vital Points Raised by the Generations of Patriarchs) 9 (XZJ 112.296b16ff.); *Jianzhong Jingguo Xudenglu* 20, "Entry on Shangfang Riyi" (XZJ 136.295b12ff.); *Wudeng Quanshu* (Complete Texts of the Five Lamplight Transmissions) 41, "Entry on Shangfang Riyi" (XZJ 140.947a3ff.) among others. In the phrase "sat quietly in the hermitage," "hermitage" is given as "cliffs," "silent" as "alone" or "solitary."

7 Three Buddhist figures of Chan and popular legend. They are said to have engaged in unconventional behavior on Mt. Tiantai during the Tang dynasty and to have left a collection of poems popular in the Chan and broader East Asian traditions. They probably lived and wrote in the 760s and 770s, if not later. There are a number of English translations and discussions, but probably the best are in Peter Hobson, trans., *Poems of Hanshan*, intro. T. H. Barrett (Walnut Creek, Ca.: Altamira Press, 2003); the best commentary is Xiang Chu, *Hanshanshi zhu* (Beijing: Zhonghua shuju, 2000).

8 The same sentence appears in the *Dahui yulu* 2 (T 1998A.47.819b24), and 5, (T 1998A.47 .831c17), among others. If he was without the labor of these two people, then the one person (Fenggan) would not achieve merit. Saqi Riyi answered his own question with the idea that the person who had the status of gentleman had to have people to perform the sundry tasks around the home in order to be able to sit in meditation. This meaning is not the Chan master's appreciation that sees all activities as belonging to Chan, as in the Chan of sitting in Chan being applied broadly. Saqi's final line has the strategic pitfall of Ganhwa Seon, which tries to fearlessly destroy the discrimination that leads to discriminative reasoning. The hidden meaning of Hyesim's "Investigate!" is the evaluation of this as an illusion and here is intended to indicate that danger.

9 See 1, note 166.

10 "In this way" 伊麼 (or 恁麼) and "not in this way" 不伊麼 (不恁麼) appear frequently in Chan and mean "like this" and "not like this" respectively. Although used in the affirmative or negative in judging a fact, there are many cases where they are used in the sense of the "practice by letting go" that opens up all expedients and methods with respect to the two extremes of exist and not exist,

above, this is to compound a mistake with a mistake.[11] Eminence Gwang-an, investigate (it) yourself and be aware of (it) yourself. So I entreat."[12]

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birth and death, advance and retreat, as Chan principles, and "retention/ holding fast" that do not permit any words or discrimination (for the last two terms, see Formal Sermon 57). 伊麼 (or 恁麼) has the same meaning as "like this" and is the same as 與麼. While "in this way" takes the form of affirmation, and "not in this way" takes the form of negation, they are contrasts that are used as a method of expression that is not biased to either side and for reversal.

11 To meet error with error. "To use your own mistake and to compound the error by foisting it on others." See *Zengo* 215b. Here the error is not a word referring to the mistaking in consciousness of an object, but reveals the attribute that Chan language has as a barrier gate. All Chan language is established so that one cannot just access and enter the words given, just like gates that are firmly bolted. The behaviors of Shide, Hanshan, and Fenggan are all such illusions as barrier gates, and the words of Saqi Riyi also are established as illusions that must not be accepted just as they express things. Even Hyesim's own evaluation is not a kind, outstretched hand to unlock the bolt but an illusion (error) that has been set up intentionally. You can understand the language of the Chan masters if you read other language and behavior as techniques hiding fresh illusions and not as something to be directly corrected by sharply drilling through and looking at the illusions about objects. The *hwadu* tossed out by Saqi Riyi was originally an illusion, and the *hwadu* offered by Hyesim as another form of that *hwadu* is also an illusion. Similarly, the mode of solving one *hwadu* with another *hwadu* is called a duplicate *gong'an*. Hyesim has maintained the particular standpoint of Ganhwa Seon that does not provide a path to any resolution ultimately.

12 Hanshan, Shide, and Fenggan, who were hermits at Guoqing Monastery on Mt. Tiantai, are also known as the Three Hermits of Guoqing. The images borne by the names of these three hermits are devices to express the differences of their actions, which is the *gong'an* of Saqi Riyi. One person picked up (*shide*) and carried firewood, another person covered himself with ashes and lit the heating fires in the cold mountains (*hanshan*), and the remaining person richly (*fenggan*) sat in meditation in the warm room. By making a contrast of the two laborers busy with housework and the other person enjoying the style of a dignified gentleman who is quietly sitting, it possesses the basic requisites of a *hwadu*. This *gong'an* is offered by Hyesim as a second true *hwadu* from the standpoint of Ganhwa Seon. The "in this way" is the standpoint of permitting all words and deeds; "not in this way" is the standpoint that does not permit any words and deeds. "In this way" is the practice of "letting go," and "not in this way" is the same as "holding fast." These two methods are used appropriately for each occasion by the patriarchal teachers. Even though this can be made into basic units and into distinctions of negation and affirmation, and be paired with each of the three men, finally one overturns such content itself as an error/illusion.

B. Instructions to Eminence Jang 示藏上人

> 祖師西來、特唱此事、只貴言前鷹突、句外鵬搏、直拔超昇、不落階級者耳。欲當伊麼事、須是伊麼人。若是伊麼人、何難伊麼事? 有志於是者、不繫常情、直須師子其筋、象王其力、打辨一刀兩段、猛利身心、擺撥從前鶻臭布衫、炙脂帽子、放出盖天盖地之氣焰、發揮超佛越祖之威光。然後、可與比鄰、堪爲種草。

The patriarchal teacher (Bodhidharma) came from the West (India) especially to proclaim this matter, only valuing the pre-verbal hawkish abruptness (of knowing), the roc-like seizure of the non-literal,[13] (the shortcut) of direct extraction and leapfrog ascendance, and not falling into steplike gradualism.[14] If you wish to undertake such a matter you must be such a person. If you are such a person what difficulty will you have in such a matter? If you have a determination for this, you must not be tied by the usual emotions. You must have the muscles of a lion and the power of a king elephant to discriminate and in one slice cut it in two parts, and fierce in body and mind, throw off your sweat-soaked jacket and greasy, grimy hat,[15]

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13 Normally, "understanding before words are expressed, being awakened to the meaning before the sentence is expressed (言前薦得、句外承當)." Here the metaphors of "hawk-like abruptness" and "roc-like seizure" have been added, expressing the meaning of achieving an ultimate state at once that transcends the stages of practice and language concepts. "Hawk-like abruptness" brings to mind a hawk in the sky that dashes in a straight line to snatch its prey and is used as a metaphor to know rapidly; the "roc-like seizure" is just like the roc that appears in the "Free and Easy Wandering" chapter of *Zhuangzi* and soars 90,000 leagues in the upper skies; it is a metaphor for moving the body freely without fetters.

14 Speaking of a person who knows directly the realm before language expresses things and does not proceed upward little by little treading on the gradual stairs that are provided by language and theory. In the "Biography of Qingyuan Xingsi" in the *Jingde chuandenglu* 15 (T 2076.51.240a19ff.), this appears as a subject between the sixth patriarch, Huineng, and Qingyuan Xingsi. In later Patriarchal Teacher Chan, this directly indicates the realm that is presented in *hwadu* language that cuts off discrimination.

15 See *Zengo* 379a, 371a–b, 188b. "Armpit sweat-soaked jacket" indicates hempen clothing that stank of Uighur "barbarians" who lived in northwest China. It is a metaphorical criticism of smelling of Buddhism, of being unable to unwrap oneself from doctrinal concepts. It means that you can

and emitting the energetic flame that will cover heaven and earth, issue an awesome light that transcends the buddhas and overtakes the patriarchs.[16] Only after that can you be allowed as a seed (of the Chan patriarchs) for your neighbors.[17]

若也困鱗止濼、弱羽栖蘆、癩馬繫樁、盲驢守橛者、有甚麼用處? 但參活句、莫參死句。活句下薦得、永劫不忘、死句下薦得、自救不了。若要與祖佛爲師者、須明取活句。

If feeble fish stop in the Luan River, weak birds roost in the rushes, the mangy horse is tied to a post,[18] and the blind donkey waits by the stake,[19]

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achieve enlightenment only once you have thoroughly discarded all characteristics. "Sui said, 'From now on at the crossroads, do not store a single grain of rice, do not plant a single stem of vegetables; just welcome each person coming and going in all directions, and have them pick off and remove their greasy suits and doff their sweat-soaked jackets; and have them freed fully (from these troubles) and become a clear-eyed Chan monk; is that not enjoyable?'" "Biography of Dongshou Shouchu" in *Jingde chuandenglu* 23 (T 2076.51.389b19ff.).

16 In content the above agrees in part with the general expression of a Dharma talk by Yuanwu Keqin. "The patriarchal teacher (Bodhidharma) came from the West especially to proclaim this matter, only valuing the experience gained beyond words and the understanding gained beyond the opportunity [set framework]. If you are not of the highest of capacities and faculties, how can you suddenly gain an awakening to the meaning? But if you have a determination for this, how can you calculate its progress? You need to be standing in serious peril, and manage to in one slice cut it into two parts, and fierce in body and mind, throw down your load [*Zengo* 408a], and trusting you to be like a hunting dog biting into a pig that uses evil means [cf. *Zengo* 134a], to eliminate emotions from the previously learned understandings, and publicly reveal the knowledge and views that stick to your skin and cling to your flesh [*Zengo* 371b, "slowly continue to argue"; but T. Y. Tien, *A Dictionary of Colloquial Terms and Expressions in Chinese Vernacular Fictions* (Taipei: Shinwenfeng Print, 1984), p. 266, "hesitate, indecisive" 粘皮帯骨], and at once overturn and dispose of them, and then cause the mind to be empty and desolate 茷茷地 (勞勞地?)." *Yuanwu yulu*, "Instructions to Various Chan Persons" (T 1997.47.784b25–c2).

17 Literally, "a seed of grass." ZGDJ 508b, a descendant, an heir to the patriarchs. Korean translation, an example or exemplars.

18 The mangy horse is tied to a post = an ill horse is tied to a rotten post. It has the same meaning as "a black ox lies down in stale water"; a metaphor for the state of losing animation, remaining in one

what use is that?[20] Simply investigate the live sentence, do not investigate the dead sentence. If you attain understanding via the live sentence, you will not forget for eternal eons; if you attain understanding via the dead sentence, you will not be able to save yourself.[21] If you wish to be a teacher to the patriarchs and buddhas, you must clearly grasp the live sentence (and be enlightened).

雲門如當門按劒、自有出身路、臨際吹毛用了急還磨。此豈是陰界中事、狂機乾慧所及耶? 盖徹骨徹髓、深證本源、持王子寶刀、用本分手段、殺人活人、得大自在也。須明取者个手段。旣殺得人、須活得人、旣活得人、須殺得人。若只單殺單活、卽非好手也。

In guarding the gate Yunmen grasped his sword; and so he had a path by which to depart (the restraining) body; having used the blown-hair (sword) Linji urgently re-sharpened it.[22] How can there be matters (that occur) in

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place and not trying to shake it off. These words criticize the meditation method that loses the active functions and is negative about objects and things, and is totally negative, engrossed only in escaping from bonds. That is, it indicates to be biased only to the realm of non-discrimination and to lose the function of wisdom in respect of the world of discrimination. See. *Zengo* 467.

19 A blind donkey that has not only lost its sight but also has lost its freedom by being tied to one place; a metaphor for a stupid person. In all, the preceding words compare the stupidity of persons who cannot be free because they are tied by the information and knowledge they have accumulated to a dumb animal that does not even know the wider world, being tied to the place on which it depends.

20 From here till the end of the next paragraph ("is not a good performance") is a transformation of the content of the "Instructions to Senior Huazang Ming" in *Yuanwu yulu* 11 (T 1997.47.778b1–778b9).

21 From "simply investigate" until here are lines that appear in *Yuanwu yulu* 11 (T 1997.47.765b13ff.) and *Dahui yulu* 14 (T 1998A.47.870b4ff.). The live sentences are lively words that do not adhere to one side of the pairs of exist and not exist et cetera; dead sentences indicate words that have lost the vitality by being attached to fixed meanings and concepts. See *Baeg-un* 4, note 3 and *Taego* 4, note 42.

22 In the *Yuanwu yulu* there is the following: "Shaoyang (Yunmen) issued a single sentence like a sharp blade that pares away; Linji also said, 'Having used the blown-hair (sword), one must urgently sharpen it.'" T 1997.47.778b3–4. The blown-hair sword was a sword so sharp that a hair blown onto its blade would be cut in two.

the realm of the shades[23] that crazed abilities and dry insight can reach?[24] Since it penetrates to the bones and into the marrow, you deeply realize the original source, and holding the precious sword of the prince (Buddha), you use the methods of your original endowment to kill or give life to people, and attain great freedom. You must clearly grasp that method, for once you have killed a person you must give life to the person, and once you have given life to a person you must kill that person. If you only kill solely or give life solely, then that is not a good performance.

「僧問九峰、<聞說和尚、親見延壽是否?> 峰云、<山前麦熟也未?>」此一段、是殺人耶? 活人耶? 不殺不活耶? 試辨看!「僧問洞山、<如何是佛向上事?> 山云、<非佛。>」妙喜和尚云、「此老伊麼提持佛向上事、且緩緩。者裏則不然、如何是佛向上事? 曳柱杖劈脊便打、免教伊在佛向上採根。」

"A monk asked Jiufeng,[25] 'I have heard it said[26] that you, Reverend, have personally seen Yanshou.[27] Is that so?'[28] Jiufeng said, 'Is the barley before

[23] Usually indicates the world in which the spirits live, but here it means the world in which one has lost vital functions, and uselessly thinks and calculates.

[24] Dry insight is wisdom that the water of samādhi cannot enrich—that is, insight that is excited only by discrimination and is predominantly insight and lacks samādhi. "Even if one has wisdom and insight, one does not obtain the water of samādhi and therefore it is called dry insight. This is also the contemplation of particulars that has yet to attain the water of principle, which is also called dry insight." *Dasheng yizhang* (Meaningful Passages on Mahayana) 14 (T 1851.44.755c12).

[25] Jiufeng Daoquan (–921), a Song dynasty Caodong lineage monk. A native of Changzhou in Jiangsu Province. He was surnamed Xuan and became a pupil of Dongshan Liangjie.

[26] "According to what I have heard," or "I have heard it said." This has the same meaning as "it was said" or "I have heard." In the *Yuanwu yulu* 14 (T 1997.47.779a11), it is "it was said." In the "Biography of Jiufeng Daoquan" in the *Jingde chuandenglu* (T 2076.51.403b9), and in his biography in the *Chanlin sengbaozhuan* (XZJ 137.485a12), it is "I have heard." Although the same in meaning, it is expressed in different words.

[27] This indicates that Jiufeng's teacher was Yanshou Huilun.

[28] Here the words "personally seen" do not indicate that he merely met him directly, but also that he was enlightened by and received his teachings. In Chan literature, for the most part, such frequent

the mountain (monastery) ripe?' "[29] Does this single paragraph (of reply) kill people or give life to people, or not kill and not give life? Test and try to discriminate (between them).[30]

"A monk asked Dongshan, 'What is the practice of advancement toward (the rank of) buddha?' Dongshan said, 'Not buddha.' "[31] Reverend Miaoxi (Dahui Zonggao) said (in raising this dialogue),[32] "This elder in this way

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questions are thrown out in this vein, and the answers accordingly are also like this.

29 See *Chanlin sengbaozhuan* 10, "Biography of Jiufeng Daoquan" (XZJ 137.485a12).

30 Following on from the above as a frame for killing people and giving life to people, Jiufeng's reply is established as a barrier gate. The Chan master who managed this as an appreciation was Yuanwu Keqin, and so we know that Hyesim took the words of Yuanwu as his basis for this sermon. "If you understand his (Jiufeng's) kindhearted usage, then you will see the Chan monk's basic method [literally, "pinching the nose" (*Zengo* 374)], which is what are called the blade to kill people and the sword to give life to people. Just please pay attention and look at it for a long time. When you depart from the norms [*Zengo* 205a–b], naturally you will know where (those words) have reverted (ended up)" (T 1997.47.779a12–13). Although Jiufeng's counter-question "Is the barley ripe?" is asked as if it is the life-giving sword or the killing sword, or neither, in fact it is a fundamental technique of Yuanwu Keqin and Hyesim, a method that usurps all paths, whether those of giving life or killing.

31 "The practice of advancement toward buddha" is a *gong'an* presented by Dongshan Liangjie. It is also called "Dongshan's understanding" or "Dongshan's words handed down." It is a *gong'an* concerning the matter of advancing to the rank of buddhahood that indicates that one is to discard even the concept of the rank of buddha. It is also called "Dharma-body improvement," and in parallel with the limits of the Dharma-body this practice is called "practice of the bounds of the Dharma-body (法身邊事)." The following "narrative" (*seolhwa*) concerning this *gong'an* is recorded in the *Seonmun yeomsong seolhwa*, case 688 (HBJ 5.527a2ff.): "A person who is advancing toward (the rank of) buddha is the lord among the lords, the true person of no ranks [who has cast off all distinctions of rank]. If you are a person who is advancing toward (the rank of) buddha, then you therefore cannot say exactly (that person) is such-and-such a person. Songyuan ascended the hall and presented this story together with his evaluation of Yunmen (Dahui Zonggao)'s comment, saying, 'Yunmen has excellent words, but he cannot avoid (the sturdiness) of nailing with nails and sticking with glue.' *Seolhwa*: Yunmen (Dahui) and Songyuan have the same intent."

32 This is recorded in *Dahui yulu* 7 (T 1998A.47.840a14ff.). This dialogue was originally in the *Dahui yulu* and was a topic of discussion by Yunmen, who spoke about it, and so it became a simultaneous evaluation of Dongshan and Yunmen: "Yunmen said, 'It cannot (be expressed) by names, it cannot (be expressed) by shapes, and so he said 'not (Buddha).' "

brought up the practice of advancement toward (the rank of) buddha. Now relax. Here (I am) not (doing) so. (If someone says), 'What is the practice of advancement toward (the rank of) buddha?' then pull up the staff and strike to break his back so as to prevent him being him fixated on advancement toward (the rank of) buddha."

又招慶、普請擔泥次、中路按柱杖、問僧云、「上窟泥下窟泥?」僧云、「上窟泥。」慶打一棒、又問一僧、「上窟泥下窟泥?」僧云、「下窟泥。」慶亦打一棒、又問明招。招放下泥擔、叉手云、「請師鑒。」招慶便休去。妙喜和尚云、「招慶雖然休去、爭奈明招不甘? 雲門當時、若見他放下泥擔云<請師鑒、> 劈脊棒 看他如何折合。」

Again, Zhaoqing[33] issued a universal call for labor to carry clay, during which work, on the middle of the path he wielded his staff (like a sword) and asked a monk, "Is this clay from the upper pit or from the lower pit?" The monk said, "From the upper pit." Zhaoqing struck him a blow with his staff and asked another monk, "Is this clay from the upper pit or from the lower pit?" The monk said, "From the lower pit." Zhaoqing also struck him a blow with the staff, and again he asked Mingzhao. Mingzhao threw down the clay he was carrying, clasped his hands together and said, "I ask you, Master, to look at it." Zhaoqing then desisted. Reverend Miaoxi said, "Even though Zhaoqing desisted, how then was Mingzhao not (thought) satisfactory? At that time, if I (Yunmen) saw him throw down that clay he was carrying and he said, 'I ask you to look at it,' I would have struck his bare back to see how he would conclude."[34]

他日霜露菓熟、被人推出爲善知識、須不昧者般體裁。圜悟禪師云、「末後一句

33 Zhaoqing Daokuang, a Song dynasty monk. As heir of Zhangqing Huileng (854–932), he was abbot of Zhangqing Cloister, which was built by the Wang clan, rulers of Min, in Quanzhou. It was razed ca. 935 and then rebuilt.

34 *Dahui yulu* (T 1998A.47.839c22ff.).

、都通穿通、有言無言、向上向下、權實照用、卷舒與奪、不消个勘破了也。誰識趙州者巴鼻? 須是吾家種草、始得。」

On another day of frost and dew the fruit will ripen, (and likewise enlightened) you will be pushed forward by people to be an excellent teacher, but you must not hide that style. Chan Master Yuanwu said, "That final sentence,[35] comprehending all and boring through, has no need (for you) to investigate and bring to light, whether there are words or there are no words, advancements or decline, provisional or real, illuminating (with insight) or functioning, giving or taking away. Who knows Zhaozhou's basic technique?[36] Only when you are sure to be an exemplar of our house will you attain it."[37]

偈曰、「參須實參、悟須實悟、行須實行、用須實用。殺人活人、活人殺人、須得自由、不可偏墮。末後一句、始到牢關、把斷要津、不通凡聖。」

A *gāthā* says, "If you investigate, you must really investigate,/ if you are enlightened, it must be real enlightenment./ If you practice, you must really practice,/ if you function, then you must really function./ If you kill a person (to) give life to a person,/ or give life (to) kill a person,/ you must attain the freedom (to do so) and must not fall into bias./ The final sentence first brings you to the prison door, and blocks the important exits, not (allowing) ordinary people and saints to pass."[38]

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35 "Final sentence," meaning the ultimate sentence that reveals the tenets. See 1, note 58.

36 Literally, "to grasp by the nose." Indicates a method of grasping an object; to gain a basis. Also, as in 把臂 to put a halter on the nose of a cow.

37 *Yuanwu yulu* 14, "Instructions to a Chan person" (T 1997.47.779b11ff.).

38 This is in the *Biyanlu*, case 73 (T 2003.48.201a27ff.). Only the character 開 here is given there as 関. Cleary (1998), p. 326; "If you hold the essential crossing, you don't let profane or holy pass." Cf. *Zengo* 375b and 491a, which has almost the same words in a quotation from "Entry on Luopu Yuan'an" in *Jingde chuandenglu* 16 (T 2076.51.331b3–4).

C. Instructions to Layman Wi Jeonggyu 示魏居士 廷圭

大慧禪師、尋當示人曰、「喚作竹篦子卽觸、不喚作竹篦子卽背。不得下語、不得無語。不得擬議思量、一切摠不得。如今不須竹篦、亦可喚作拳頭 卽觸、不喚作拳頭卽背。」云云、合作生? 偈曰、「醫王施妙方、導師指正道、行之達古鄉、服之得神效。不能善服行、錯怪良醫導。謹囑諸智人、切須知此要。」

Chan Master Dahui constantly would instruct people, saying, "If you call it a bamboo cane then you are tainted by (that meaning), if you do not call it a bamboo cane then you will contradict (reality). You must not say a word, you must not be wordless, you must not try to consider and think about it; none of these will do at all. Just now it is not necessarily the bamboo cane, but if you can also call it a fist then you will be tainted (by that meaning), and if you do not call it a fist then you will contradict (reality)."[39] What must you do? A gāthā says,

"The King of Physicians offers marvelous prescriptions,/ The Guide points out the Correct Path,/ And if you travel it you will reach your home village,/ And if you take (the medicine) you will gain a divine efficacy./ If you cannot properly take (the medicine) or travel (the path),/ You mistakenly blame the good physician and guide. Respectfully enjoin the wise people,/ And you will be absolutely certain to know the essentials of this."

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39 *Dahui yulu* 16 (T 1998A.47.879c11). Likewise, as neither "contradict" nor "taint" is permitted, no method is opened up, and so the presented barrier gate is also called the "contradicted and tainted barrier." "Contradict" indicates the negative tendency that has totally no relationship, is alienated; and "tainted" reveals the method of polluting that is stained by the attachment to that. For an example of a direct usage of "contradict" and "taint," see Shousan Shengnian (926–993), who established them as an example of a barrier gate. He took the bamboo cane as the barrier of "to contradict" and "to taint." This is the most famous example, for which see *Wumen'guan*, case 43, "Shousan's bamboo cane" (T 2005.48.298b15ff.). See also Kirchner (2005), p. 71, and his note that the bamboo cane is a "short staff of about two to three feet in length and curved like a small bow. It is carried by a master as a badge of office."

D. Instruction to His Eminence Jiju[40] 示智珠上人

人平不語、水平不流。我以不平、平汝不平。只如昔日、世尊以青蓮眼、顧迦葉、迦葉微笑。且道！傳个甚麽？惜乎！後人不識好悪、强喚作教外別傳、以心傳心、都未夢見納僧氣息。混成子偈曰、「璞在荊山珠在淵、當時天地正幽玄。卞和龍女才拈出、壞却門風便不禪。」

If people are at peace they do not (need to) speak; if the surface of the water is at peace (flat), it does not flow.[41] I, regarding (your thoughts) to not be at peace, will pacify your unease. It is just as in past days when the World Honored with his blue-lotus eyes[42] glanced at Kāśyapa, and Kāśyapa smiled. Now say, what did he transmit? Alas! Later people do not recognize whether this is good or bad, and perforce call this the separate transmission outside of the teachings, and the transmission of mind to mind, but none of them dream of the Chan monk's ardor. The gāthā by Hun Chengzi says:

"Uncut jade is in the Jing Mountains, the pearls are in the abyss;[43]
At that time heaven and earth were just gloomy and dark.

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40 As a Dharma talk with the theme of the realm before any language is operating, it wards off the method of resting in the understanding via the concepts of the separate transmission outside of the teaching.

41 If the world is at peace, people do not speak about not being at peace or about unease. Also, water that does not rise or fall does not flow. This is a metaphor meaning that if you have obtained ultimate enlightenment and your mind lacks troubles, then there is no need to add any words. Derived from the "Preface to Sending off Meng Dongye" by the arch-Confucian Han Yu (768–824), in which he wrote, "In general, if beings do not attain peace then they cry out. Vegetation has no voice, but when wind moves it cries out; and water has no voice, but when wind disturbs it, it cries out." An example can be found in *Huangmei Huixin yulu* (XZJ 120. 226a11).

42 A description of the Buddha's eyes.

43 Unprocessed jade and pearls or gems. "As with pearls in the abyss, originally they had no flaws (to be distinguished); as with jade in the rock, originally there were no blemishes. Those who recognize this can still (make) beams and rafters even with a bramble bush; those who do not recognize this change ghee into a poison." *Huanglong yulu* (XZJ 120.232b3ff.).

As soon as Pian He[44] and the dragon's daughter[45] picked up (the jade and pearls),
It destroyed the school reputation and so it then is not Chan."[46]

若是孟八郎、見此偈、便道<教外別傳、豈不是禪?> 我且問儞、<教外別傳、喚作禪、禪外別傳、又喚作甚麼?> 咄! 透出一字! 咄! 露裸裸赤洒洒、沒可把、是甚麼?

If old Meng the Eighth[47] saw this gāthā, he would say, "Why isn't the separate transmission outside of the teachings Chan?" I now ask you, "If you call the separate transmission outside of the teaching Chan, what then

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44 Pian He was a man of the state of Zhao during the Warring States of China. He found an uncut jade and presented it to King Li and to King Wu, but again and again they refused to acknowledge its value; instead He was punished by having both feet cut off. Later King Wen knew the value of this jade and had an artisan cut and polish it, and ultimately he gained the best jade of the empire. It is sometimes called the jade of Mr. He or the jade of Pian He. The story of "perfection" (the complete jade) is this jade.

45 The dragon's daughter changed her body into that of a male in order to give the Buddha a treasure of pearls, and so she achieved equal and correct awakening. From the "Devadatta Chapter" of the *Lotus Sutra* (T 262.9.35c6).

46 "There is no need to seek after the uncut jade of the Jing Mountains! What use is there in searching for the pearls of the Red Waters? Even if you have found them, you have lost your original mind. What then is the original mind? He picked up his staff and said, 'This year the peaches and the plums are valuable, one fruit valued at a thousand in gold.'" *Biefeng Zhen Chanshi yulu* in *Xu Guzunsu yuyao* 4 (XZJ 119.15a11ff.).

47 Meng Baliang, a person who does not act reasonably. Also, that fellow Meng Baliang, meaning a stupid or violent person. Meng here means *mengliang* (rude), and Baliang indicates the eighth son. There are three theories about this. The first theory is that it was the name of a courageous soldier of the Jin period who did not follow reason and was a violent person who upset plans. The second is that it refers to Wang Baliang (he who forgets the eight), a person who forgot the eight virtues (goods, *liang*) of humaneness, righteousness, decorum, wisdom, filial piety, brotherliness, loyalty and trust. Lastly there is the theory that it indicates a violent (*menglie*) person. All three theories contain a sense of a violent person who does not follow reason. On the other hand, it also indicates a true practitioner who stands only on the principle of discrimination, and does not distinguish this from that.

would you call the separate transmission outside of Chan?" Hey![48] The one character to see through.[49] Hey! A nakedly exposed (body) bare and spotless, with nothing to be grasped. What is it?

我有一機、瞬目示伊。若人不會、別喚沙彌。咄! 咄! 顧鑒咦! 咄! 咄! 入門便喝、入門便棒。咄! 咄!

I have a single opportunity and will show it in the wink of an eye.[50] If a person does not understand this, do not call him a śrāmaṇera.[51] Hey! Hey! Look around and scrutinize, Oi![52] If you enter the gate then shout; if you enter the gate then strike with a staff.[53] Hey! Hey!

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48 From here on, Hyesim quotes the words of a series of Chan masters and adds "Hey" afterward. While warning not to accept these words as they are, he intended to present them as a barrier gate that must fundamentally be doubted.

49 A *hwadu* of Yunmen Wenyan (864–949): " 'What is the Way?' The master said, 'The one character to see through!' The questioner continued, 'After seeing through, what then?' The master said, 'For a thousand leagues it is the same wind.' " *Yunmen guanglu* 1 (T 1988.47.551a9).

50 Cf. the *Laṅkâvatāra sūtra*, Guṇabhadra translation: "There are Buddha lands (where they) gaze upward to illustrate the Dharma…or move eyeballs" (T 670.16.493a28–29).

51 A monk who is above seven and below twenty years of age who has only received the ten precepts, and is yet to receive the full precepts; a male who is not yet a bhiksu. This is a gāthā of Xiangyan Zhixian (d. 898), see *Weishan yulu* (T 1989.47.580c1ff.). Hearing this gāthā, Yangshan Huiji (807–883) judged that Xiangyan had understood Patriarchal Teacher Chan for the first time. For details in this vein, see *Baeg-un* 4, note 9.

52 "Turn around and look," "reflect and consider." "Oi" is a sound spat out to draw attention or caution. When Yunmen Wenyan was asked a question by a practitioner, he relished answering in three characters, and therefore it was called the Three character Chan of Yunmen. "Yunmen always loved to preach three-character Chan. Look around and scrutinize, Oi!" *Biyan lu*, case 6 (T 2003.48.146a17). Cleary (1998), p. 42, has "Yunmen usually liked to teach three-word Chan: observing, 'Reflect!' 'Ha!' " *Zengo* 106, "a loud voice used when one abuses a person or urges caution."

53 Linji's shout and Deshan's staff-blows. See *Taego* 1, note 82.

扇子、趵跳上三十三天、築着帝釋鼻孔、東海鯉魚、打一棒、雨似盆傾。咄! 咄! 咄!

A fan soars up to the thirty-third heaven,[54] plugging the nostril of Śakrêndra.[55] If struck a blow with the staff, the carp of the Eastern Sea[56] will (make) rain as if it is bucketing down.[57] Hey! Hey! Hey!

我笑孟郊詩、復作孟郊語、偈曰、「懸崖撒手自承當、家醜那堪向外揚。好事不如無事好、太平時代合相忘。」

Although I laugh at the poem of Meng Jiao,[58] I again use the words of Meng Jiao[59] to write a gāthā:

Removing my hand while hanging from a precipice, I myself take the consequences,[60]

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54 One of the six heavens of desire, a heaven at the peak of Mt. Sumeru. Also called Trāyastriṃśas, the heaven of Indra.

55 A protective deity of Buddhism. The ancient Indian god Indra was adopted into Buddhism. He is the lord of the second heaven of the realm of desire, the Trāyastriṃśa or Tāvatīśa Heaven, and lives on the top of Mt. Sumeru. He is also called Śakrêndra or Śakradevêndra, abbreviated as Śakrêndra or Śakra.

56 The carp that lives in the Eastern Sea, with a changed meaning indicates the Chan master who has great capability in the world of Chan. It means a Chan master who demonstrates no entanglement in his own Chan opportunity and has Dharma-power.

57 Words of Yunmen Wenyan; see *Yunmen guanglu* (T 1988.47.555a5).

58 Meng Jiao (751–814), a mid-Tang poet. His poetry collection, the *Meng Dongye ji* (in ten fascicles) is extant.

59 Which of the words of Meng Jiao's poems is not certain.

60 "Remove one's hand (let go) while hanging from a precipice." It reveals the method of rescue from the dilemma in which one is blocked from seeking principles via thought and any method of expression through language. It is similar in meaning to "take another step on top of a hundred-foot pole." "Should you remove your hand while hanging from a cliff, you accept and take the consequences; and after (thought/life) is exterminated, and you are revived, no one will be able

How can I reveal the shameful secrets of my home to the outside?[61]
A good deed is not the equal of the goodness of no deeds,
And in the age of great peace we will forget about them.[62]

E. Instructions to Vice-Minister Ki 示奇侍郎

此事廣大、無限量、無邊表。無一物可等伊、無一事能盖伊。直饒道量同大虛、早是局限伊了也。

This matter is vast, unlimited, and boundless. There is nothing that can equal it, there is not a matter that can cover it. Even if you say that its extent is the same as great space, you have already limited it.

經云、「迷妄有虛空。」又云、「空生大覺中、如海一漚發。」豈可以迷妄所見一漚之空、而足比哉? 況以有作思惟擬側量伊! 如取螢火、燒須彌山、終不能着。

A sutra says, "Delusion (produces) empty space,"[63] and "Emptiness is produced in great awareness, just as bubbles are produced from the ocean."[64]

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to cheat you." *Yuanwu yulu* 11 (T 1997.47.761c10). For the latter, see *Zengo* 110b, from Jingde chuandeng lu 20, "Entry on Yongguang Zhen" (T 2076.51.362a21); see also *Biyan lu* 41, "Evaluation of Case" (T 2003.48.179a12).

61 "Shameful secrets of my home" are words used humbly for one's own house style, with the sense of being shameful and not good to see. That is, it indicates a secret meaning of enlightenment. The revelation of that to the outside world is expressed via words and deeds. Cf. *Zengo* 47b.

62 Means to live without anxiety. "If the person's mind is at ease, then there is no need for words," seen earlier, corresponds to this. A similar phrase is cited from the *Zhaozhou lu* B, interpreted in *Zengo* 131a, as "It is better not to have any speech than to have clever speech." Cf. ZGDJ 312a, "Nothing is better than an excellent thing. Even if grasped by enlightenment, it will not amount to anything." "Good deed" has a number of meanings, as in a "Buddhist service" or a "good affair." See *Biyanlu* 86, "Case" (T 2003.48.211b16). See Cleary (1998), p. 379, "A good thing isn't as good as nothing."

63 *Lengyanjing* (pseudo-*Śūraṃgama sūtra*) 6 (T 945.19.130a19).

64 *Lengyanjing* (T 945.19.130a21).

How can you take the emptiness of a bubble that was seen through delusion to be sufficient as a comparison? How much more so if you take the created thoughts to try and measure it? "It is like taking a firefly glow to burn up Mt Sumeru; in the end it will not catch light."[65]

請只看狗子無佛性語。左來也不是、右來也不是、切忌種種穿鑿巧見。穿鑿巧見、皆虛妄也、增長生死而已。但時時提撕、時時擧覺、凡到哪處、卽須嗚咿。才有所重、便成窠臼。但只退步、愈退愈進、愈不會愈有力量。不患無滋味沒撈摸、但患有滋味有撈摸耳。嗚哪咿、不可忽也。

I ask that you simply look at the words (of the *hwadu*) "A dog has no Buddha-nature." Since it is not correct in this way and not correct in that way,[66] you are prohibited the various kinds of prying[67] and clever views, for all of these are vain and false, and merely add to the length of your (re)births and deaths. Simply stimulate (the *hwadu*) at all times and raise awareness (of it) at all times, and whenever you come to the state of Ah!, then that had to be Aha![68] As soon as you have that which is valuable, it becomes a rut,[69] (so) simply just withdraw (from the calculating mind), for the more

65 Quotation from *Yuanjuejing* (Sutra of Perfect Awareness) (T 842.17.915c24).

66 Words of Dahui: "As a monk asked Zhaozhou, 'Does a dog have a Buddha-nature or not?' Zhaozhou said, 'It does not.' Solely stimulate/guide and present (the *hwadu*) with awareness, but it is not correct in this way and not correct in that way." *Dahui shu,* "Letter in reply to Drafter Zhang" (T 1998A.47.941b10ff.).

67 "Prying" originally meant boring a hole: used here in the distorted sense of threading together an assertion or type of reality that solicits a basis as one pleases. In Ganhwa Seon this word is used to criticize the mistaken habitude that tries to guess the meaning of a *hwadu* by thinking, using all kinds of discrimination. From the start it spoke of the mistaken attitude that investigated it, that is deluded about there being some taste even in the *hwadu* where there is no taste whatsoever.

68 The "Ah" appears in *wuya*, as in "Oh yeh." The "Aha" is *wuyi,* the appearance of strong laughter or an exclamation of appreciation. See discussion in Mujaku Dōchū, *Kattōgosen*, comp. Shinohara Hisao (Tokyo: Komazawa Daigaku Zenshū jiten hensansho, 1959), pp. 216b–217a.

69 A rut or a pitfall is used as a metaphor for falling into a deep pit and losing freedom because of an attachment to words, from which one is unable to escape. In the sense of a basis or lair of

you retreat the more you advance, and the more you do not understand (via discrimination) the more strength you will have. Do not worry (that the *hwadu*) has no taste and nothing that can be groped for,[70] just worry about there being taste and a place to grope. Oh yeh, Ha! You must not be indifferent.[71]

F. The (Dharma) Talk Requested by His Eminence Damjun[72] 曇俊上人求語

discrimination, it is a word used to express the idea that there must not be a remaining basis for discrimination even after one has obtained the news that cannot be expressed in language. *Zengo* 50a, "a stereotype," "a dated form." See *Biyanlu* 51 and 72 (T 2003.48.200b23) in the case evaluations.

70 No place to grope after or fumble for, meaning the realm that cannot be sought via discrimination. It generally indicates the realm of no-discrimination that is reached via the practice of taking up the *hwadu* in Ganhwa Seon. As soon as one reaches this sphere, it is seen that the *hwadu* has properly matured. "If you cannot be like this, then temporarily take it and make a brilliant (discrimination) and speak of the principle of the Way. Put that (consciousness) to one side, and where there is no place for groping after and no taste at all (in the *hwadu*) try to grope after and attempt to chew it over. Groping here and groping there, chewing here and chewing there (without a break), suddenly in that tastelessness (of the *hwadu*) you bite through the *hwadu*, and where there is nothing to be groped for you lose your nose [i.e., lose your face or humanity, or smash through the *hwadu*?] and then you know old Zhaozhou's words." *Dahui yulu* 19, "Instructions to Layman Dongfeng" (T 1998A.47.892b19ff.).

71 In investigating the *hwadu* you connect to the state of not even being able to test the *hwadu* in any way, and after that, if you smash through the *hwadu*, naturally an exclamation such as Ah! will occur. Hyesim would have us examine and take note of this state. Examples of such experiences that can only be known personally often appear in Ganhwa Seon, as in Informal Sermon 1 of this collection of Recorded Sayings. The "Aha, Aha" that is exclaimed or sighed is something only known to oneself. The *Xutanglu* 1 (T 2000.47.985b2) has, "Aha! Aha! is only known to oneself" (Mujaku, *Gudōroku riko* 46, has the same entry here as that cited above from the *Kattōgosen*), and the *Songyuan Yue Chanshi yu* in the *Xu Guzunsu yuyao* 4 (XZJ 119.40b8) has, "Aha! Aha! This meaning is distinct and clear, but who can I tell?"

72 Damjun was a monk who lived about the same time as Hyesim (1178–1234). This is the hymn Hyesim wrote in reply to the request.

神通運水及般柴。常憶龐公自偶諧。日用更嫌誰欠少！天眞不假强安排、何須兩片三分話？自有雙眉八字開。演若失頭勞外覓、狂心歇處笑咍咍。

There are divine powers and marvelous functions in the transporting of water and toting of firewood.[73]

Always remember Mr. Pang in natural harmony with them.
In addition to everyday activity, who would be short of anything?[74]
The eyebrow angle[75] does not need to be forcibly arranged,
So why must two halves be spoken of as three parts?

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73 This is a line from one of Layman Pang's verses:

"In my everyday activities there is nothing special,
Only I am in harmony with them.
At no point do I grasp or discard,
And nowhere do I encounter resistance.
Vermilion and purple, who made them (signs of) rank?
The hillocks and mountains have been eliminated
Not even a speck of dust remains.
Divine powers and marvelous functions
Are in transporting water and toting firewood."

Pang Jushi yulu (XZJ 120.55a9ff.); also *Jingde chuandeng lu* 8, "Biography of Pang Yun" (T 2076.51.263b3ff.). Cf. translation in Sasaki, Iriya, and Fraser(1971), p. 46:

"My daily activities are not unusual,
I'm just naturally in harmony with them.
Grasping nothing, discarding nothing,
In every place there's no hindrance, no conflict.
Who assigns the ranks of vermilion and purple?
The hills' and mountains' last speck of dust is extinguished,
[My] supernatural power and marvelous activity—
Drawing water and carrying firewood."

74 Original text has 更嫌; , another has 更謙. It is probably 更並, meaning "beyond that, further," as this also appears in the *Pang Jushi yulu*: "Do not only worry about being dumb, but also in addition worry about being deaf." *Zengo* 133b.

75 In the context, this word, *tianzhen*, probably means the corner or angle between the two eyebrows. See Morohashi 5833.845.2.

Naturally there are two eyebrows like an open character eight 八,
And so Yajñadatta[76] (thought) he had lost his head and struggled to find it outside,
And when his crazed mind came to an end, he laughed, Ha! Ha!

G. The (Dharma) Talk Sought by Vice-Minister Son 孫侍郎求語

修行之要、不出止觀定慧。照諸法空曰觀、息諸分別曰止。止者、悟妄而止、不在用心抑絶。觀者、見妄而悟、不在用心考察。對境不動是定、非力制之。見性不迷是慧、非力求之。雖然自檢工夫、得力不得力、消息知時乃可耳。此外有看話一門、最爲徑截、止觀定慧、自然在其中。其法具如大慧書答中、見之

The essentials of practice do not go beyond *śamatha-vipaśyanā*, samādhi and prajñā (insight). Illuminating the emptiness of the dharmas is called *vipaśyanā* (contemplation), ending the discriminations is called *śamatha* (stopping). *Śamatha* is enlightenment to falsity and so stopping it, but it does not consist in using the mind to repress and eliminate it. *Vipaśyanā* sees the falsity and is enlightened (naturally) to it, but it does not consist in using the mind for examination and investigation. Taking percepts as objects and not being moved by them is samādhi (fixity), but it is not the use of force to

76 Yajñadatta. Literally, ·· "one who has offered sacrifice to the gods and prayed." At dawn one day Yajñadatta of Śrāvastī looked in a mirror and was happy at his own face reflected in the mirror, but when he searched his own face he could not see his eyes and eyebrows. He was angered by this and thought it was a demon's trick, and finally he went mad without reason. See *Lengyanjing* 4 (T 945.19.121b8ff.). Here Yajñadatta's original head is the true nature, and the head reflected in the mirror is a metaphor for a false image (delusion). The joy in seeing his eyes and eyebrows reflected in the mirror is a metaphor for not discarding, being attached to, and foolishly thinking the empty realm to be the true nature. Not seeing his eyes and eyebrows in his head he became angry and confused is a metaphor for turning one's back on the meaning of the true nature. Although it is in oneself he is seeking outside; it is then a story of stupidity. "An ancient said, 'Yajñadatta lost his head, but when he gave up his questing mind then there was no problem.'" *Linji lu* (T 1985.47.497c19). Cf. Demiéville (1972), pp. 65–67; Watson (1999), p. 27; and Sasaki (2009), p. 173.

restrain them. Seeing the nature and not being deluded is prajñā (insight), but it is not (the use of) force to seek it. Even though this is a self-inspecting (method) of practice, whether one gains strength or does not, only when that news is known is it possible. Besides this there is the single gate of *ganhwa* (examination of the *hwadu*), which is the shortest of shortcuts.[77] *Śamatha* and *vipaśyanā*, samādhi and prajñā are naturally (contained) within (*ganhwa*). This method is completely given in Dahui's letters of reply.[78] Read them.

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77 "Shortcut," meaning the quickest shortcut to enlightenment or most thorough method. Same as "direct path"; also called the "shortcut gate," with the sense of the precise, appropriate, and most rapid means of going to the source that cuts out all innumerable, circuitous expedient means, which indicates the method of *ganhwa* that examines the *hwadu* adopted.

78 *Dahui shu* 27, "Letter in Reply to Controller-General Liu" (T 1998A.47.926a8).

4.
Letters of Reply

Reply to Minister Choe[1]

伏承特辱尊緘求法語。不敢逃命、强書數段因緣、以賽來請。夫教外別傳、直截根源一着子。只要當機覿面、言下便薦、豁然心開、則一大藏教、盡是注脚、亦乃熱椀鳴聲。若於一言下不薦、更迴頭轉腦、擧目揚眉、擬議思量、開口動舌、則便是生死根本也。

I was humbled and very embarrassed to receive your esteemed favor in a letter requesting my Dharma talk. I would not dare avoid your command and was obliged to have written several passages of causation (history) in order to meet your request.

There is no separate transmission outside of the (doctrinal) teaching, which is a direct cutting through to the root source in one move.[2] You only need to directly confront the opportunity (provided by the teacher),[3] and if

1 Choe U (d. 1249), a powerful courtier of the Goryeo. Later he changed his name to Choe I. In 1243 he repaired the Directorate of Education and donated his private wealth for the completion of the reprint of the Tripiṭaka.

2 In Hyesim's opinion, the separate transmission outside of the teachings, by enlightening to the root source of the mind that cuts out all verbal expedient means, dispenses with the mediation of expedient means and is linked structurally to the Chan method of the sudden enlightenment that sees the nature.

3 *Zengo* 336a, "to confront directly the core of the problem." *Biyanlu* 66 (T 2003.48.196b18); Cleary (1998), p. 302, "meeting the situation head on."

you attain understanding at the word (of the teacher or *hwadu*), suddenly the mind is open wide, and then the entire great piṭaka (store) of doctrine is totally a footnote (to the enlightenment) and is the (meaningless) sounds emitted by a hot kettle.[4] If you do not understand at a word, if you further turn your head and change your mind, raising your eyes and lifting your eyebrows, trying to consider and deliberate, and then open your mouth and wag your tongue, that then becomes the roots of birth and death (saṃsāra).

所以、昔韋宙就潙山、請一伽陁、潙山曰、「覿面相呈、猶是鈍漢、豈況形於紙筆?」韋宙、又就仰山、請仰山、於紙上、畵一圓相、注云、「思而知之、落第二頭、不思而知、墮第三首。」只者一則、最是省要。雖然山僧卽不然、若待他請、卽畵〇云、<洎合伊麼?>

Therefore, in the past Wei Zhou[5] went to visit (Chan Master) Guishan[6]

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4 The sound emitted when water boils in a bowl full of water. A meaningless sound, a useless sound. The word "bowl" here is written in various ways, and the expression has variants. This reveals that the words of the scriptures or the words of the patriarchs are all made into tasteless *hwadu* and reveals the tenet that one must accept them as objects of thoroughgoing doubt. "Xuedu Chongxian raised an old case, saying, 'You must not put sand in your eyes, you must not put water in your ears. If unexpectedly there is a fellow who comes to believe this, and if he holds onto this (tenaciously), he will not be deceived by others. What useless sounds of a boiling bowl are the verbal teachings of the patriarchs and buddhas! Then I would request that you hang up your implements' sack [bag for begging bowl, etc.] break your staff [stop going on pilgrimage], and be sure to be a person of the Way with nothing to do [no concerns].'" *Xuedu yulu* 3 (T 1996.47.692a24ff.). Also, "(Dahui) ascended the hall (and said), 'Panshan said, "Thousands of saints do not follow the single path of advancement.' Ciming said, 'A thousand saints do not follow the single path of advancement.' Qingshan said, 'The single road of advancement is the useless sounds of a boiling bowl.' Then he descended from the seat." *Dahui yulu* 2 (T1998A.47.818b18ff.). *Zengo* 369a, "the sound given off when boiling water is poured into a bowl." Despite meaning "to hear a sound and be enlightened to the Way," this is "useless language." See *Biyanlu* 25, "Evaluation of the Hymn" (T 2003.48.166c1–4), and Cleary (1998), p. 146, "What a bunch of meaningless noises are the teachings of the Buddhas and patriarchs."

5 The son of Wei Dan who had been Inspector of Jiangxi during the Yuanhe era (806–820). After Wei Dan was the inspector of Jiangxi and military governor of the Eastern Circuit of Lingnan, he was appointed prime minister /grand councilor in 867.

and requested a gāthā.[7] Guishan said, "Presented to me face to face, you are still just a dull fellow, so why instead would I further give it form (answer) in brush and paper?" Wei Zhou then visited Yangshan[8] and requested (a *gāthā* from) Yangshan. Yangshan drew a single circle on the paper and commented, "If you know by thinking of it, then you will fall into the secondary.[9] If you know it by not thinking, then you have fallen into the tertiary."[10] Just this one case is the most vital essential.[11] Even though I do not do so, if you were to make another request, then I would draw a circle and say, "(Is it) almost like this?"[12]

裴相國入寺、見壁間畫像、問院主、「壁間是甚麼?」主云、「高僧。」裴云、「形儀可觀、高僧在甚麼處?」主無語、裴云、「者裏莫有禪僧麼?」時黃蘗希運禪師在衆。主云、「有一希運上座、頗似禪僧。」裴遂喚黃蘗、擧前話似之。蘗云、「但

6 Guishan Lingyou(771–853) received the Dharma in the school of Baizhang Huaihai. Together with his pupil yangshan Huiji, he exhibited a chan style, and that lineage was known as the Guiyang lineage.

7 Gāthā, here in transcription. One of the nine or twelve divisions of the teaching. Transliterated variously, it was also translated variously as chant, chanted hymn, verse-hymn, hymn, et cetera. Although it is a self-contained verse, unlike the *geya,* which repeats the content of the preceding prose, in the sense that the gāthā does not recapitulate anything, it is also called "a hymn occurring alone" or "a hymn of non-repetition."

8 Yangshan Huiji (803–887), heir of Guishan Lingyou.

9 *Zengo* 469a, to be out-maneuvered, become defensive; to fall into expedient means. See also *Biyanlu* 56, "Comment on the Case" (T 2003.48.190a15); Cleary (1998), p. 268, "He sees the opportunity and acts. He's already fallen into the secondary." See also case 20 in Cleary (1998), p. 114.

10 *Yangshan yulu* (T 1990.47.584c20ff.).

11 Both the paths of thinking and non-thinking are seen as malfunctions, and this has the sense of being an essential, a method of blocking one from having them anywhere. In his *Guja mu bulseong hwa-gan byeongnon* (Selected Faults in the *Hwadu* of a Dog Has No Buddha-nature) (HBJ 6.70b7), Hyesim, while summarizing ten sorts of faults, wrote the following, which has the same sense: "In summarizing (the ten sorts of fault), do not go beyond deliberation and non-deliberation." Both deliberation/thinking and non-deliberation are seen as malfunctions.

12 *Zengo* 75a, "almost," "near to." *Biyanlu* 20, "Comment on the Case" (T 2003.48.160a21); Cleary (1998), p. 114, "just about let go."

請問來。」裴云、「形儀可觀、高僧在甚麼處?」蘗召相公。裴應諾、蘗云、「在甚麼處?」裴於言下領旨。山僧卽不然、若待他問、「形儀可觀、高僧在甚麼處?」遂召相公、公應喏、便云、「噁!」

Minister of State Pei[13] entered a monastery and saw a painted image on the wall. He asked the prior, "What is that on the wall?" The prior said, "An eminent monk." Pei said, "His deportment is worth contemplating, but where is that eminent monk?" The prior did not speak, so Pei said, "Isn't there a Chan monk here?" At that time Chan Master Huangbo Xiyun[14] was in the assembly, and so the prior said, "There is the Superior Xiyun, who is very like a Chan monk." Pei consequently called out Huangbo and raised this previous conversation (between Pei and the prior) with Huangbo, who said, "Simply please ask away." Pei said, "The deportment is worth contemplating, but where is the eminent monk?" Huangbo called out to the Minister, and Pei responded, "Yes." Huangbo said, "Where are you?"[15] At these words Pei realized the tenet (was enlightened).[16] But I (Hyesim) would not do so, and if he were to ask me, "The deportment is worth contemplating, but where is the eminent monk?" I would have called out to the minister, and if he had responded "Yes," I would have said, "Uh!"[17]

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13 Pei Xiu (797–870), an official of the Tang dynasty, was named Gongmei. Also called Lord Minister Pei or Lord Pei. He invited Huangbo Xiyun to Longxing Monastery and Kaiyuan Monastery, which were in his jurisdiction, and there held dialogues with him morning and evening. He took down and wrote out these conversations in the *Wanlinglu* and so spread Huangbo's Chan widely. He also compiled Huangbo's recorded sayings as the *Chuanxin fayao* in one fascicle. However, there is evidence that much of these texts were revised later in the Song dynasty.

14 Huangbo Xiyun (d. 850), from Min County in Fuzhou. He went to Mt. Huangbo and became a monk when young. He was enlightened to the tenets in the school of Baizhang Huaihai and became an heir. He had as pupils Linji Yixuan and Muzhou Daozong, and the layperson Pei Xiu organized his recorded sayings.

15 Or "Do you mean where is (the eminent monk)?"

16 The above is recorded in the "Biography of Pei Xiu" in the *Jingde chuandeng lu* (T 2076.51. 293c29ff.); cf. *Jikji*, section 42.

17 Dahui Zonggao explained the above dialogue as follows: "Lord Pei took a mistake to compound

于迪相公、問紫玉和尚、「佛法至理、乞師一言。」玉云、「佛法至理、須去其情禮。」公云、「便請和尚、去其情禮。」玉召相公。公應喏。玉云、「更莫別求。」

Lord Minister Yu Di[18] asked Reverend Ziyu,[19] "I beg you Master for a word about the supreme principle of the Buddha-dharma." Ziyu said, "You must remove thought about and respect for the supreme principle of the Buddha-dharma." The Lord said, "Then I ask you, Reverend, please remove this thought and respect." Ziyu called out to the Lord Minister, who responded, "Yes." Ziyu said, "Do not further seek anything else."

後藥山聞云、「惜乎! 于迪、生埋向紫玉山下。」于迪聞之、特訪藥山、乃問、「如

an error, and he shed himself totally of the faculty (sense organ) and the sense data (object); Huangbo let his mouth proffer comparison (in reply), not wasting any mental strength. This is like the earth elevating the mountains, not realizing how eminent and high the mountains are; or it is like a stone incorporating jade, not knowing that the jade has no flaws. Even though it is like this, Huangbo just had a blade that would kill people, and yet lacked a sword to give life to people. Today, if the Lord Minister and Grand Academician of the Hall for Aid in Governance (Li, the participant in Determining Governmental Affairs) were to ask me (Yunmen), 'His deportment is worth contemplating, but where is the eminent monk?' I would also have called out to him, 'Lord Minister,' and if he then responded, 'Yes,' then I would have said to him, 'Today in this hall, I would like to especially thank you for your offering.'" *Dahui yulu* 8 (T 1998A.47.843c28ff.).

18 Yu Di (d. 818), a native of Henan, was a military governor of Xiangzhou in the Tang. See *Zongjian falin* (Dharma Forest of Lineage Mirrors) 13 (XZJ 116.203a11); *Liandeng huiyao* 5 (XZJ 136.515b16); *Xianjue zongsheng* (Lineage Vehicles of the Previously Enlightened) 4 (XZJ 148.505a12); *Minggong Faxizhi* (Annals of Famous Officials Who Have Delighted in the Dharma) 2, "Prefect Yu" (XZJ 150.87b10). See Kirchner (2005), pp. 211–212, and Sasaki, Iriya, and Fraser (1971), 21–22, which contain the following dialogue in its full form.

19 Ziyu Daotong (731–813), a native of Lujiang, surnamed He. Hearing of the reputation of Mazu Daoyi, he went to visit this master, but after Mazu died he went consulting in various regions. He met Shitou Xiqian and Funiu Zizai and received their teachings. Then he built a hermitage on Mt. Ziyu in Tangzhou, where he lived. His reputation spread far and wide, and his assembly grew very large. The prefect, Li Daogu, erected a Chan palace (monastery) there for him. In 813 he transmitted his Dharma to his pupil Jinzang and retired to Xiangyang, but he died at the age of eighty-three on the 15th day of the 7th month of that year. See *Song gaosengzhuan* 10 (T 2061.50.767b29ff.) and Kirchner (2005), p. 217.

何是佛?」藥山召相公、公應喏、山云、「是甚麼?」于迪於此有省。

Later, Yaoshan heard this story and said, "How unfortunate. Yu Di was buried alive under Mt. Ziyu."[20] Yu Di heard (report) of this, and especially visited Yaoshan and asked him, "What is Buddha?" Yaoshan called out to the Lord Minister, who responded, "Yes." Yaoshan said, "What is it?" Yu Di was woken up by this.

招慶、擧此話云、「一等是道、甚是奇特、雲泥有隔。」雖然山僧卽不然、待他應喏、便云、「囫!」

Zhaoqing raised this story, saying, "These words being identical, which of them is unique and special, (just as) there is a gap between clouds and mud?"[21] Even though I would not say so, but should he respond "Yes," I would say "Ho!"[22]

首楞嚴經云、「諸修行人、不能得成無上菩提、乃至別成聲聞緣覺、及成外道諸天魔王、及魔眷屬、皆由不知二種根本、错亂修習。猶如煮沙、欲成嘉饌、縱經塵劫、終不能得。云何二種? 一者、無始生死根本、則汝今者、與諸衆生、用攀緣心、爲自性者。二者、無始菩提涅槃元清淨禮、則汝今者、識精元明、能生諸

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20 This means that the minister was dragged about by whatever Ziyu said. As soon as thought and reverence et cetera were introduced, he responded in accord with them, and so when he was called out, he responded "Yes." Being dragged about by each word that Ziyu gave out, he was "buried alive under Mt. Ziyu." The following gāthā by Yuelin Shiguan hints at that in this vein: "What is the Buddha? Don't seek anywhere else! You come following after (these words) throughout the four great continents (whole world)." *Songgu lianzhuji* 13 (XZJ 115.148b17ff.).

21 Changqing Huileng; see *Liandeng huiyao* 5 (XZJ 136.516a7ff.); *Zongjian falin* 13 (XZJ 116.203a16ff.); *Jiaowai biezhuan* (Separate Transmissions Outside of the Teaching) 5 (XZJ 144.99a8ff.).

22 *Huo*! (eureka!) a sound made unconsciously when you unexpectedly find something you have lost, as when a monk has been studying Chan for thirty years and suddenly his mind opens up and he understands, and then he unconsciously makes the sound *huo*. See Mujaku, *Kattōgosen*, p. 43b, citing *Lüshan Yutan Baojian* 10.

緣、緣所遺者。由諸衆生、遺此本明、雖終日行而自不覺、枉入諸趣。」

The *Shoulengyan jing* says, "Practitioners cannot achieve supreme bodhi[23] or even separately become a śrāvaka or pratyekabuddha, but they do become heretics or gods of the heavens or demon kings or their demonic retinues, all because they do not know the two kinds of bases, and mistakenly and confusedly cultivate habit. (This practice) is just like boiling sand in the desire to make fine delicacies, but even though one passes through innumerable eons, in the end it is impossible. What are the two kinds (of bases)? The first is the basis of birth and death (saṃsāra) without beginning, so that now you, along with sentient beings, use the mind that clings to conditions (and discriminates) as your own nature. The second is the originally immaculate substance of bodhi and nirvana without beginning, so that you now (have) a cognizing spirit[24] that is originally clear (wise) and can produce the conditions, but is lost in those conditions. As sentient beings have lost that original clarity, even though you practice until the end of your days, you still will not be aware and will vainly enter the destinations (of rebirth)."[25]

山僧卽不然、或問、「如何是生死根本?「答云、」汝已呈似了也。」又問、「如何是菩提涅槃元清淨體?」便喝一喝。上來所擧、數則公案、請仔細叅詳看、落在甚麼處。

I do not (think) so. If someone asked (me) "What is the basis for birth and death?" I would answer, "You have already presented it (to me)." If he

23 An abbreviation for *anuttarā samyak saṃbodhi*. See 1, note 80.

24 This indicates the eighth *vijñāna* according to Zixuan's *Shoulengyan yishu zhujing* (Doctrinal Commentary and Interlinear Annotation on the Śūraṃgama Sūtra)1 (T 1799.39.837c21). "The eighth *vijñāna,* the *ālayavijñāna*, is the subtlest of the *vijñānas* and is called the cognizing/*vijñāna* spirit."

25 *Shoulengyanjing* 1 (T 945.19.108b29). This section is on the origins of inverted understandings. For a translation, see Araki Kengo, *Chūgoku senjutsu kyōten, 2: Ryōgonkyō* (Tokyo: Chikuma shobō, 1986) pp. 52–55; and an approximate translation, Charles Luk, *The Śūraṃgama Sūtra* (London: Rider and Company, 1966), pp. 13–14.

again asked, "What is the originally immaculate substance of bodhi and nirvana?" then I would let loose a shout. I ask that you investigate carefully and look in detail at where the several cases and *gong'an* that I have presented above revert to.

凡因人指示、或自做工夫、得滋味肯重處。喚作從門入者、不是家珍。請一時放下、無放下處、更放下、如桶底脫、不留涓滴、當下乾爆爆矸矸地。然後、有悟由有入處、心意識、方得勦絶、便能打開自己家財、七縱八横、用不窮竭。不帶光影、不落邊涯、徹頂徹底、更無疑礙、可以於生死海中、出入自在、撈摝衆生去也。努力努力。

All that indicated by (other) people, or that created by your own study, are states that can add flavor and (so) be fully assented to, and are the so-called "that which enters through the door is not the family treasure."[26] I would ask you to put it down at once, and when there is nothing to put down, also put that down, just like a bottomless pail[27] that does not retain the slightest drop

26 The straightforward meaning of the Buddha-dharma is apprehended by oneself; it is not obtained from someone else. Also it means that the most important things from the start are from inside oneself and are not obtained from outside. On one hand, this line negates itself, and that is the discovery also of the technique of removing the thought that tries to set up a basis and rest on it. "Yantou shouted, 'Haven't you heard it said, "That which comes through the door is not the family treasure"? Be sure that it flows forth from your own bosom (mind) and covers heaven and earth, and then you will have the slightest correspondence.' Xuefeng was suddenly enlightened greatly and bowed, saying, 'Master, today for the first time, on Mt. Ao, I have perfected the Way.'" *Biyanlu* (T 2003.48.145a16ff.); cf. Cleary (1998), p. 127. Again, "A monk asked, 'If you gain understanding from conditions, then the correspondence (with your original endowment) will be quick. An ancient said, "That which enters through the door is not the family treasure." (If so) how can you correspond with it (your original endowment)?' The Master said, 'Haven't you heard that that which enters through the door is never lost?'" *Zhanran Yuancheng yulu* 6 (XZJ 126.243a10); See *Zengo* 204b and Cleary (1998), p. 127.

27 The pail bottom means the base of a wooden, black-lacquer bucket. The base of a wooden pail has dropped away, leaving a hole, and from the black gloom the opened up brightness is compared to the gaining of enlightenment, which is called "the pail bottom dropping out." "One day the master entered the kitchen and saw the monks boiling noodles, when suddenly the bottom of the pail (in which the noodles were boiling) dropped out. The assembly all unconsciously exclaimed, 'What a

and at that time is bone dry (of afflictions). Only after do you have the source for enlightenment and the peace of entering into it, and only then can the mind and consciousness be exterminated. Then you can open up the treasures of your own house, and to-and-fro everywhere you can use it without end. Not bogged down in illusions,[28] not falling into extremes,[29] from the very top to very bottom, lacking any further hindrances of doubt, you may enter and exit the sea of birth and death freely, and struggle to save the sentient beings there. Make an effort, make an effort.

Another Reply

> 象服雖殊、妙期不二、朝野雖紛、理契卽鄰。常對目前、莫作千里之想。閣下身居富貴、不爲富貴所奪、早廻頭知有此一段大事因緣、可以於生死海中、爲舟爲楫、爲橋爲樑故。能抖擻得許多公冗、頻與道人衲子輩、商量箇事、未嘗猒倦、自非宿植信根、焉能如是哉! 未審、前書中載、去數段閑言長語、曾時時絫詳否?

Although monastic and Confucian (clothing) differ, in their hopes for marvelous (enlightenment) they are the same. Even though the court and the provinces are separated, if they coincide with principle they are neighbors.[30]

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pity!' The master said, 'The dropping out of the bottom of the pail naturally is something to be happy about, so why are you troubled?'" *Xu Chuandenglu* 17, "Biography of Zhenxie Qingliao" (T 2077.51. 580b2ff.).

28 The Korean translators give this as the equivalent of 光陰 or 時光, meaning "time," and so, "not to be limited by time." But *Zengo* and ZGDJ give it as "illusion."

29 Korean translation, "not falling into the limitations of space."

30 Almost the same words are found in "The Letter of Reply to Liu Yimin" in the *Zhaolun* (T 1858.45. 155b26ff.). The commentary, the *Zhaolun luezhu* 4 (XZJ 96.615c16ff.) says, "Even though the clothing worn is different, their hopes for the marvelous are the same. (That is, even though the clothing worn by Confucians and Buddhists is not the same, for the hope of a marvelous enlightenment originally they are the same.) Even though the rivers and mountains are separated, if they coincide with principle then they are neighbors (That is, although mountains and rivers are distant, if one forgets the forms and coincides in principle, then even ten thousand leagues is not far off)." See also Walter Liebenthal, *Chao Lun: The Treatises of Seng-chao*, 2nd rev. ed. (Hong Kong University Press, 1968), p. 81.

Even though it is constantly (objects) in front of your eyes, do not think of it as a thousand leagues away. Even though your lordship personally has wealth and noble titles, not being seized (by the thought of) wealth and status, you can immediately turn your head and know that there is a single causation of the great matter (of enlightenment),[31] and you can therefore be a boat and an oar, or a bridge or a span over the sea of birth and death.[32] Therefore you can shake off the numerous public duties and frequently discuss this matter with persons of the Way and Seon monks, and never be tired of it. If it was not due to the roots of faith planted in the past, how could you be like this? I am unsure whether you have sometimes investigated in detail the several paragraphs of idle words and long talks that I have recorded in my previous letter.[33]

恐嫌無滋味、一時撥置了、却去有滋味底言句下、作窠窟成活計也。不見老禪和尚道、「今時人偏愛、人說一般、軟嫩嫩語、甛蜜蜜底、便向舌頭上、採取將去、專心記憶、銘鏤不忘。只見日日有滋味、殊不知含香丸、甛則甛、香則香、只是治病不得。若是大黄巴頭、一服便見效、只是苦口難喫、人人皆怕。我向儞道、但不要怕苦口底、定是良藥。」又、五祖山演和尚云、「我平生咬破、一箇鐵餕餡、直得百味具足。」所以、凡見古人語句、不貴解處、只貴不解處。

I am afraid that you disliked their lack of taste[34] and have put (the letter)

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31 Cf. *Zengo* 16a–b for a shorter phrase used in *Yunmen guanglu* 1 (T 1988.47.552c18–19): "The elder reverends of all directions say that you should know there is a singular affair beyond sound and matter."

32 "You may think you have repaid the Buddha's kindness and merit, and can make a bright lamp, or be called the great Dharma torch, or be a boat or an oar, or be a beam or a rafter that covers over many people, or convey and carry a vast benefit, opening the eyes of men and gods, and not darkening your own mind, and at all times can alternately be the host or the guest." *Fenyang yulu* (T 1992.47.599a14ff.).

33 This is a humble expression for the number of opportunities for enlightenment that were presented in the previous letter.

34 The words, lacking any taste at all, means that there is no clue to the *hwadu* via discrimination. "Tasteless" reveals the essential attribute of a *hwadu*.

aside for a time and instead have withdrawn into words and sentences that have taste, where you make a livelihood within indifference.[35] Haven't you seen the (following) words of the Reverend Laochan:[36] "Present-day people are partial to persons speaking a kind of soft, tender. and sweet flattery, and so then they select out (the special words) on the tips of their tongues, they focus their mind on and remember them, engrave them (in the memory) and do not forget them. They only see every day that there is taste (in the words), and in particular do not know that they contain a fragrant pill, which although it is sweet as sweet and is fragrant as fragrant, is simply unable to cure the illness. If it is rhubarb[37] or croton-oil bean,[38] it will be effective on taking one dose, but it is simply bitter to the taste and difficult to consume, and so everybody dislikes it. I say to you, there is simply no need to dislike that bitterness for it definitely will be a good medicine."[39] Also, the Reverend

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35 Literally, "a nest for birds or a burrow for beasts." In Chan it usually indicates to be tied to or attached to something. That birds and beasts depend on or cannot abandon their nests and burrows is used as a metaphor for people who are bound to their habitual attitudes and views, and means to be deluded by words. *Zengo* 50a, "to be contented; the world one has perfected."

36 Longxiang Shigui (1083–1146), name Zhu'an, and style Laochan. A Chan master of the Yangqi branch of the Linji lineage. He was a disciple of Foyan Qingyuan, who, together with Dahui Zonggao at Yunmen Monastery while the latter was abbot there, added one hundred hymns to one hundred old cases and so wrote the *Donglin Heshang Yunmen Anzhu songgu* (Hymns on Old Cases by the Master of Yunmen Hermitage, Reverend Donglin), where these hymns survive.

37 *Dahuang* or *daehwang*, a perennial plant of the smartweed family. A word used in Chinese medicine for the root of this plant. It has an especially strong smell, and if chewed it feels like chewing sand, making the spit go yellow. It is astringent, bitter, and cold. Generally it is used as a laxative. It is also known as "general" because it discharges something old and provides something new, just as a general cuts down the enemy and brings peace. Joseph Needham, *Science and Civilisation in China*; vol. 6: *Biology and Biological Technology; Botany* pt. 1," (Cambridge: Cambridge University Press, 1986) 486–487.

38 An evergreen shrub of the spurge family, or its seeds. It is hot to the taste and is used as a medicinal material for a feverish poison in Chinese medicine. It is used as a strong laxative when the stomach is full of liquid and bloated, and to cure constipation. *Badu*, bean of the *Croton tiglium*, a tree of Euphorbiacia; a poison and drastic purgative; anthelmintic.

39 Source unknown.

Wuzushan Yan[40] said, "All my life I have chewed through an iron bun and so gained the totality of all tastes."[41] For this reason, in general when they see the words and sentences of the ancients, (these people) do not value that which is understood; they only value that which is not understood.

昔、茶陵郁和尚、聞擧僧問法燈、「百尺竿頭如何進步?」燈云、「嗯!」由是日夜看叅、至於喫粥喫飯、未嘗離念。一日、因赴外請、騎驢過橋、橋陷驢到、不覺云、「嗯!」豁然大悟。

In the past, the Reverend Yu of Chaling heard of a monk who asked Fadeng, "How can one take another step while on the top of a hundred-foot pole?" to which Fadeng said, "Uh!" Because of this he examined and investigated this day and night, and even when he ate his gruel and ate his rice it never left his thoughts. One day, because he was attending to a request from someone outside (the monastery), he rode a donkey across a bridge. The bridge collapsed, the donkey fell over, and unconsciously he said, "Uh!" and suddenly he was greatly enlightened.[42] And so he made a hymn:

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40 Wuzu Fayan (1024–1104), a monk of the Yangqi branch of the Linji lineage. He received certification from Baiyun Shouduan. He produced many disciples including Foyan Qingyuan, Taiping Huiqin, and Yuanwu Keqin.

41 This is the *hwadu* Wuzu Fayan received from Baiyun Shouduan (1025–1072). An iron bun that cannot be chewed or swallowed and has no taste symbolizes a tasteless *hwadu*, one that cannot be discriminated via any frame of understanding and has no content that can be tasted or arranged logically, but can be understood clearly by superior Chan masters and lead students. "Finally he reached the assembly of Foushan Yuanjian, but he could not even open his mouth. Later he arrived at the school of Baiyun, where he chewed through an iron bun and gained the totality of all tastes. Now say, how must one speak of that sentence on the (iron) bun? Then he said (in a hymn): 'The flower blooms as the cockscomb, as seductive as early autumn./ Who can dye that purple thread?/ At times the wind moves and they frequently support each other,/ And it seems as if they fight without end in front of the steps.' " *Fayan yulu* 1 (T 1995.47.649c21ff.); see also *Zongjian falin* 32 (XZJ 116.420a18ff.) and *Chanlin leiju* (Collections by Subject of the Chan Monasteries) 11 (XZJ 117.142a2ff.). Cockscomb is *Celosia cristata,* which has a purplish-red stem and flowers; hence the purple threads are its stems rustling in the breeze.

42 The *hwadu* provided by Fadeng's "Uh!" gives the impression of the sound that is uttered when

乃有頌云、「我有神珠一顆、久被塵勞關鏁。今朝塵盡光生、照破山河萬朶。」此等便是實頭衆學底樣子、請公依此樣子。參!

I have a single divine pearl
That has long been locked up by troubling sense-data (worldly passions).
This morning the dust is dispelled and a light is born,
Shining through the mountains, rivers, and all the flowers (phenomena).[43]

These then are the genuine examples that are to be investigated and learned, and I request that you, Sir, rely on these examples. Investigate!

Reply to Minister No 答盧尙書

伏審牒緘遠投。「誠懇乞衆香社、助轉法輪爲願。」敢不惟命之從? 承「庶幾一刀、截斷四路葛藤、少分相應、請垂手段。」然此一刀、要在自下手、不合令他下手。設許令他下手、但借之爲緣耳。

I have humbly read your note that was sealed and sent from afar, in which you (wrote): "I sincerely beg to participate in your (Incense) Society[44] and

you are thrown into a remote space when falling off the top of a hundred-foot pole. But the word "Uh" only leads you into a trap via intellectual attempts to understand it in this way. In fact it is merely a simple sound that has no principle or meaning. Chaling Yu investigated this *hwadu* and the fact that he was enlightened after making this sound "Uh" unconsciously was news he obtained by encountering this meaningless state. See *Songgu lianzhu tongji* 40 (XZJ 115.509a13ff.); *Zongjian falin* 31 (XZJ 116.414b13ff.); *Chanlin leiju* 3 (XZJ 117.43a11ff.); *Foyan yulu* in *Guzunsu yulu* 32 (XZJ 118.567b3ff.).

43 There is a similar passage in the *Xu Chuandenglu* 13 (T 2077.51.548c14ff.): "I have a divine pearl that has long been imprisoned by the troubling sense-data./ This morning the dust has been dispelled and a light is born that illuminates the green mountains and myriad flowers." See also *Songgu lianzhu tongji* 40 (XZJ 115.509a16ff.); *Zongmen nian'gu huiji* (Collected Old Cases Taken Up in the Chan School) 7 (XZJ 115.593b4ff.); *Chanlin leiju* 3 (XZJ 117.43a14ff.); *Wudeng huiyuan* 6 (XZJ 138.220a12ff.).

44 Although this is a term that was originally used to adorn the village societies that were organized

wish to assist in the turning of the Wheel of the Dharma." How could I dare not follow your command? I acknowledge (your), "It is like a single blade that cuts away the entangling vines of the four paths.[45] If I slightly correspond (to this), I request that you teach me this method." However, this blade needs to be in your own hands, and you must not cause it to be in another's hands. If you allow it to be in another's hands, you are simply borrowing it to be a condition.

若迷方便、墮言意門、則疑焰水以漂人、望乾城而投足、憑虛自錯、得實何憂。所以、古德云、「路途之樂、終未到家、見解入微、不名見道、叅須實叅、悟順實悟。閻羅大王、不怕多語。」若要實叅實悟、須是從前坐禪處得底、經教上得底、古人語錄上得底、宗師口頭下得底、有滋味實惜處、一時掃向他方世界、好仔細看。

If you are confused about expedient means and you fall into the gate (method) of the meanings of words, then you will suspect that a mirage[46] can keep a person afloat, and hope that the city of the *gandharvas*[47] can be

bodies in the social economy, here it indicates the Suseonsa (Society for the Practice of Seon). The Suseonsa was founded by Jinul, and Hyesim was its second-generation leader.

45 Four kinds of trouble that cannot become techniques to reach liberation; namely, mindfulness (have mind), no-mind, language, and calm silence. These four kinds are called the troubles that express in summary the bonds that fetter the mind and the body. "Also an ancient virtuoso said, 'This matter cannot be sought with mind, it cannot be obtained with no mind, it cannot be created with language, and it cannot be comprehended by calm silence…. If you are a muscular person, the moment you hear this mentioned, immediately grasp the precious sword of the Vajra King and at one stroke cut away these four paths of entangling vines, and so the path of birth and death will also be cut off and the path of the ordinary person and the saint are also cut off, and the calculating thought is also cut off, and gain and loss, right and wrong are also cut off." "Reply to Vice-Minister Zeng" in *Dahui shu* 25 (T 1998A.47.917c13ff.).

46 *Yeomsu* (mirage), here written with a compound including the word "water" and so is unlike another term, *yangyeom*, that includes the words for "sun" and "clear." Here used to indicate the mirage appearing like water.

47 *Gandharva-pura* or *gandharva-nagara*, translated into Chinese variously as the city of the demons

walked into. This reliance on the vacuous is your own error, so if you attain reality, why worry about it?[48] For this reason an ancient virtuoso said, "If you enjoy being on the road, in the end you will not reach home. Even if your views and understanding are most subtle, this is not called seeing the Way. Investigation must be real (experienced) investigation, enlightenment must be real enlightenment. The Great King (of the underworld), Yama, is not concerned about the loquacious (pleadings of sinners)."[49] If you want real investigation (of *hwadu*) and real enlightenment, you must be sure to sweep away at once into another world all that you had attained from before by sitting in meditation, that which you attained from the scriptural teachings, that attained from the recorded sayings of the people of the past, that attained from the mouths of the lineage masters and those states that have taste and are really cared for. It is best to examine (the *hwadu*) carefully.

雪竇示衆云、「喝下承當、崖州萬里、棒頭薦得、別有條章、作生是衲僧本分事?」自代云、「噁!」但叅此話、休於言下覓、莫向意中求。想公讀至此、必發一笑。如寒山詩云、「上士見我詩、把着滿面笑、楊脩讀幼婦、一覽便知妙。」若不然者、每於十二時中、四威儀內、時時提撕、時時擧覺。「作生是本分事? 云噁!」或但擧噁字、不離日用。試如此做工夫、凡佛祖善知識、一言半句、或有如九轉靈丹者、或有如汞銀者、不可不知也。若九轉靈丹、點鐵便成金、汞銀徒可玩、入鍜則流去。多虛不如少實、請依本分叅詳。

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or the tower of water-spout mirages. Although seen by the eye, it is not a real existent, and appears in empty space.

48 *Zongjinglu* 29 (T 2016.48.587b13ff.) has this content. There are slight differences in the text, but the general meaning is the same.

49 The words of Shending Hongyin (10th century; see Kirchner [2004], p. 194). See *Xutangji*, case 100 (XZJ 124.617b1ff.), and "Biography of Shending Hongyin" in *Xu Chuandenglu* 1 (T 2077.51.471a27). It is applied in the following dialogue between Zhanran Yuancheng and a pupil: "A monk asked, 'By enjoying being on the road, in the end you will not reach home, so what is the enjoyment of being on the road?' The Master said, 'If you open your mouth (to speak) it becomes a pair of pegs, and if you (think to) raise your eyebrows, you fall into the secondary and tertiary.' 'What is the matter of reaching home?' The Master said, 'If you need your head, cut it off.'" *Zhanran Yuancheng yulu* 6 (XZJ 126.238b8ff.).

Xuedu instructed his assembly, saying, "Even though one receives understanding at a shout, Yaizhou[50] is ten thousand leagues (away). Even though one attains an understanding at the blow (of a staff), there are still also rules and regulations, so what is the original endowment matter of this Chan monk?" He himself answered instead (of the assembly), saying, "Uh!"[51] Simply investigate this story (*hwadu*) and refrain from looking for it in the words. Do not seek for it in the meaning. I imagine that when you, Sir, read up to here that you will be sure to laugh out loud. It is as the poem of Hanshan[52] says:

"The superior gentleman seeing my poems,
Holding them will wear a smile right across his face.
When Yang Xiu[53] read (the words) 'youthful wife,'
At only a glance he knew it was 'marvel'".[54]

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50 A town on the southernmost coast of China on the island of Hainan. Called Zhuyai, the name was changed to Yaizhou during the Tang dynasty.

51 *Xuedu yulu* 4 (T 1996.47.693b28ff.).

52 A monk of the Tang period. The well-known *Hanshan shiji* is extant as the *Sanyin shiji* (Collected Poems of Three Hermits). Together with Shide and Fenggan, Hanshan makes up the three hermits or saints. See 3, note 299.

53 Yang Xiu (175–219), name Dezu, was the son of Yang Biao. was born in the Latter Han. Widely learned, skilled in oratory, outstandingly talented, and quick-thinking, Xiu held the post of superintendent of records of the campaign army under Cao Cao in the Wei dynasty. Although exceptionally capable, he could see into Cao Cao's mind and ultimately rubbed Cao the wrong way and became the object of Cao's loathing. In particular, in 219 Cao Cao was engaged in Hanzhong, and there began a war with Liu Bei. During that time he was defeated a number of times but he could not reach a definite decision, and muttering "chicken ribs" that night he used these words as a password. Although no one else understood these words, Yang Xiu interpreted it as "You can try to eat chicken ribs but cannot, and yet one begrudges throwing them away." Yang is said to have managed preparations for travelling (retreat). As a result of such a chain of events, Cao Cao was alerted and had Yang Xiu decapitated.

54 A five-word regulated verse in the *Hanshan shiji*, the third and fourth couplets. "The greatest fools who read my verse/ Do not understand and snidely sneer./ The middling persons who read my verse/ Ponder it thinking, 'very serious'./ The highest sages read my verse/ Holding it will wear a smile

If you do not do so, then in every hour of the day and in each of the four deportments (of walking, standing, sitting, and lying), at all times be stimulated (by the *hwadu*) and at all times raise awareness (of it). "What is the matter of the original endowment and saying 'Uh!'?" Should you merely raise the character "Uh" (of this *hwadu*), do not separate this from your everyday activity. If you try to make a study (*gongbu* of the *hwadu*) like this, then the single words or half sentences of all the buddhas, patriarchs, and excellent teachers may be (valuable) like the numinous cinnabar pill of the nine transformations[55] or (false) like mercuric silver, which must be known.

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across their face./ Yang Xiu saw 'young wife'/ And at a glance knew it was 'marvel.' " See Xiang Chu, *Hanshan shizhu* (Beijing: Zhonghua shuju, 2000) pp. 357–359, poem no. 141. See. Robert G. Henricks, *The Poetry of Han-shan* (Albany: UNY Press, 1990), pp. 207–208. This is also recorded in the *Zongjinglu* 23 (T 2016.48.546b15ff.). A historical allusion to the famous scholar, calligrapher, and literatus Cai Yong (132–192), who saw a sentence left on the stele inscription for Cao E (d. 108), a filial girl who drowned herself on the death of her father. Cao Cao visited Lantian where Cai Yong's daughter, Cai Yan, was living, and seeing a hanging scroll with the line *huang juan youfu, waisun ji jiu* (yellow pongee, youthful wife, maternal grandson, ground in mortar), which had been written on the stele of Cao E and copied by Cai Yong, he tried to think about what these eight characters meant, but he could not get it. However, his superintendent of records, Yang Xiu, knew the meaning immediately. That is, "yellow pongee" is thread that was dyed with color, which when these two characters of thread and color combined are *jue* (utterly); "youthful wife" (*youfu*) means young (*shao*) woman (*nü*), which when combined becomes marvel (*miao*); "maternal grandson" is daughter's son (*nü zi*), which combined is "lovely" (*hao*); and "ground in mortar" (*jijiu*) means the vessel that is filled with (*shou*) the five kinds of hot (*xin*) things such as "ginger" and "cayenne pepper," the latter two characters combined meaning "words" (*ci*, or to decline). Together these four resultant characters were interpreted to mean *jue miao hao ci* (utterly marvelous, lovely words). Cf. Xiang Chu (2000), pp. 358–359, for sources; Henricks (1990), p. 208. For version in *Shishuo xinyu*, see Richard B. Mather, trans, *Shih-shuo Hsin-yü: A New Account of Tales of the World* (Minneapolis: University of Minnesota Press, 1976), pp. 293–294.

55 Also called the cinnabar of return, the divine cinnabar, the cinnabar of nine turns, or the cinnabar that at nine transformations is gold. In immortals Daoism it means the marvelous cinnabar medicine of immortality. As it requires nine refinements to make it, it is called "nine transformations." "The longer gold and cinnabar are heated the more marvelous the changes they undergo. When the yellow metal (gold) is placed in the fire it does not disappear no matter how many times it is fired. Even if one buries it, it never decays. If one takes these two things, they will refine the human body and therefore will prevent those people from becoming old or dying.…The cinnabar of nine

If the numinous cinnabar pill of the nine transformations is applied to iron, then it becomes gold,[56] but mercuric silver is a mere plaything, for when put in the furnace it just flows away.[57] Since much falsity is not the equal of a little reality,[58] please rely on your original endowment and investigate it in detail.

transformations, if taken for three days, will enable one to be an immortal." *Baopuzi neipian* 4, "Gold and Cinnabar." See James R. Ware, trans. *Alchemy, Medicine and Religion in the China of A.D. 320: The Nei P'ien of Ko Hung* (1966; reissued New York: Dover Publications, 1981), p. 71. See 2, note 5.

56 Applied to iron it becomes gold. "Question: 'If a pill of the cinnabar of return is applied to iron it becomes gold, then a single word of the supreme principle will convert an ordinary person into a saint. I have come up to request you to apply it to me.' The Master said, 'Applied.' The (student) continued, 'What about after the application?' The Master said, 'It is bright and unconcealed, and in the three times it does not display names.' He continued, 'Why doesn't it reveal names?' The Master said, '(Because it) fears the vexation of paper and ink.'" *Tiansheng guangdenglu* 12, "Entry on Qisong" (XZJ 135.707ab6ff.). Also, "When a grain of the cinnabar of return is applied to iron it makes iron into gold; a word of supreme principle converts the ordinary person into the saint. If you know that the gold and iron are not two, and the ordinary person and saint are basically the same, then surely that one application cannot be applied. Now say, which single application (am I talking about)?" *Congronglu*, case 43, "Instructions to Assembly" (T 2004.48.254c18ff.). See 2, note 5.

57 These words derive from the following anecdote: "That night the talk came to (the topic of) Yunmen's Way of the Dharma. (Yunfeng) Wenyue said, 'Mr. Cheng (Letan Huaicheng), although you are a descendant of Yunmen, you still have a Way of the Dharma that is different!' Mr. Cheng asked the reason why it was different, and Wenyue said, 'Yunmen was as if he was refining cinnabar ore nine times and applying it to iron to make gold; but you, Sir, (take the cinnabar) medicine (to make) the mercuric silver that is only a plaything, for put into the furnace, it melts away.' Mr. Cheng was annoyed and threw the wooden headrest at him. The next day Wenyue apologized, and also said, 'Yunmen's spirit is as vast as that of a king, willingly handing down words of death, but Mr. Cheng has a method of giving people dead words, but these words can give life to people!' Then he turned his back and left." *Xu Chuandenglu* 7, "Biography of Huanglong Huinan" (T 2077.51.505c25ff.).

58 "The latter descendants are worthless (not like their ancestors) and do not cultivate or plant their fields and orchards of their grandfathers and fathers, and at once they become a wasteland and those people rush around seeking outside. Even if they have the slightest knowledge and understanding, all of it is uncertain gain and not real. For this reason, to be a guest is not the equal of returning home, and much falsity is not the equal of a little reality." *Huanglong Huinan yulu* (T 1993.47.638a28ff.).

Reply to the Consort of the Lord Jin-gang, the Person of the Way (Surnamed) Wang: With a Letter of Questions Appended 答晉康候妃王道人 問書附

某自幼、叅學心切、良由業障所纏、未能親聞緒餘、惟切景仰。諸方老宿、時時來熏、縱心意豁豁地、所向無礙、猶爲法塵影事、未能瞥地省入。願小垂本分草料、以爲入道之資粮。塵劫志願、只在如今、此誠至所發、不覺如許。至禱!

Since I was young I have investigated and studied with an earnest mind, but largely because of the bonds of karmic obstacles I have not been able to personally hear (even) the remnants (of your teaching), and I hope to earnestly admire and reverence (you). The (Seon) elders of the various places sometimes come to perfume (teach), and even though their minds and consciousnesses are open wide and have no obstacles wherever they go, still they are shaded by the sense-data of dharmas[59] and are yet unable to

[59] The dust (sense-data) of the dharmas is one of the six *guṇa* or sense data in which dharmas are compared to dust. They are the objects of the sixth consciousness, the *manovijñāna*, and so are all dharmas. They are called the sixth sense-data or the sixth percept. In the scriptures the afflictions (*kleśa*, 'frustrations') are frequently compared to dust motes or dirt, and it is because of these dharmas that the emotional consciousnesses are polluted, and they are called dharma-dust. "Should you now receive and listen to my Dharma, this then is due to sound, and so there is discrimination. Even though you extinguish all seeing, hearing, awareness, and knowledge, and internally maintain a profound calm, there still exist the dusts of the Dharma, which are shadows of discrimination." *Lengyanjing* 1 (T 945.19.109a9ff.). See Luk (1966), p. 17; and Araki (1986), pp. 61, 64–65. In other words, although sense-data or dust no longer appears in one's mind, traces of discrimination remain. That is, there is a deeper level of mind than the sixth consciousness. Araki says this line is the most important and influential warning of the sutra. If the percepts in the mind that are mediated by the five sense organs are eliminated, and all is internally calm, it is an invitation to mistakenly think that the original nature is preserved there. But the internally discriminating mind still operates there, and these are the percepts of the object of the sixth consciousness, and these are the illusory shadows of the sense-data of the dharmas. They must not be mistaken for the nature. Thus the *Biyanlu* 83, "Evaluation of the Case" (T 2003.48.209a11) says, "The lineage teachers talk 'eliminates the *manovijñāna*, eliminates the emotional calculation (mentation), eliminates birth and death, and eliminates the sense-data of the dharmas.'" Cited in *Zengo* 424a.

immediately enter (enlightenment). I desire that you deign to give (teach) me a small amount of the feed for the original endowment[60] so that it will be the nourishment for entering the Way. This determination of innumerable eons is even now present, and this truly has reached what initiated it, and so unaware of it I (have written) so much. I earnestly pray for this.

Reply

承須本分草料、以爲入道之資粮。幸有先聖語句在、但善叅古話 始得。卽心卽佛、八字打開、非心非佛、重新指出、不尋其言、直下便透、方見古人、赤心片片。

I received your letter. I acknowledge that you must have the feed for the original endowment to have the nourishment for entering the Way. Fortunately we have the words and sentences of the earlier saints, and we should simply investigate the ancient stories (*hwadu*) in them. "This mind is Buddha" opens this wide up, and "Not mind not Buddha" points this out anew. You can only see the ancients in all their naked sincerity after you do not search for (the meaning of) these words but directly now see through them.[61]

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60 The forage or rations of the original endowment, meaning the provisions to nurture the original endowment. It reveals the fundamental teaching that a practitioner has to keep as regulations. It also indicates the *hwadu* and also means the barrier gate that cannot be passed through at all via the expedient means of language and discrimination. It means the deeds and words that directly indicate the original endowment and not techniques that return to it indirectly. It also shows the basic techniques that lead to the original endowment, the ultimate realm that is investigated by Chan monks. *Zengo* 268b, 431b; *Biyanlu*, case 18, "Comment" (T 2003.48.157c24): "Why didn't he give some of his own provisions?" Cleary (1998), p. 103.

61 An explanation of a sermon by Yuanwu Keqin: " 'This mind is Buddha' has already opened (the gate) up wide; 'Not mind not Buddha' again directly and clearly made this explicit. Not searching for the (meaning of the) words, and directly and at once seeing through them, only then can you see the ancients in all their naked sincerity. If you hesitate, then even though you face it you pass it by." *Yuanwu yulu* 15, "Instructions to Zhang Guotai" (T 1997.47.785a16ff.). The words "this mind is Buddha" and "not mind not Buddha" were introduced by Mazu Daoyi, but following that his pupil

伊麼也不得、不伊麼也不得、伊麼不伊麼捴不得、二邊俱莫住、中道不須安。「先聖不安排、至今無處所。」若無向上眼、切忌倚欄干。上無攀仰、下絶己躬、常光現前、壁立千仞。若有心捨一邊取一邊、有甚了期？直須離却取捨有無諸見、當下怗怗地妙湛圓寂、忽覺世緣牽挽、一刀兩段、則不隨他去。

Like this will not do, not like this will not do; neither like this nor not like this will not do. Do not reside on either side, and you must not rest in the Middle Path. "The earlier sages did not arrange (themselves) and to the present had no (set) place."[62] If you lack the eye for advancement, it is forbidden to lean on the balustrade. "Above there is nothing to cling to, below one eliminates one's own life, and there is always a light (shining) in

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Nanquan Puyuan continued their use, and they became fixed as a *hwadu* through generations of Chan masters.

62 Words of Xuansha Shibei (835–908): "Whenever the person of the Way travels it is like fire dissolving ice, but in the end it does not again become ice, and once the arrow has left the bowstring, it does not have the power to return. For this reason, even though imprisoned they will not stay, and even though one calls after them they will not turn their head [cf. *Biyanlu* 62, "Case Comment" (T 2003.48.194b16–17); Cleary (1998), p. 290]. The ancient sages did not arrange (anything) and to the present had no set place [Japanese trans.: The ancient sages did not even attempt anything, and up to now there has been no news of this]. If you reach here (this state) and step by step rise to the profound, and if you are not subject to the perverse and correct, then consciousness cannot be (discriminatory) consciousness, and wisdom cannot know. If (the mind) moves then you will lose the core proposition, and if you are aware that is to be deluded to its tenets, the livers of the (followers of the) two vehicles shake (in fear) and the souls of the bodhisattvas of the tenth stage are astonished. The path for language is exterminated, and the actions of the mind will be extinguished." *Xuansha yulu* (XZJ 126.379b1ff.); see Iriya Yoshitaka, ed., *Gensharoku*, 3 vols. (Kyoto: Zenbunka kenkyūsho, 1973, 1988, 1999), 2: 122, 126, note 131 for sources. Also, "At an informal sermon, a monk asked, 'What is the meaning of not standing on either of the two sides, nor should one rest in the Middle Path?' The Master said, 'Here there is no place for you to put your feet.' The monk said, 'The ancient saints did not arrange (anything) and to the present had no (set) place.' The Master said, 'Who is the person who eats gruel or eats rice in the monks' hall?' The monk said, 'In all the hours of the day just (he who) has eaten to satisfaction.' The Master said, 'As expected, you are that rice-bowl monk.' The monk said, 'Ultimately where would you make him go?' The Master said, 'There is no other road beyond the heavens and so there you alone must be sharply alert.' " *Hongzhi guanglu* 5 (T 2001.48.65a24ff.).

front of one, and a cliff stands eight thousand feet."[63] If you have a mind that abandons one side and yet adopts another side,[64] how will you ever bring it to a conclusion (enlightenment)? You must separate yourself from the views of adopting and abandoning, existence and non-existence, and at that very point be definitely, marvelously clear and perfectly calm, and suddenly be aware that worldly conditions drag one around. With one blade stroke cut yourself away from that and then you will not fall into others' (views).

也須長時虛閑、自做工夫、消遣諸妄、尋常千萬、不昧趙州放下着一則公案、久久自到不疑之地矣。

Also, you must be in empty calm for a long time and make your own study (of *hwadu*), eliminating the falsities in everyday activities. Do not forget Zhaozhou's single *gong'an* of "put it down," and after a long time by yourself you will arrive at the stage of no doubt.[65]

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63 "Above there is no climbing upwards …" in *Fozu lidai tongzai* (Comprehensive Records of the Buddha and Patriarchs Though Generations) 18 (T 2036.49.666b3ff.); *Xu Chuandenglu* 2, "Biography of Xuedu Chongxian" (T 2077.51.475b9ff.), among others, recorded as the words of Xuedu Chongxian. See also in Formal Sermon 57.

64 "Grasping one side, abandoning another side, your views are one-sided and cannot conform to reality, and so gain and loss reside in your thoughts, and you are spun around by (external) things and have no space for freedom." *Yuanwu yulu* 9 (T 1997.47.753c10ff.). "Discarding the false mind, grasping the true principle, the mind of grasping and abandonment becomes a clever lie." *Zhengdaoge* (T 2014.48.396a28).

65 The stage of no doubt is as follows: "The moment of enlightenment lacks any time or season, nor does it alarm the crowd of moving beings. At that moment it is a calm stage, and naturally you do not doubt the buddhas and do not doubt the patriarchs, and do not doubt birth or doubt death, and can arrive at the stage of no doubt, which is the stage of Buddha." *Dahui shu* 38, "Reply to Drafter Lu" (T 1998A.47.932a7ff.).

IV

THE RECORDED SAYINGS OF BAEG-UN

Baeg-un • 白雲景閑
1299–1375

1.

Trivial Talks at Sin-gwang Monastery (on Appointment as Abbot)

白雲語錄

A. At the Outer Mountain (Triple) Gate[1]

> 師、乙巳六月二十一日、海州神光寺、入院日、至門首、擧拄杖云、「盡大地解脫門、入入入無內、出出出無外。到這裏、喚什麼三門中門、喚什麼作廚庫、喚什麼僧、喚甚麼俗? 且道! 緣何如此? 不見古人云、<寬廓非外、寂寥非內。淨裸裸、赤洒洒、沒可把。>」卓拄杖一下、喝一喝、便入門。

On the twenty-first day of the sixth month of 1365,[2] the master on the day of his appointment to the abbotship[3] of Sin-gwang Monastery in Haeju came to the front of the gate, raised his staff and said, "All of the great earth is the gate of liberation. Enter, enter, (and no matter how much one tries to) enter there is no inside; come out, come out, (for no matter how much one tries to) come out there is no outside.[4] Reaching here, what do you call the

1 See Yifa (2002), p. 256, note 61. This is the first entrance into the monastery perimeter. The outermost gate is called the Triple Gate or Mountain Gate. The words "triple gate" hint at the three gates of liberation (emptiness, no characteristics or form, and lack of desire) and so symbolize the meaning of the gates one passes through in order to reach liberation.

2 10 July 1365.

3 This refers to the entry through the main outer gate by the new abbot. See the description of the procedure in Yifa (2002), pp. 212–216.

4 Words expressing the Chan tenet that there is no inside or outside, or no entry or departure, there being nowhere to enter or leave from, the gate a metaphor of the door one enters and leaves from.

middle of the three gates,[5] what do you call the kitchen store, what do you call a monk, and what do you call a layperson? Now say, why it is like this? Haven't you seen what a person of the past has said, 'Broad and vast, it is not outside; calm and serene, it is not inside. Clean and exposed, bare and spotless, there is nothing to be grasped.' "[6] Then he put down his staff once, shouted once, and then entered through the gate.

B. At the Buddha Hall

師擧杖指普光明殿、召大衆云、「適來三門頭、盡大地是箇法身、枉作箇佛法知解。如今不恁麼。見佛殿、但喚作佛殿、見拄杖、但喚作拄杖。者箇維那房、那箇典座房。山是山、水是水、僧是僧、俗是俗。且道！老僧據箇甚麼道理、便伊麼道？還委悉麼？若也不會、更有上方高絶處、老僧到者裏、爲君說。」擲下拄杖、拂袖、便行方丈。

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5 The gate between the outer entrance gate and the Buddha Hall.

6 These words as a whole do not have a definite source, and so we do not know who said them. But, "Broad and vast, it is not outside; calm and serene, it is not inside" appears in a letter sent by Nanquan Puyuan to Zhuyu: "The master wrote to Zhuyu, 'As principle changes in accordance with particulars, it is broad and vast, it is not outside. As particulars merge with principle, it is calm and serene, it is not inside' " *Nanquan yuyao* in *Guzunsu yulu* 12 (XZJ 118.290b8ff.). This latter line was quoted by Guanqi Zhixian, who expresses well the entirety of this sermon: "At that time a monk asked about Guanqi's words 'In all ten directions there are no walls or fences, on all sides there are no gates. Clean and exposed, bare and spotless, there is nothing that can be grasped.' " *Yunmen guanglu* 3 (T 1988.47.574c18ff.). Also, "The master (Guanqi) ascended the hall and instructed the assembly, 'In all the ten directions there are no walls or fences; on the four boundaries there are no gates. Clean and exposed, naked and spotless, there is nothing to be grasped.' Then he descended from his seat." *Tiansheng guangdenglu* 13, "Entry on Guanqi Zhixian" (XZJ 135.712b9ff.). Also, Dahui Zonggao had words with a similar meaning: "Inside one does not see a calculating mind; outside one does not see the percepts that are calculated. It is clean and exposed, bare and spotless; there is nothing to be grasped." *Dahui yulu* 21, "Instructions to Layman Miaojing" (T 1998A.47.900c3ff.). Cf. *Zengo* 451b and 225a, citing *Biyanlu*, case 6, "Evaluation of Hymn" (T 2003.48.147a10–11); Cleary (1998), p. 47, "Though you be clean and naked, bare and purified, totally without affliction, this is still not the ultimate."

The master raised his staff and pointed at the Hall of Universal Light[7] and summoned the great assembly, saying, "Just then when I was in front of the Triple Gate (I said), 'The whole of the great earth is the Dharma-body,' which is vainly making an intellectual interpretation of the Buddha-dharma. Right now I do not do so. Seeing the Buddha Hall, I simply call it the Buddha Hall; seeing the staff, I just call it a staff.[8] This is the dean's room;[9] that is the cook's room.[10] A mountain is a mountain, water is water, a monk is a monk, a layperson is a layperson. Now speak! What principle have I relied on that I speak in this way? Do you understand? If you do not understand, there is also an upper place[11] that is exalted. I went there to

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7 A Dharma Hall that enshrines Vairocana Buddha. Originally it was where the Buddha preached the eighty-fascicle *Avataṃsaka sūtra*, the name of a Dharma Hall to the side of the Bodhimaṇḍala at Magadha. Also called the Dharma Hall of Universal Light.

8 This is an application of the sermon of Yunmen Wenyan: "I always said, 'All sounds are the sounds of the Buddha; all matter/color is the color of the Buddha; the whole of the great earth is the Buddha-body,' which was vainly creating views within the Buddha-dharma. Right now if I see a staff I just call it a staff; if I see a house I just call it a house." *Yunmen guanglu* 2 (T 1988.47.559a15ff.).

9 The dean was the officer responsible for overall control of various duties in the monastery. He supervised the practice of the great assembly in a large public monastery. When there was a reading of the sutras, he was in charge of reading the title and the vow of dedication of merit et cetera. The name used is a combination of Sanskrit and Chinese characters. *Wei* is from *gangwei*, with the meaning of "to control the great assembly," and *na* is a transliteration from *karma-dāna*, adopting the last syllable. In Chinese translation this is "to give services," meaning to apportion and assign various duties. Also called *duweina*; earlier was also called "to delight the assembly" or the "keeper of the monastery." In origin, it was the name of an office in the Indian Sangha. According to the *Shisonglu* (Sarvâstivādin Prātimokṣa) 34 (T 1435.23.250b23), while he was in Śrāvastī the Buddha is said to have established the office of *weina* to be in charge of all events within the great assembly. In the *Baizhang qinggui* 4, "Weina item" (T 2025.48.1132b4ff.), there is a detailed record of the duties. See Yifa (2002), pp. 151–154 and esp. p. 279, note 23, for a more detailed explanation.

10 The officer in charge of food for the great assembly. See Yifa (2002), pp. 154, 281, note 53, literally, "in charge of seating," for an analysis and description of the duties.

11 The abbot's room, where the abbot resides. Situated in the highest place in the monastery, it thus came to be called the upper place. For origins of this in the quarters of an emperor according to Confucian prescriptions, See Yifa (2002), p. 87.

preach it for you." He threw down his staff, waved his sleeves, and then went to the abbot's quarters.[12]

C. At the Abbot's Quarters

師據禪床上、卓拄杖一下云、「者箇三間方丈! 庵雖小含法界、自然覺者處其中。且道! 作麼生是自然覺者? 云、不離當處、湛然常寂。瞻之在前、忽焉在後。如同神變、莫定方隅。且道! 是甚麼物得恁麼奇怪?」便云、「去年爲客處、今日作主人、別無奇特、堂堂六尺、甚分明。」卓拄杖一下、便下座。

The master leaned on the meditation bench, picked up his staff and put it down once, and said, "The three-span abbot's quarters! Although the hermitage is small it contains the Dharma-realm,[13] and the naturally aware will reside in it.[14] Now say, what are the naturally aware?" He said, "While

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12 A small room ten feet square or about three meters square. It is also called the "ten-foot square room" or "ten-foot room." In the Chan school it is the room the abbot occupies; also the same as the "guest hall," "box of ten feet," "the hall of correctness," and the "top of the hall." The Indian monk's room was usually ten feet square and was in the shape of the room of the layman Vimalakīrti, which gave rise to the theory of a square room ten by ten feet. In the Chan school this was extended to be a term of respect for the abbot or lineage master. In this case it meant the reverend of the ten-foot-square room. "A tradition has it that 'At a place of piled-up stones (Vimalakīrti) preached the Dharma and (as an expedient means) showed signs of illness.' In the Xianqing years (656–660) of the Tang dynasty, the imperial envoy and administrator of the guard, Wang Xuance, consequently went to India and passed by the residence of Vimalakīrti. He measured its foundations with an official tablet, and it was only ten tablets. Therefore it was called the ten-foot-square room." *Fayuan zhulin* (Forest of Pearls of the Dharma Garden) 29 (T 2122.53.501c3ff.). Cf. Yifa (2002), p. 257, note 116.

13 From a verse in the "Song of a Thatched Hermitage" by Shitou Xiqian: "Where worldly people reside I do not./ What worldly people love I do not./ The hermitage although small contains the Dharma-realm;/ The elder of the abbot's quarters understands fully." *Jingde chuandenglu* 30, "Shitou Heshang Caoan ge" (T 2076.51.461c11ff.). For "understand fully," see *Zengo* 287a.

14 The words "the naturally aware" (enlightened) appear in the *Huayanjing* (*Avataṃsaka sūtra*), and Dahui Zonggao adapted them as an appreciation or gist of Ganhwa Seon. This is a wisdom achieved naturally by oneself without any reliance on anybody's teaching. This term is similarly related to "teacherless wisdom" and "natural wisdom," meaning one who is self-enlightened. "The Tathāgata's

not being apart from that place, it is clearly and constantly calm. If you stare at it as being in front (of you), then unexpectedly it is there behind (you), just as divine transformation is not in a set location. Now speak! What sort of thing is it that it can be so strange?" Then he said, "Last year I was in the place of the guest, today I am the host, and there is nothing particularly exceptional about it, and the grand six-foot (body)[15] is very clearly distinct." He put down his staff once and then descended from the seat.

D. Trivial Talks on Appointment as Abbot of Heungseong Monastery[16] 興聖寺入院小說

上堂、師顧大衆云、「老僧今日、承稟宣旨。辭不獲已、且擧祖師之清風、對揚天子之休命。末後一句子、聲前露裸裸、盖天盖地、盖色騎聲。黄面老子、得這一着子道、<是法平等、無有高下、是名阿耨多羅三藐三菩提。> 汝等諸人、作麼生會? 平等者、不可截鶴續鳧、夷嶽塡壑、然後爲平等也。<是法住法位、世間相常住>、則一切諸法、當處自眞、當處解脫、當處寂滅。<長者長法身、短者短法身>、更無一物可雌黄。」擧杖白、「者箇不是常住! 所以、老僧、<見拄杖但喚作拄杖、山是山、水是水、僧是僧、俗是俗。> 且道! 老僧、據介甚麼道理、便恁麼道? 靈利者見、不靈利者着我熱謾。」

palace has no limits, the naturally aware reside in it." Eighty-fascicle *Huayanjing* 5 (T 279.10.24a27). Also, "In this (ineffable) you cannot use even a speck of worldly intellectual brilliance and eloquence. Only when you have reached such a state have you abandoned the body and discarded your life. This kind of realm can be attained only by that person realizing by themselves and being enlightened by themselves. For this reason, the *Huayanjing* says, 'The Thus Come's palace has no limits; the naturally aware reside in it.' This is the Dharma-gate of great liberation of all the saints from the beginning." *Dahui yulu* 17 (T 1998A.47.885b25ff.).

15 The body of the Śākyamuni was usually said to have been sixteen feet high. "Some persons saw the Buddha's body as sixteen feet high, but others saw it as one league or ten leagues (high), or as trillions (of leagues), or as unlimited and immeasurable, filling empty space. Such things are named the secret of the body." *Da zhidulun* (Treatise on the Greater *Prajñāpāramitā*) 10 (T 1509.25.127c14ff.)

16 This is the vow chapel of Princess No'guk, the queen. Seon Master Baeg-un was appointed abbot at this monastery in 1368.

The master ascended the hall and looked at the guest assembly and said, "Today I received a royal directive to proclaim the tenets (of Seon). Since I cannot decline, I now raise up the pure breeze (of the Seon style) of the patriarchal teachers in response to the Son of Heaven's command.[17] Before the very last sentence[18] is sounded, it is revealed nakedly, and covers heaven and covers earth, covers matter and rides sound. The yellow-faced elder[19] gained this at one move (and said), 'This Dharma is equal and even, lacking high or low, and is named *anuttarā-samyak-saṃbodhi*.'[20] How do you understand it? Equality (here means) not that you cut off cranes' (legs) and lengthen the ducks' (legs) or flatten the peaks and fill in the ravines, and only then will things be equal.[21] 'This dharma resides at the rank of the

17 An exemplary and vivid order, meaning the spirit (*shenming*) from the Son of Heaven. See the *Zhouyi* (Book of Changes), "Dayou": "In order to end evil the lord promotes good and accords with the command of Heaven."

18 "The very last sentence," which indicates the ultimate sentence that reveals the truth, has the same meaning as "the very first sentence" and "the first sentence." "If you recognize the very first sentence, then you will understand the very last sentence. The last and the first! They are not that single sentence." *Wumen'guan*, case 13, "Hymn" (T 2005.48.294c7).

19 The yellow-faced elder indicates the Buddha. Also called the "yellow-faced Gautama," "the yellow-faced bodhisattva" and even "yellow head." This title derives from the recognition that the Buddha's body was a golden color. The Buddha's statues were also gilded, again coming from the same idea. Also, the *kapila* of the name of the city where the Buddha was born, Kapilavastu, means a tawny color. *Vastu* means a place to live or a city. It also was called this because it was where the yellow saint lived, possibly an error for the name of the founder of Sāṃkhya.

20 Quote from the *Vajracchedikā sūtra* (*Diamond Sutra*) or *Jin' gangjing* (T 235.8.751c24).

21 These words originated in the *Zhuangzi* and were adopted by Sengzhao as a simile. "To be long does not mean it has excess; to be short does not mean it is insufficient. Therefore, although a duck's legs are short, to stretch them would bother him; although a crane's legs are long, to cut them off would make him sad." *Zhuangzi*, "Webbed Toes." Cf. Watson (1968), pp. 99–100: "A sutra says, 'The dharmas are not different,' so how can one say, 'Stretch the duck's (legs) and cut off the crane's (legs), flatten the mountains and fill the chasms, and only then would there be no difference? Truly because you (think) there to be no difference within difference, even though it is different, still you do not (regard it as being) different." *Zhaolun*, "On Prajñā Has No Knowing" (T 1858.45.154c10ff.). Cf. Liebenthal (1968), p. 79, the last line translated as "If only you can understand that the diverse is of

dharma, but the worldly characteristics are always present,'[22] so all dharmas in that state are themselves true, in that state are liberation, in that state are calm extinction (nirvana). 'The length is the length of the Dharma-body, the shortness is the shortness of the Dharma-body.'[23] There is nothing more to be erased."[24] He raised his staff and declared, "This is not always present. For this reason I (said), 'Seeing a staff I simply call it a staff. A mountain is a mountain, water is water, a monk is a monk, a layperson is a layperson.' Now say, on the basis of what principle did I speak in such a way? The intellectually sharp will see it, those not intellectually sharp will really be deceived by me."[25]

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the relative order then it loses its diversity." Liebenthal says the quotation is from the *Mohe bore bolomi jing* (*Pañcaviṃśatisāhasrikā prajñāpāramitā sūtra*) (T 223.8.382c23).

22 Sentence from *Lotus Sutra*, "Chapter on Expedient Means" (T 262.9.9b10). Cf. Hurvitz (1976), p. 41: "The endurance of the dharmas, the secure position of the dharmas, In the world ever abiding." Adopting this metaphor used above by Sengzhao, Yunmen Wenyan cited this line to accompany it. See *Yunmen guanglu* (XZJ 118.364a5ff.). Seon Master Baeg-un based his evaluation overall on that of Yunmen.

23 Words of Yangqi Fanghui (992–1049), *Yangqi yulu* (T 1994A.47.641c29).

24 Erased = *cihuang*, which in the past was used to erase an error in writing or drawing. The substance used was yellow orpiment, which was brushed over the error, a kind of correction fluid.

25 *Zengo* 369a for cases of similar wording: "made a fool of." 着 = 著 = literary Chinese 於, here = 被, from comparisons of syntactical structures.

2.

Formal Sermons

Formal Sermon 1

上堂云、「老僧逆觀、從上列祖、爲人方便、一等是播揚宗教、其功用不一。山僧爲儞諸仁、一一點出看。或直示、或巧施、或說卽心卽佛、或說非心非佛、旨趣分明明似鏡。馬駒踏天下人。或五位或四賓主、施設隨機巧廻互。語忌十聲不直觸、展手通玄無佛祖。曹溪五位偏正別。或君臣或父子、量機方圓無彼此、愚智賢豪明漸次。石霜宗風不覆藏。或雙明或單說、有時敲有時唱、隨根問答談諦當。潙仰門風。又奇絶、或全提或全用、萬相森羅實不共。石頭藥山倶得妙。或捧喝或賓主、臨機奪臨機縱、迅速機鋒如電拂。臨濟德山獨超越。然雖如是、我這裏卽不與麼。」良久云、「盡大地皎皎底、無一絲毫、有什麼物、與汝爲緣爲對! 若有針鋒許、與汝爲隔爲礙、與我拈將來。喚甚麼作佛、喚甚麼作祖、喚什麼作山河大地日月星宿、將什麼爲四大五蘊? 我與麼說、與從上列祖門風、是同是別? 還有過也無? 汝等莫尋言逐句、求覓解會。且三生六十劫、未夢見在。」卓拄杖、便下座。

He ascended the hall and said, “I have looked back at the line of patriarchs from the first (Buddha) who all made expedient means for people in order to spread the teaching of the lineage identically, but their effectiveness was not the same. I will examine each one by one for you gentlemen.[1] They may

[1] The following until “are transcendent” is the summary of the content of the “Fifteen School Styles Song” (*Shiwujiazong fengge*), which are the praises of the various styles of the Chan houses

directly indicate it, or may artfully bestow it, or may preach "This mind is Buddha" or may preach "not mind not Buddha," which tenet will be clear, as clear as in a mirror. This horse (*ma*) colt tramples down the people of the empire.[2] They may provide the five ranks or the four guest-host (relationships) and exchange them in accord with the opportune abilities (of the students). In language they avoid all sounds (in expression) and do not directly touch (that before them), and if they unfold their hands to comprehend the profound (teachings), there are no buddhas or patriarchs. (The above) are the discriminations of the five ranks of bias and correctness of the Caoqi (Caodong House).[3] They may measure the opportunity as ruler and subject or father and son, so that square and round lack this or that (discrimination), and stupid and wise, sagely and brave will gradually be clarified. (The above) style of the Shishuang lineages does not conceal or hide (its teachings). (They) may doubly clarify or they may preach but solely, at times may beat

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by Fenyang Shanzhao (947–1024). Cuiyan Shouzhi built on this to deal with the content of each lineage. See *Fenyang yulu*, "Guangzhi ge yishiwu jiamenfeng" (T 1992.47.621a23–621b28); *Chanlin sengbaozhuan* 16, "Biography of Cuiyan Shouzhi" (XZJ 137.508b6ff.); *Daguangmingzang* (Storehouse of the Great Light) (XZJ 127.895b2ff.); and *Shengjian tang shugu* (Descriptions of Past Cases from Shengjian Hall) (XZJ 127.193b18ff.) among others for records of this.

2 The colt is Mazu Daoyi (709–788): "At first the sixth patriarch, Huineng, said to Reverend (Nanyue Huai)rang, 'The West Indian Prajñātara predicted, "From your school there will issue forth a colt that tramples to death the people of the empire." That meant the master (Mazu Daoyi). Huairang had six pupils, but only the master privately received the mind-seal.'" *Mazu yulu* (XZJ 119.810b2ff.). The same story is in the "Biography of Nanyue Huairang," in *Jingde chuandenglu* (T 2076.51.240c16ff.).

3 In the "Fenyang zhao Guangzhi ge" of the *Caodong wuwei xianjue* (Clear Formulations on the Five Ranks of Caodong) (XZJ 111.260b12ff.), this is described as the tenets of the Dongshan lineage, i.e., the Caodong lineage. The words "Caoqi" in the original text are a mistake for Caodong or Dongshan. "It may be the five ranks or the three paths that are provided and artfully exchanged in accordance with the opportunity. Not touching that present in front is the basic tenet of this lineage, and in unfolding the hands and comprehending the profound there are no buddhas or patriarchs. The above describes the Dongshan lineage." The five ranks are the bias within the correct, the correct within the bias, the coming within the correct, the going within the bias, and the arrival within both of them combined. The three paths are the way of the birds, the path of the profound, and the unfolding of the hands.

(a rhythm) or at times may sing, and talk with a dialogue according to the abilities (of the students). This is the style of the Gui-Yang school. Further strange and rare, they may present it entirely or may apply it entirely, but not share the reality of the array of phenomena. This is because Shitou (Xiqian) and Yaoshan (Weiyan) had both attained the marvelous (nature). They may strike (with the staff) and shout or may (use) guest and host relations, and snatch away or let go as appropriate to the opportunity, and the blade tip (is wielded) as fast as a thunderclap.[4] Linji and Deshan alone are transcendent (in their style). Even though they are like this, I here am just not so." After a pause he said, "The entire great earth glistens bright without even an iota (of obstruction). What then is there that I can give you as a condition or as an object? If there is (anything) to the extent of a needle point that is a gap or a hindrance to you, bring it to me. What do you call buddha? What do you call a patriarch? What do you call the mountains and rivers, and the great earth, sun, moon, stars, and constellations? What do you regard to be the four elements and the five skandha? Is what I thus preach the same or different from that of the school style of the line of patriarchs from the start (with the Buddha)? Is it in error? You must not seek out words or pursue sentences, or try to find understanding. Now (then) for three lives and sixty eons you have not even dreamed of this."[5] He put down his staff and then descended from the seat.

Formal Sermon 2

上堂云、「古聖方便數如恆沙。只如六祖云、<不是風動、不是幡動、仁者心動。>斯乃超宗越格、無上眞宗。汝等祖門下客、合作麼生會? 莫是風幡不動、汝心妄

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4 *Zengo* 79a, "The sharpness of the blade point thrust out." Cf. *Biyanlu*, case 10, "Evaluation of the Case" (T 2003.48.150b2); Cleary (1998), p. 64, "Muzhou's mental activity is like lightning."

5 The three lives and sixty eons are the period of time a śrāvaka needs to reach enlightenment. The most rapid do so in three lifetimes, the slowest take sixty kalpas of practice to gain the result of arhat. See *Zengo* 438b, quoting from *Biyanlu* 12, "Evaluation of the Case" (T 2003.48.153a1).

動麼？莫是不撥風幡、就風幡而通取麼？莫是直風幡相了不可得、全是自心麼？莫是但取明心。不認色相麼？如是所解、與祖師意、有甚交涉！且如醍醐上味、爲世所珎、遇此等人、翻成毒藥。旣不如是、且祖師意作麼生？不見大法眼禪師云、<古聖所見諸境、唯見自心。所以六祖云、≪不是風動、不是幡動、仁者心動。≫但且恁麼會、別無親於親處也。>」下座。

He ascended the hall and said, "The expedient means of the saints of old were as numerous as the sands of the Ganges. It is just as the Sixth Patriarch (Huineng) said, 'It is not the wind moving, it is not the pennant moving; it is your mind moving.' This then is the supreme, true proposition that transcends themes and surpasses rules. You guests in the school of the patriarchs, how must you understand this? Isn't it that the wind and pennant are not moving and that it is your mind falsely moving? Isn't it that if it (mind) did not stir the wind and the pennant, then you would understand that it was the wind and pennant (that moved)? Isn't it that even if the characteristics of the wind and the pennant could not be realized that it was entirely (due to) your own mind? Isn't it that by simply grasping for the clear mind you do not recognize their material characteristics? What relationship is there between such an interpretation and the intention of the patriarchal teacher?[6] It is like the superior taste of ghee, which is valued by people, and if you meet such people, on the contrary it turns into a poison. Since it is not like this, what then is the patriarchal teacher's intention? Haven't you seen the words of Chan master Da Fayan, 'The percepts that were perceived by the saints of the past were only their own minds'? For that reason the Sixth Patriarch said, 'It is not the wind moving, it is not the pennant moving; it is your mind moving.' Simply

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[6] The above evaluation is slightly changed from the words of Tiantai Deshao (891–972), a pupil of Fayan. It is recorded in *Jingde chuandenglu* 25 (T 2076.51.407c10ff.); "Biography of Tiantai Deshao" in *Chanlin sengbaozhuan* 7 (XZJ 137.470a4ff.); and *Liezu tiganglu* 11 (XZJ 112.330b9ff.), among others. The text in the *Jingde chuandenglu* and *Liezu tiganglu* takes the form "Do not say that the wind and pennant do not move; it is your mind that falsely moves," but in the *Chanlin sengbaozhuan* it takes the form "If you say that the wind and pennant do not move, it is your mind falsely moving."

understand it thus, for there is no other state that is more intimate than that with which you are intimate."[7] He descended from the seat.

Formal Sermon 3

上堂云、「釋迦老子、於菩提樹下、成最正覺、爰起覺樹、歸于摩竭提國、三七日掩關杜詞、思惟如是事道、<諸法寂滅相、不可以言宣、我寧不說法、疾入於涅槃。> 到這裏、覓箇開口處不得、事不獲已、而向第二義門中方便力故、爲五比丘說四諦已、至三百六十會、說一大藏教。只是方便、應病與藥、如將密果、換苦葫蘆相似。所以云、<脫珍御之服 著弊垢之衣、於淺近處、誘引諸子。> 淘汝諸人業根種子、令洒洒落落而已。未嘗與儞說向上一着子故、世尊自云、<始從鹿野苑、終至跋提河、於是二中間、未曾說一字。> 且道! 作麼生是向上一着? 儞若要會、但上不見有諸佛、下不見有衆生、外不見有山河大地、內不見有見聞覺知。如大死底人、却活相似然後、應用不失其宜、方見森羅萬相、草芥人畜、纖洪長短、一一全彰自己家風耳。」便下座。

He ascended the hall and said,[8] "The Elder Śākya[9] achieved ultimate enlightenment beneath the bodhi tree,[10] and thereupon he rose from that tree

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7 *Jingde chuandenglu* 28, "The Sayings of Chan Master Da Fayan Wenyi" (T 2076.51.448b15ff.).

8 This sermon is a slight change in content of the "Evaluation of the Hymn" of *Biyanlu* case 6 (T 2003.48.146b27–c5) and of the sentence following, "simply do not see that there are buddhas above" that follows on from the preceding sentence of T48.146c8–c14. There is a minor addition to the wording, and the words of Chan master Wuye that come in between are inserted from the "Evaluation" of case 87 of the *Biyanlu* (T 2003.48.212c18).

9 The Śākyamuni Buddha. The "Elder" added to the name was an expression of respect. Another title for the Buddha was Yellow-faced Elder, and Layman Vimalakīrti was also called Elder Vimalakīrti. Again, the Great King Yama (god and judge of the dead in the underworld) was called Elder Yama and in the *Pang Jushi yulu* (XZJ 120.55b11), the layman is called Elder Pang. In the *Zhengfa yanzang* (Eye Store of the Correct Dharma) (XZJ 118.57b11) Zhaozhou Congshen is called Elder Zhaozhou. All are the same usage.

10 The Buddha achieved ultimate, complete enlightenment (*abhisaṃbuddha*) under a tree in Buddhagayā in the country of Magadha. Also called the Buddha-tree or the tree of the Way.

of awakening and returned to the city of Magadha,[11] where for twenty-one days he shut himself away and maintained silence.[12] He thought of saying this, 'Dharmas are characterized by calm and extinction, so I cannot describe them in words, and I would rather not preach the Dharma but rapidly enter nirvana.'[13] Arriving here (at this understanding) he found he could not open his mouth when he tried to do so, and not being able to achieve his aim, he therefore turned to the power of the expedient means of the entrance gate via secondary meaning[14] and preached the four truths[15] for five bhiksu. By the time of the 360th assembly he had preached the whole of the Great Tripiṭaka teachings. These were only expedient means, medicines given in response to the disease, just like taking a sweet mandarin and exchanging it for a bitter gourd.[16] For this reason he said, 'He removed his precious, fine

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11 One of the sixteen powerful countries of India in the time of the Buddha. This kingdom flourished around the south of Bihar state. Phonetically rendered in a number of ways, it was translated as a Country without Trouble.

12 See *Jin-gak* 1, note 28.

13 This quotation coincides with a sentence in the *Lotus Sutra* 1 (T 262.9.10a4 and 9c16); the "twenty-one days" has no scriptural basis, but is a line used in Chan.

14 The varied expedient means established at the level of one stage below the fundamental. Through the gate of discrimination that has descended from the gate of the primal meaning of improvement, one is led on the path to enlightenment that removes and destroys the delusions and frustrations of those people who still have not been able to escape from the frustrations and false thoughts by various expedient means that have been lowered to the level of understanding of those people. It is a term used in contrast to the "gate of primal meaning" or the "profound talk of entry to principle," and is the same as the "secondary opportunity," the "secondary," the "provisions of the courtyard," the "stories of falling into grass" (becoming a bandit), or the "kindness of an old woman."

15 These are suffering, accumulation, extinction, and the Way; the truths of reality that are not empty. The four noble truths or *satya*.

16 Words of Chan master Wuye. There are similar metaphors and meanings in the "Sayings of National Teacher Dada Wuye of Fenzhou" in the *Jingde chuandenglu* 28 (T 2076.51.444b15ff.): "The buddhas have never appeared in the world, nor did they give a single Dharma to people. They simply provided a prescription in accordance with the disease, and consequently they had a twelve-part teaching, which was just like taking a mandarin fruit and exchanging it for a bitter gourd."

garments and wore filthy and patched rags, and in a lowly and close place, tried to lure his son.'[17] He cleansed your seeds of the karmic roots (faculties), so that you will be spotless and clear. Because he has not preached a single move (word)[18] to you about improvement, the World Honored himself said, from the start (of my career) at the Deer Park to my end at the Ajiravatī River,[19] I never spoke a single word in that interval.[20] Now speak, what is the single move (word) about improvement? If you need to understand, simply do not see that there are buddhas above, do not see that there are sentient beings below, do not see that there are mountains, rivers, and great earth outside, do not see that there is a seeing, hearing, feeling and knowing internally, and be just like a completely dead person, who yet still appears to be living, for even afterwards the corresponding functions (of the time and expedient means) do not lose their benefits, and then you see the various characteristics of the

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17 This is based on a story in the *Lotus Sutra* 2, "Chapter on Belief and Understanding" (T 262.9.16b25ff.); see Hurvitz (1976), p. 87. The eldest son of a very wealthy man left his home and travelled around in other countries and lived very poorly. In order to lure his son back he adopted a humble appearance. This follows the idea of the *Lotus Sutra* of "having become buddha in the distant past," which declares that in the very distant past the Buddha had already become the Buddha, but in order to save sentient beings he again displayed the form of becoming a buddha beneath the bodhi-tree via docetic traces so that beings could see him. "The Śākya, even though he had become a buddha long ago, because the great opportunities of these sentient beings were about to mature, again displayed the achievement of the Way. Therefore the sutra says, 'He stayed within a city, and even removed his precious, fine garments and wore dirty, greasy clothes,' which means he hid his origin and showed his kindness in displaying his (docetic) traces." *Fahua xuanlun* (Profound Discussions of the Lotus) 1 (T 1720.34.368a3ff.).

18 A single move indicates a decisive "move" that decides a match in *paduk* (*go*), and here is used as a metaphor, indicating a "fundamental word."

19 From the Buddha's first sermon or the first turning of the Dharma wheel at the Deer Park (Mṛgadāva) until his entry into nirvana at the Ajiravatī River, a branch of the Ganges River that flowed by the twin sāla trees where the nirvana took place.

20 Rather than the words of the World Honored, this is a common expression of the meaning of the scriptures from the viewpoint of Chan. It is widely adopted in texts such as *Baiyun Shouduan yulu* 1 (XZJ 120.415a3ff.); *Dahui yulu* 15 (T 1998A.47.873a16); *Kaifu Daoning yulu* (XZJ 120.451b7); and *Wuan Puning yulu* (XZJ 123. 12b11).

array of phenomena, the trifling bits of straw, humans and beasts, the minute and the vast, the long and the short, and each single one displays fully his own house style." Then he descended from the seat.

Formal Sermon 4

上堂云、「欲識佛性義、當觀時節因緣。時節若至、其理自彰。且夫天何言而四時行、地何言而萬物生。亦如春行萬國、處處同春、而春無跡、如月落萬浦、波波頓現、而月不分。向而春無跡處、可以見其體、而月不分處、可以見其用。其或未然、老僧不惜眉毛、重爲擧也。春三月、柳塘花塢、暖日和風、春在何處、作何形段? 道理甚分明。」

He ascended the hall and said, "If you wish to know the meaning of the Buddha-nature, then you should contemplate the season and the causation.[21] When the time has arrived, its principle will be self-evident.[22] Heaven does

21 The Buddha-nature is not something that exists and transcends to be on the other side of phenomena, for it is within concrete objects that appear at that time. These words are based on a theory of the *Mahāparinirvāṇa sūtra*. That is, they are based on the words "One must examine the season and the material form." "In milk there is cream (*dadhi*), and the Buddha-nature of sentient beings is also like this. If you wish to see the Buddha-nature, then you should examine the season and the material form. Therefore I preach that 'all sentient beings all have the Buddha-nature, and it is real and not emptily false.'" *Daban Niepanjing* 26 (T 375.12.777a3ff.). The ritual of announcing "Examine the primal meaning" after the gong is sounded (which is used in Chan when a formal sermon is being performed) derives from this. This is called the "announcement mallet strike." The signal for the ending of the sermon is called the "concluding mallet signal." The *Baizhang qinggui* was the first to define a ritual for this. "From among the seniors of the monasteries, the (striker of) the announcement mallet comes forth, and sounds the mallet (board) once, saying, 'You eminent monks (dragons and elephants) at the Dharma mat should contemplate the primal meaning.'… At the close of the meeting, the mallet striker again sounds it once, then announces, 'Truthfully examine the Dharma of the Dharma King; the Dharma of the Dharma King is like this'." *Baizhang qinggui* 3, "Entry on the Appointment of the Abbot and Prayers for the Imperial Longevity" (T 2025.48.1126a19ff.).

22 The above sentence is a common saying in Patriarchal Teacher Chan. It is recorded in the *Yuanwu*

not say anything and yet the four seasons operate, the earth does not say anything and yet the various beings are born. Likewise, spring in all countries and everywhere is the same spring, and yet spring leaves no traces. It is like the moon that is reflected in various bays, and appears simultaneously in each wave, and yet the moon is not divided.[23] In the (previously stated) 'spring leaves no traces' one can see its substance, and in 'the moon is not divided' one can see its function. Should you not be able to do so, then I will, at the risk of embarrassment,[24] present it again for you. In the third month of spring, the willows (line) the embankment and the flowers (bloom) on the shore (of the pond, and in) the warm sun and the pleasant breeze, where is the spring and what shape does it take?[25] The principle is very clear."

Formal Sermon 5

上堂、擧。「雲門道、<拄杖子化爲龍、呑却乾坤了也。扇子跳上三十三天、築着帝釋鼻孔。東海鯉魚打一棒、雨似盆傾。會麽? 會麽?> 蒙山云、<昨夜蟭螟蟲、

yulu 8 (T 1997.47.749b5); *Dahui yulu* 6 (T 1998A.47.835c25); *Xu Chuandenglu* 31, "Biography of Fengqi Huiguan" (T 2077.51.684b22); and *Jiatai pudenglu* (Universal Lamplight Record of the Jiatai Era) 15, "Entry on Yuantong Xiu" among others. It most often appears at the start of the sermon.

23 This section follows the sentences of the "Biography of Yunmen Wenyan" in the *Chanlin sengbaozhuan* 2 (XZJ 137.451a12ff.): "It is like the moon in the multitude of waters; it simultaneously appears in each wave, and yet the moon is not divided; it is like spring operating in all countries for it equally arrives everywhere, and yet spring leaves no traces. And so its marvelous state cannot be attained and yet names a condition." The order of the text is different, but the content is the same. This is praise of Yunmen Wenyan by the author, Huihong.

24 Literally, "not begrudge one's eyebrows." According to the theory that if you say that you have misunderstood the Buddha-nature, your eyebrows and beard will fall out. It is used in the sense of stating frankly, even though it may be just a word that carries a worthless interpretation or a mistaken word. It is also a commonplace used humbly when speaking decisively or despite embarrassment or when not begrudging words.

25 A sentence appearing in the "Evaluation of the Hymn" of the *Congronglu* case 54 (T 2004.48.262a12).

吸乾東海、蝦蟹魚龍、向什麼處安身立命? 水母飛上色究竟天、摩醯首羅眼裏作舞。> 爲甚麼? 不見指空和尚云、<啞子高聲說妙法、聾人遠處聽微言、無情萬物皆讚歎、虛空趺坐夜來叅。> 是甚麼言歟? 莫是托事現理、付物明心麼? 莫是言中有響麼、句裏藏鋒麼? 莫是奇言妙句、異唱玄提麼? 諸仁者! 儞作麼生會? 如上所解、盡是邪解、與古人意、有甚交涉! 旣不恁麼、且古人意、作麼生會? 諸仁者! 汝等若欲要會、但向海底塵生、山頭浪起、空花結子、石女生兒、泥牛吼月、木馬嘶風處、看取一切。凡聖如此、道理分明。不見古人云、<海底塵生、山頭浪起、空花結子、石女生兒。> 此是如來大圓覺。老僧適來、爲儞不惜眉毛、便恁麼道。看我眉毛有幾莖。」便下座。

He ascended the hall and presented (a case). "Yunmen (Wenyan) said, 'The staff has changed into a dragon which has swallowed heaven and earth; the fan has vaulted up to the thirty-third heaven and has stuck up Indra's nose; the carp of the Eastern Sea has struck a blow (with its tail) and it is raining as if the water was bucketing down. Do you understand?'[26] Mengshan (Deyi) said, 'Last night the gnat-mite[27] drank the Eastern Sea dry, so where did the shrimp, crabs, fish, and dragons go in order to live? The jellyfish flew up to the ultimate material heaven and danced in the eyes of Mahêśvara.'[28] Why? Haven't you seen what Reverend Śūnyadiśya[29] said, 'The mute person preached the marvelous Dharma in a loud voice; the deaf person heard the subtlest of words from afar; the myriad insentient things all praised it, and empty space sat cross-legged and came at night to consult.' What words are these? Are they not reliance on particulars to make manifest the principle, the dependence on things to illuminate the mind? Are they not an echo within the words, a blade (of sharp meaning) hidden in the sentence? Are

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26 *Yunmen guanglu* (T 1988.47.555a3 and 558b23), the same in content. See *Jin-gak* 3, notes 54–57.

27 A minute insect of legend. Also called the *jiaoming*. It lived in the eyebrows of mosquitoes. "The *qiaoming* camps between a mosquito's eyebrows, and yet it laughs at the great roc that fills the sky." "Cijiao pian" of *Baopuzi.*

28 A god in the Indo-Buddhist cosmology.

29 Zhikong, an Indian monk who came to Goryeo via China; see *Naong* 10, note 2.

they not strange words and marvelous sentences and unusual proclamations and profound presentations? Gentlemen, how do you understand this? If you interpret them as above, then they are entirely perverse interpretations, so what relationship would they have with the intentions of past people? Since you do not so, then how do you understand the intentions of past people? Gentlemen, if you want to understand, examine all of the states wherein dust is produced at the bottom of the sea, the surf is up on the mountain tops, flowers of emptiness (spots before the eyes) form seeds, the stone woman gives birth to a child, the clay ox laughs at the moon, and the wooden horse neighs at the wind. The ordinary person and saint are like this, the principle of the Way is clear and distinct. Have you not seen the words of a person of the past, 'Dust is produced at the bottom of the sea, the surf is up on the mountain, the flowers of emptiness form seeds, and the stone woman gives birth to a child'?[30] This is the great, perfect awareness of the Thus Come. Just before, at the risk of embarrassment, I spoke in this way for you. Look to see how many hairs of my eyebrows (are left)."[31] Then he descended from his seat.

30 The words of Shengshou Fayan. See "Biography of Shengshou Fayan" in *Xu Chuandenglu* 19 (T 2077.51.593c19ff.). The above sermon in its overall form, purport, and metaphors resembles the following sermon. "The transmissions from of old to the present all say, 'Dust is produced at the bottom of a well, surf rises on the mountain tops, seeds are formed in the flowers of emptiness, and a child is born of a stone woman.' How do you understand this? Are they not particulars sent in accompaniment with the sound, a mind presented via things, a blade hidden within the sentence, and a complete revelation before the sound (is made)? Are they not names without substance, unusual proclamations and profound conversations? If you seniors understand it yourself, then you have attained the intentions of the people of the past. If not, since you have not been able to understand it in this way, how should you understand it? Simply examine where the clay ox walks, where the mirage turns up waves, and when the wooden horse neighs and the flowers of emptiness throw a shadow. The ordinary people and saints are like this; the principle of the Way is clear and distinct." *Jingde chuandenglu* 26, "Biography of Guangqing Yu'an" (T 2076.51.424c1ff.).

31 Meaning, consider whether *Baeg-un*'s words are true or false. See note 24.

Formal Sermon 6

上堂、「佛法至理、圓同大虛、無欠無餘、本來圓成。頭頭現成、物物全彰。只如青山綠水、明月清風、幽林鳥噪、碧澗魚跳、山河大地、草木叢林、纖洪長短、如是等諸多物相、無有片時、不爲儞示介入處。因什麼不會、特地生疑、就我覓箇入處？ 諸仁者、大家究取！ 如是諸法、有如是奇特、常助汝等發機。汝等直會此道、令法久住世間、增益人天壽命、國王千秋、萬民樂業去。珎重。」

He ascended the hall and said, "The supreme principle of the Buddhadharma is perfect, the same as great space, lacking nothing and without excess, originally perfected. It is manifested at every point, and each thing is totally displayed. It is just like the green mountains and blue waters, the bright moon and cool breezes, the gloomy forests where birds chirp, the emerald torrents where fish leap, the mountains, rivers, and great earth, the grass, trees, and forest groves, the minute and vast, long and short; such various, multiple things and their characteristics lack even a moment of time that do not show the slightest entry point for you (as a clue to enlightenment). Why don't you understand, and especially give rise to doubt, and come to me looking for that entry point (into enlightenment)?[32] Gentlemen, all of you discern this! Such dharmas have such a peculiarity that will always help you to develop your opportunities. If you directly understand this Way, you will make the Dharma long reside in the world, increase the life span of humans and gods, the longevity of the king and the enjoyments of the common folk.[33] Take care."

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32 This resembles the metaphors and purport of the following sermon of Shuilü Benxian: "Gloomy forests where birds twitter, the emerald torrents where fish leap, cloud wisps spread across (the sky), and the sounds of the waterfalls thunder forth! Do you know the many percepts and images that show you the entry point? If you do know, it is best to investigate it." *Liandeng huiyao* 28, "Entry on Shuilü Benxian" (XZJ 136.90b).

33 This section is a rearrangement of the following sermon by Tiantai Deshao (891–972): "Even the howls of the monkeys and chirping of the birds, the grass, trees, and forest groves, always help you seniors to develop your opportunities. There is not a moment that it does not have such a special

Formal Sermon 7

上堂、擧。「提婆達多在地獄中、世尊令阿難傳問云、<汝在地獄中、可忍受否?> 達多云、<我雖在地獄、如三禪天樂。> 世尊、又令阿難傳問、<儞還要出地獄麼?> 達多云、<待世尊入地獄、我卽出。> 阿難云、<世尊是三界大道師、豈有入地獄分!> 達多云、<世尊旣無入地獄分、我豈有出地獄分!> 且道! 達多因什麼恁麼道? 莫是地獄天堂、皆爲淨主耶? 應觀法界性、一切唯心造耶? 到這裏、喚什麼作佛? 喚什麼魔? 喚甚麼天堂? 喚什麼地獄? 還委悉麼?」便下座。

He ascended the hall and presented (the following case): "When Devadatta[34] was in hell, the World Honored ordered Ānanda to ask (Devadatta), 'Can you bear being in hell?' Devadatta said, 'Even though I am in hell, my enjoyment is like that of being in the third dhyāna heaven.'[35] The World Honored again ordered Ānanda to transmit the question 'Do you wish to leave hell?' Devadatta said, 'As soon as you (World Honored) enter hell I will leave.' Ānanda said, 'The World Honored is the great guide[36] of the three realms; how would he have the lot to enter hell?' Devadatta said, 'Since the World

place for you. How pitiful! Seniors, all of you discern it so that the Dharma will long remain in the world and increase the life span of humans and gods, and the king will peaceably enjoy no problems." *Jingde chuandenglu* 25, "Biography of Tiantai Deshao" (T 2076.51.409c27ff.).

34 Devadatta, also *Diaoda*, was a monk who became an enemy of the Buddha and committed evil deeds against him. He commanded monks to leave the order that the Buddha had started, but they did not do as he desired. Devadatta then committed evil deeds of injuring the Buddha. In particular, when the Buddha was at Mt. Gṛdhrakūṭa, Devadatta rolled a rock down the slope, and a fragment wounded the Buddha; and so he committed the crime of spilling a buddha's blood. He also fed an elephant alcohol and had the enraged animal charge to try to injure the Buddha. Devadatta beat the monk Utpalavarṃā to death for rebuking him for these crimes; he slighted the Buddha's practice and tried to destroy the Sangha. He spread poison on his fingernails and stabbed them into the Buddha's foot, trying to harm the Buddha. He also was famous for completely disobeying the Buddha's teaching.

35 The third heaven of the four dhyāna heavens that are in the material realm. There one enjoys the absence of investigative thought.

36 *Mahānāyaka*; change 道 to 導. In other texts it is given as 導師 or 大師.

Honored has no lot to enter hell, how can I have the lot to leave hell?' "[37] (Baeg-un said), "Now say, why did Devadatta speak in this way? Was it not that heaven and hell are both Pure Lands?[38] Was it that one should contemplate the nature of the Dharma-realm as all being the creation of the mind only?[39] If you reach this stage, what do you call buddha, what do you call demons, what do you call heaven, what do you call hell? Do you understand?"[40] Then he descended from the seat.

Formal Sermon 8

佛誕日、陞座云、「十方無碧落、四面亦無門。淨裸裸、赤洒洒、沒可把。且道! 釋迦老子、見箇什麼邊事、才生下時、周行七步、目顧四方、一手指天、一手指地、道 <天上天下、唯我獨尊>? 大衆、看他黃面老子、面皮厚多少! 是故、雲門云、<我當時若見、一棒打殺、與狗子喫却、貴圖天下大平。> 且道! 雲門恁麼道、是甚麼心行? 莫是父母非我親、誰是最親者? 諸佛非我道、誰是最道者故也麼? 不見法眼初聞此語、直得通身汗流、將謂雲門謗佛、二十年後覰得、身心大喜、乃陞高座擧云、<雲門大士、氣宇如王、且無佛法道理。> 我道、<大小法眼! 雖覰破雲門、要且扶他雲門不得。>」便下座。

37 This is recorded in collections of *gong'an* such as the *Seonmun yeomsong* case 17 (HBJ 5.31a9ff.); the *Zongmen nian'gu huiji* (XZJ 115.20a18ff.); and the *Chanlin leiju* 12 (XZJ 117.152b16ff.) among others. Although the *Dafangbian Fo baoenjing* (Sutra of Repayment of the Buddha for His Great Expedient Means) 4 (T 156.3.148b8ff.) attributes the fall into hell to the committing of five heinous crimes such as the spilling of a buddha's blood, this dialogue was planned as a *hwadu* with this subject matter.

38 Change 主 to 土 . The line "heaven and hell are both Pure Lands" is found in *Zongjinglu* 82 (T 2016.48.869a19); also in *Wumen Huikai yulu* (XZJ 120.516a2).

39 Eighty-fascicle *Huayanjing* 19 (T 279.10.102b1).

40 Baeg-un's evaluation of this *gong'an* resembles that of Dahui Zonggao: "Since there is no lot for leaving and also no lot for entering, what do you call the Elder Śākya, what do you call Devadatta, what do you call hell? Do you know? Take out your own bottle and buy some home brew, and then wear a jacket and play the host." *Dahui yulu* 7 (T 1998A.47.839c12ff.).

On the Buddha's birthday he ascended to the seat and said, "In all directions there are no enclosures,[41] on all sides there are no gates. Clean and naked, bare and spotless, there is nothing to grasp.[42] Now tell (us about the) matter of which direction the Elder Śākya saw as soon as he was born that (made him) walk around for seven paces, raise a hand and point at heaven, lower his other hand and point at the earth, and say, 'I alone am venerated in heaven above and below heaven'? Great assembly, look at that golden-faced elder[43] to see how thick-skinned he is. Therefore Yunmen said, 'If I had heard him at that time I would have struck him dead with a blow and fed him to the dogs, solely aiming that the empire be in peace.'[44] Now say, what was Yunmen's mental operation in speaking in this way?[45] Was it not because (he thought that) my father and mother were not close to me, so who is the closest, (or because) the buddhas are not my Way/guide, so who is the best guide?'[46] Have you not seen that when Fayan first heard these words he broke immediately into perspiration over his whole body, thinking that Yunmen had abused the Buddha, but twenty years later he perceived (the truth) and was happy in mind and body, and then ascended the high seat to present (this case), saying, 'The Great Master Yunmen, whose mettle was as great as that of a king, still lacked the principle of the Buddha-dharma.'[47] I say, in any

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41 Here 碧落 = blue sky, but probably should be 壁落 = walls and fences, or "enclosures." Cf. *Zengo* 202b and *Biyanlu* 36, "Evaluation of Hymn" (T 2003.48.174c28), and Cleary (1998), p. 189, "The ten directions without walls, the four quarters without gates."

42 This sentence is attributed to Guanqi Zhixian in the *Yunmen guanglu* (T 1988.47.574c19) and *Xuedu yulu* 2 (T 1996.47.679c24) among others. See 1, note 6.

43 See 1, note 19.

44 *Yunmen guanglu* (T 1988.47.560b16ff.).

45 *Zengo* 225b, used in cases criticizing behavior that leaves useless traces. *Biyanlu*, case 39, "Comment on the Case" (T 2003.48.177b17); cf. Cleary (1998), p. 201, "What is going on in his mind?"

46 "Biography of Buddhanandi" in *Jingde chuandenglu* 1 (T 2076.51.208c11); a gāthā by Buddhamitra, see Jorgensen and Cho (2005), p. 36.

47 *Fayan yulu* (T 1991.47.592b19).

case, Fayan, even though he could see through Yunmen, in the end could not uphold that (other) Yunmen." Then he descended from the seat.

Formal Sermon 9

上堂云、「人人具足、箇箇圓成。爭怪得老僧? 老僧今日事不獲已、便與兄弟舉唱一轉語。還願樂麼? 諸兄弟、鶴脛長鳧脛短、甘草甛黃蓮苦。恁麼道、還愜衆慈麼?」下座。

He ascended the hall and said, "It is completely provided in every person; it is perfected in every item, (so) how can you be amazed at me?[48] Today I have nothing to do, so I will present you, my brethren, the proclamation of a turning word. Would you like that? Brethren, the crane's legs are long, the duck's legs are short,[49] licorice is sweet, and pistachio[50] is bitter. Do such words satisfy you?" He descended from the seat.[51]

Formal Sermon 10

上堂、舉:「雲門大師問僧、<今日供養羅漢、羅漢還來不?> 其僧無語、自代云、

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48 Or "How can you doubt my words?"

49 Reveals the principle that differences themselves are the truth. "The intention is that the dharmas are distinguished just as a duck's legs are short and a crane's legs are long, but their nature is that nothing is not empty, and because it is empty they are not different, and it does not depend on lengthening or cutting off, or flattening or filling in for them to become equal." *Zhaolun xinshu* (New Commentary on the Treatises of Sengzhao) (T 1860.45.220a29ff.). See note 21.

50 To be exact, *Cotis japonica* seeds.

51 This sermon has a similar purport to the following by Luoshan Shouren: "I (Baoen) have here never selected a story (*hwadu*) for anyone. Today I will select one or two *hwadu* cases for you seniors. Would you like that? Seniors, a crane's legs are long and a duck's legs are short, licorice is sweet and *huanglian* (pistachio) is bitter. Does selecting and discriminating in this way (with words) satisfy you?" *Jingde chuandenglu* 25, "Biography of Luoshan Shouren" (T 2076.51.412a22ff.).

<沙門頭合掌、佛殿裏燒香。>」「老僧卽不恁麼。有水皆含月、無山不帶雲。且道! 與雲門、是同是別?」便下座。

He ascended the hall and presented (the following case): "The Great Master Yunmen asked a monk, 'Today when you make offerings to the arhats, will the arhats come?' That monk was silent so Yunmen substituted for him, saying, 'Put your hands together (in salutation) at the three gates (of the monastery)[52] and burn incense in the Buddha Hall.' "[53] (The master said), "I would not do it like that. Wherever there is water it reflects the moon; there are no mountains that do not carry snow. Now say, is this (answer of mine) the same as or different from (that of) Yunmen?" Then he descended from the seat.[54]

Formal Sermon 11

上堂云、「毛呑巨海、芥納須彌。擲大千於方外、納須彌於芥中者、衲僧面前、也是家常茶飯。行脚人、須是荊棘林內、坐大道場、向和泥合水處、忍取本來面目、是好手。且道! 作麼生是本來面目?」遂拈拄杖云、「直饒見得、未免老僧拄杖。」便下座。

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52 Text is in error, with 沙門 '*śramaṇa*' for 三門 'three gates'.

53 It is thought that the words "the master said" were deleted after this.

54 This formal sermon simply follows after the sermon in *Huanglong Huinan yulu* (T 1993.47.638c15ff.). But this section misquotes Yunmen's dialogue. Yunmen did not ask the student, but rather the reverse. It is inferred that this was an error in the compilation of the *yulu* or was Huanglong's idea. Yunmen prepared the censer to burn the incense by placing the incense in it (see *Zengo* 271a), and in this Recorded Sayings is the ritual of burning incense that lights and burns the incense. The *Yunmen guanglu* (T 1988.47.552b18–20) has the following dialogue: "A (student) asked, 'Today when you make offerings to the arhats, will the arhats come or not?' The master (Yunmen) said, 'If you did not ask, I would not have spoken.' He continued, 'I ask you, master, to speak.' The master said, 'Put your hands together (in salutation) at the three gates and prepare to burn incense in the Buddha Hall.' "

He ascended the hall and said, "A hair (pore) has swallowed the vast ocean, a mustard seed has contained Mt. Sumeru.[55] The (words) 'casts the great chiliocosm outside the bounds (of the universe) and includes Mt. Sumeru in a mustard seed' are in front of the Chan monk's eyes[56] and so is also the everyday (drinking of) tea (and eating of) food. You pilgrims[57] should sit in a great (bodhi) maṇḍala inside a thorn-bush forest, and if you recognize your original face[58] where there is a mixture of mud and water,[59] then you

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55 The entirety of this formal sermon is the same in content as that in the *Huanglong Huinan yulu xubu* (Supplement to the Recorded Sayings of Huanglong Huinan) (T 1993.47.636b12ff.) But the section before "in front of the Chan monk's face" reads "perversely swallows the vast ocean, upturns Mt. Sumeru," which although slightly different verbally is the same in meaning.

56 See *Jin-gak* 1, notes 120–121.

57 *Haenggak* (C. *xingjue*), the work of going from place to place in search of a master and the practice of learning the Way. *Yuseop*, 'to travel afar', is the same in meaning as *yuryeok* and *yuran*; *haenggak* is used in a similar vein. It is glossed as follows in the *Zuting shiyuan* 8 (XZJ 113.240a1ff.): "*Xingjue*: this means to go far from one's residence and travel the world on foot, divesting oneself of emotion and rejecting ties, looking to visit teachers and friends, seeking the Dharma and the realization of enlightenment. For this reason one learns without a constant master, for it is thought that traversing all over is best. Sudhana sought (excellent teachers) in the south, the bodhisattva Sadāpralāpa [Ever Wailing] requested the Dharma in the east; these are both examples of the seeking of the Dharma by previous saints. Could not Yongjia (Xuanxue)'s so-called 'Traveling the rivers and oceans and crossing the mountains and streams in search of a teacher and asking of the Way is the investigation of Chan,' be so (for that reason)?"

58 See *Jin-gak* 1, note 66.

59 *Zengo* 495b, literally, "mixed with mud and water" (i.e., covered with the mud of defilements and using water to wash it off). Here it means to be mired in the mud of defilements. It is similar to the "forest of thorn bushes," for which see *Zengo* 102a, implying difficult to practice. *Yunmen guanglu* 2 (T 1988.47.554b22–23), "On the plains dead men without number; if one can pass through the thorn-bush forest one is a skilled person." See *Biyanlu*, case 70, "Commentary on the Case" (T 2003.48.199b26–27) where this is quoted; Cleary (1998), p. 318, "He adapts to any situation"; and Biyanlu case 87, "Instruction" (T 2003.48.212a7), where "mixed with mud and water" seems to mean to mix with ordinary people in order to compassionately save them: "They manifest all their bodies in a single dust mote, and in accord with the category of the person, they mix with mud and water." which Cleary (1998), p. 382, renders this as "To save people according to type they mix with the ordinary world."

are a skilled person.[60] Now say, 'What is your original face?'[61] Consequently he picked up his staff and said, 'Even if you can see it, you will not escape (a beating by) my staff.'"[62] Then he descended from the seat.

Formal Sermon 12

上堂云、「看經須具看經眼。且問諸人。作麼生是看經眼? 只如有一老宿看經次、有僧乃問、<如何是看經眼?> 老宿竪起拳頭。看他老宿恁麼用處、直得嶮峻。且作麼生領會? 若喚作看經眼、又是拳頭; 若喚作拳頭、又失却看經眼。到這裏、如何支準? 若辨明得出、方信、<終日說、未曾道着一字、終日喫飯、未曾咬破一粒米、終日着衣、未曾掛着一縷絲。> 如是信得、非唯看經眼分明、乃至所獲功德、不可思議。其或未然、山僧更爲兄弟、下介注脚。學人一卷經、量等三千界、須是聰慧人淨眼、悉明見。」便下座。

He ascended the hall and said,[63] "To look at the sutras you have to have a sutra-viewing eye.[64] Now I ask you, what is the sutra-viewing eye? It is just

60 The words "are a skilled person" are missing in the *Huanglong Huinan yulu*, and earlier 忍 is 認, but the meaning is the same.

61 In the *Huanglong Huinan yulu* it is "Can one see it?"

62 Meaning that even though one has achieved an excellent result, one cannot escape the error of being hit with the staff. The "Biography of Tui'an Xiu" in the *Xu Chuandenglu* 33 (T 2077.51.696c29), says, "Even though one can penetrate and bore through all over, you will not escape my staff." In Patriarchal Teacher Chan this form is the usual formula for not permiting an ultimate result.

63 In the sermon of Ying'an Tanhua there are some differences textually, but the content is the same. But in the end, after saying, "I hand down an evaluation (of the *hwadu*)," it says, "The immaculate ocean (world) of Vairocana fills up the trichiliocosm and the greater chiliocosm" (*Ying'an Tanhua yulu* 6 [XZJ 120.853a11]), which is the only difference.

64 Words of Yunmen Wenyan: "The master (Yunmen) saw a monk looking at a sutra and so said, 'To look at a sutra you must be equipped with a sutra-viewing eye. A lantern and an exposed pillar are not deficient at all in the teaching of an entire Tripiṭaka.' Then he picked up his staff and said, 'The teaching of the entire Tripiṭaka is all on the top of this staff, so from where else will you see a speck

like that elder[65] who was asked by a monk after he had looked at a sutra, 'What is the sutra-viewing eye?' The elder raised his fist upright. Looking at how that elder operated, it was just precipitous.[66] Now how would you understand it? If you call it a sutra-viewing eye, it is also a fist. If you call it a fist, you have also lost the sutra-viewing eye.[67] If you reach here (this dilemma), what will support your criteria (for judgment)? If you can distinguish it clearly, then you will believe 'One preaches till the ends of one's days and yet has never spoken a word; one eats food till the end of one's days, but has never chewed through a grain of rice; one wears clothes to the end of one's days and yet has never worn a single thread.'[68] If you can believe this, not only is the sutra-viewing eye clear and distinct, but even the merits attained are inconceivable. Should it be that you cannot do so, I will again be your brother and hand down an evaluation (of the *hwadu*).[69] Although the single fascicle of the sutra of the student is the same in volume as a trichiliocosm,[70] it requires the pure eye of an intelligent and insightful person to see it all clearly." Then he descended from the seat.

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of it coming? It has unfolded and revealed (the teaching). Thus I have heard it is as extensive as the countries in all directions and surrounds the myriads of realms.'"

65 A *sthavira*, short for *laonian shude*, an aged and meritorious practitioner. Also *changlao* and *zunshu*.

66 Just as a high, towering mountain is tough; it is difficult to find a way to discriminate.

67 Chan Master Shilin Xinggong said in evaluation of this *gong'an*, "Where it is difficult to distinguish ignoring and grasping, and when the hints for the opportunities [before something has commenced, a touch of discrimination] have lost their illumination [function of contemplation], even empty space is penetrated, so how do you stop the decomposition of the ox hide?" *Wudeng huiyuan xulue* (Brief Continuation of the Five Lamplights That Converge on the Source) 3 (XZJ 138.951b3). So not being able to call it a sutra-viewing eye or a fist soundly indicates the dilemma of the experienced *hwadu*. Cf. *Zengo* 87b, which relates ox hide and looking at a sutra in the quotes.

68 Appears in *Yunmen guanglu* 1 (T 1988.47.545c29ff.) and *Chuanxin fayao* (T 2012A.48.384a 12ff.).

69 ZGDJ 853a, usually a footnote, but also an explanation and evaluation of an old *gong'an*.

70 See *Jin-gak* 1, note 129.

3.

Instructions to the Assembly

Instruction 1

示衆云、「山僧頃年、遊歷江南江北、但有善知識、無不叅見。是諸善知識、誨示於人、或以趙州無字、或以萬法歸一、或以父母未生前面目、或以擧心外照。攝心內照、或以澄心入定、終無異說。末上尋叅霞霧山天湖菴、石屋老和尚、許多日侍立左右、只學得箇無念眞宗、圓悟如來無上妙道。此道、不可以有心求、不可以無心得、不可以言語造、不可以寂默通。故云、<語也錯默也錯、寂語向上有路在。老僧到這裏、只是口門窄。> 則此四句、無用心處、方始可以提撕此箇消息。佛言、<世出世間功德、無如無心功德、最大而不可思議。> 不見? 釋迦老子、在般若會上、問文殊師利菩薩云、<汝入不思議三昧否?> 文殊云、<不也。世尊、我卽不思議、不見有心能思議者、云何而言入不思議三昧? 我初發心、欲入此定、如今思惟、實無心想而入三昧。如人學射、久習則巧、後雖無心、以久習故、箭發皆中。我亦如是、初學不思議三昧、繫心一緣、若久習成就、則更無心想、常與定俱得。> 到這介田地、方始可說、<那加常在定、無有不定時。> 所以佛說、無心功德、直是殊勝、直是無較量處。今說無心、非如世間土木瓦石、頑然無知之無心。差之毫氂、失之千里、不可不諦審思之、諦思之。」

He instructed the assembly, "In recent years I travelled through the Jiangnan and Jiangbei (regions of China)[1] and there simply was not an excellent teacher I did not consult. These excellent teachers instructed people, some

[1] The regions to the north and south of the Yangzi River.

with Zhaozhou's word 'not exist,'[2] some with 'the myriad dharmas revert to one,'[3] some with 'your face before you were born of your mother and father,' some with 'raising the mind to illuminate the external, controlling the mind to illuminate the internal,' some with 'cleansing the mind to enter samādhi,'[4] and in the end there were no different preachings. At first I sought out and consulted the Elder Reverend Shiwu of Tianhu Hermitage on Mt. Xiawu,[5] and for many days I attended on him personally, but I only learned that no-mind(fulness) is the true essential teaching and was perfectly enlightened to the supreme, marvelous Way of the Thus Come.[6] This Way cannot be sought with the existing mind, it cannot be attained with no-mind, cannot be reached with language and cannot be comprehended with calm silence.[7] Therefore it is said, 'Words are a mistake, silence is also a mistake, so there

2 See *Taego*, first lines of "Instructions to the Assembly."

3 A *gong'an* presented by Zhaozhou that says the myriad dharmas discriminated revert to one equal source. The *Zhaozhou yulu* in the *Guzunsu yulu* 13 (XZJ 118.318b9ff.) says, " 'The myriad dharmas revert to one, but where does the one revert to?' The master said, 'In Qingzhou I made a hempen summer jacket that weighed seven catties.' "

4 "Raising the mind… to enter samādhi" is thought to have been a Northern Chan method of meditation. It became widely known because Shenhui made it an object of his criticism. "When insight (operates) then there is no samādhi, when (one enters) samādhi there is no insight. Those who understand it like this will be (unable) to divorce themselves from frustrations (*kleśa*). To freeze the mind into samādhi, to reside in the mind to examine purity, to rouse the mind to illuminate the external, to control the mind to witness the internal is not the mind of liberation, but is the mind bound by dharmas and so is useless." *Nanyang Heshang dunjiao jietuo chanmen zhiliao jianxing tanyu* (The Platform Words of the Reverend of Nanyang on the Sudden Teaching and Release, and the Chan Gate of Direct Realization and Seeing the Nature) in Deng Wenkuan and Rong Xinjiang, comps. *Dunbo Chanji lujiao* (Nanjing: Jiangxi guji chubanshe, 1998), p. 151, note 17. See *Zengo* 239.

5 Shiwu Qinggong (1272–1352), who studied in the assembly of Gaofeng Yuanmiao and later visited Ji'an Zongxin and received a *hwadu* from him, which he investigated. He attained the Dharma and was given the seal of approval. Baeg-un, Taego, and others directly received his teaching.

6 From the continuation "This Way cannot be sought with the existing mind" until the end of the sermon, with the exception of the quotation midway from Xiatang Yiduan, all of it has the same content as the "Instructions to Grand Marshal Zhang" in *Dahui yulu* (T 1998A.47.905c23–906a9).

7 A sentence used widely by Baoning Renyong, Yuanwu Keqin, Dahui Zonggao, and thereafter.

(must) be a path that improves upon silence and words. If I reach here, it is just that my mouth is tight.'[8] So these four phrases have no place for the mind to function;[9] only then can you stimulate (study of) this information (of your original endowment). The Buddha said, 'Among the mundane and transcendental merits, none are the equal of the merits of no-mind; it is the greatest and is inconceivable.'[10] Haven't you seen where the Elder Śākya in the Prajñā Assembly asked the Bodhisattva Mañjuśrī, " 'Have you entered the inconceivable samādhi?' and Mañjuśrī said, 'No. World Honored, as I am not conceiving (thinking), I do not see that there is a mind that can conceive, so how can I say I have entered the inconceivable samādhi? When

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8 A slight change to the words of Xiatang Yiduan, a pupil of Nanquan Puyuan (748–835), as found in the "Biography of Xiatang Yiduan" in the *Jingde chuandenglu* 10 (T 2076.51.276b29ff.): "One day the master said to the assembly, 'Words are slander, silence is deception, so there must be a path that improves upon silence and words. My mouth is tight so I cannot preach it to you.' Then he descended from the seat."

9 The state in which all discrimination is dropped, and further there is no room for the mind to function in relation to any objects. In Ganhwa Seon the words that present the most appropriate condition for the study (of *hwadu*). "If I do not make you discern and seek like this and reach where there is nowhere to use the mind, (and if I do not get you) to see that by yourself and affirm that yourself, then I will have buried you." In "Biography of Huanglong Huinan" in *Chanlin sengbaozhuan* 23 (XZJ 137.530b4ff.). "In studying mundane matters, if the use of the mind does not reach (them [is insufficient]), then the study will not succeed. In studying a transcendental Dharma, there is no such place to use the mind. As soon as we try to use the mind in order to seek it out, then we are without any relationship to (our objective) by (so far as) sixty million leagues. Even though it is like this, there is no place to use the mind, and no place to search for it, no place to exert strength. That is exactly a good exertion of strength." From "Instructions to Layman Zhitong" in *Dahui yulu* 19 (T 1998A.47.893b22ff.).

10 There is no scriptural source that agrees with this, but the theme of the "inconceivable samādhi" of the *Wenzhu borejing* that is presented hereafter already hints at this. There is a similar line also in the *Daborejing* (*Mahāprajñā-pāramitā sūtra*) 507 (T 220.7.587b27ff.): "None of the merits and rare treasures of the world are relied on by the transcendent, and therefore they are revealed. Subhūti, you should know that in the great treasure store of the deeply profound *prajñāpāramitā* there is not the teaching of the slightest Dharma, for (where) there is grasping there is discarding. What is the reason for this? Among them there is not a dharma that can be born or can cease, can be impure or can be pure, can be grasped or can be discarded."

I first made up my mind (for enlightenment) and I was about to enter this samādhi, just as now I thought there really is no mental thought[11] of entering into the samādhi. It is like a person learning archery who practices for a long time before becoming skilled, and although after that he has no mind, because he has practiced for a long time, whenever he shoots an arrow he hits the target. I am likewise, first learning the inconceivable samādhi, tying my mind to a single condition (object), so that if I practice for a long time I will succeed and then there will be no further mental thoughts, and I will always be accompanied by samādhi.' " ?[12] Only by arriving at this state can you say, 'The Nāga is always in samādhi, and there is no time that is not samādhi.'[13] For that reason the Buddha preached that the merits of no-mind are especially superior and really are incomparable. The no-mind preached (here and) now is not like the mundane earth, wood, tiles, and stone that are a stubbornly insensate no-mind. If you are out by a hair's breadth you miss

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11 Mental thoughts; in the *Wenzhu borejing* (T 232.8.729b 27 ff.) this is "mental characteristics." In the quotation from the *Daborejing*, these concepts—birth and cessation, impurity and purity, grasping and discarding—formed of discrimination are characteristics 相 or ideas 想.

12 *Wenzhu borejing* (T 232.8.729b27ff.).

13 Nāga is a transcription. "Always in samādhi" means to be always entered in samādhi during all conditions of activity such as walking, staying, sitting, or lying down. Originally *nāga* was translated into Chinese as "dragon," and also as "elephant" and "not coming." The Buddha and the bodhisattvas were compared to dragons and elephants, and the enlightenment that they achieved being dependent on meditation (*chanding, seonjeong*)—that is, samādhi—in this way confirms this meaning. "The *Benxing jijing* [T 190.3—a biography of the Buddha and his disciples] titles the Buddha a dragon, saying, 'All the worldly attachments are distant from him, the fetters are released, and the outflows (of afflictions) are ended already, and therefore he is called a dragon.' Therefore it is said, 'The Nāga is always in samādhi, and there is no time (for him) that is not samādhi.' " *Fanyi mingyiji* 2 (T 2131.54.1087c7ff.). Also, "The dragon's deeds are entirely samādhi; his sitting is samādhi and lying down is also samādhi. The dragon at all times is in samādhi, which is what is meant by the dragon is a constant Dharma." *Zhong Ahanjing* (The Mid-length Āgamas) 29 (T 26.1.608c14). "There is another faction that says, 'Because the Buddha and World Honored always reside in samādhi, their mind is good only, and they lack the mind of indifference.' Therefore the sutra preaches, 'The Nāga travels in samādhi, the Nāga rests in samādhi, the Nāga sits in samādhi, and the Nāga lies down in samādhi'." *Jüshalun* (*Abhidharmakośa*) 13 (T 1558.29.72a6ff.).

it by a thousand leagues, so you must examine and consider it carefully, and again carefully consider it."

Instruction 2

示衆云、「此事、若在言句上、三乘十二分教、豈是無言語? 何故、世尊、葛藤窠透、但拈花? 祖師西來、不立文字、直指人心、見性成佛、教外別傳。不見? 阿難問迦葉、<世尊傳金襴外、別傳何法?> 迦葉召阿難、阿難應諾。迦葉云、<倒却門前刹竿着!> 喚處分明應處眞、此是教外別傳底消息。阿難三十年爲佛侍者、只爲多聞智慧、故如來呵嘖云、<汝千日學慧、不如一日學道。若不學道、滴水也難消、滴水也難消。> 此亦別傳底榜樣也。汝等善思念之。」

He instructed the assembly, saying, "If this matter[14] is in verbal sentences, how can the twelvefold teachings of the Three Vehicles[15] lack language?[16] Why did the World Honored, with the entangling vines (of the language) trap encroaching, simply pick up a flower?[17] The patriarchal teacher (Bodhidharma) came from the West, did not rely on letters, directly pointed at people's minds (to) see the nature and become buddha, and had a separate transmission outside of the doctrinal teachings.[18] Haven't you seen this?

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14 The matter that is the most urgent and fundamental. That is, the one great matter or the matter of the fundamental endowment.

15 The entirety of the Buddha's teaching.

16 The words of Yunmen Wenyan; see *Yunmen guanglu* (T 1988.47.545c24).

17 Indicates the episode of the Buddha picking up and showing a flower to the assembly and only Kāśyapa smiling subtly. A representative story of Chan to show the tenet of a separate transmission outside the doctrinal teaching. At the same time, this is the basis of the patriarchal lineage theory in which Kāśyapa appears as the first patriarch. Forged sutras were produced as scriptural evidence to prove this story: the two-fascicle *Dafan Wang wen Fo jueyijing* (Sutra of the King Mahābhrama Asking the Buddha to Resolve His Doubts) (XZJ 87.930a2ff.) and the one-fascicle *Dafan Wang wen Fo jueyijing* (XZJ 87.976a10ff.). This story appears in its "complete" form in Chan literature in the *Liandeng huiyao* 1 (XZJ 136.440b–441a).

18 These four phrases reveal the propositions of the Chan school, and it is the established theory that

Ānanda asked Kāśyapa, 'Besides the gold-embroidered robe[19] transmitted by the World Honored, did he transmit any other Dharma?' Kāśyapa called out, 'Ānanda!' Ānanda responded, 'Yes.' Kāśyapa said, 'Knock down the flagpole[20] in front of the gate!' As the call was clear and the response was true,[21] this is the news of the separate transmission outside the doctrinal teachings. Even though Ānanda had been the Buddha's attendant for thirty years, he only had the wisdom of a *bahuśruta* (learned hearer). Therefore the Thus Come scolded him, saying, 'Your thousand days of studying prajñā (insight) is not the equal of studying the Way for a single day. If you do not study the Way, even a drop of water will be difficult for you to consume.'[22] This also is an example of the separate transmission. Think carefully about it."

Instruction 3

示衆云、「今時學道人、多爲聰明利智所使、廣學多聞、以資談柄、如蠶作繭、自縈自縛。多在情識邊卜度、不能忘筌。所以、遂成逐塊、不能洞明心源。如圓覺經云、<有思惟心、測度如來圓覺境界、如取螢火、燒須彌山、終不能着。>汝等、但興決烈之志、開特達之懷、退步就己、用眞實功夫、直造大安樂之地、始有少分

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appeared in full for the first time in the *Zuting shiyuan* 5 (XZJ 113.132a11).

19 The gold-embroidered robe in Chan historically had the meaning of something that was transmitted to an heir from the correct lineage of the Buddha-dharma. According to the "Biography of the Śākyamuni Buddha" in *Jingde chuandenglu* 1 (T 2076.51.205c3), the Buddha, when transmitting a gold-thread *sanghāṭī* cassock to Kāśyapa, entreated Kāśyapa to keep it and not allow it be damaged until the Maitreya Buddha appeared in the world. Also, in the "Biography of Mahākāśyapa" in the same book, 206b5, the text reads "He took this *sanghāṭī* robe and entered into Mt Gṛdhrakūṭa, waiting until Maitreya appears in the world." These entries are the basis of this custom of transmission of a robe.

20 A pole erected to fly a flag in front of the monastery to indicate that it has the Dharma of the patriarchal teacher.

21 "True" here could mean the same as "personally."

22 From "The patriarchal teacher came from the West" to here is a quotation from the *Chuanxin fayao* (T 2012A.48.384a6ff.).

相應。若不恁麼、於十二時中、咬定牙關、竪起脊梁骨、心心無間、念念不忘、鬧裏底靜中明、靜裏底鬧中薦、驀然噴地一下、方知元來舊時人。有人聞、<達磨西來、不立文字、直指人心、見性成佛、教外別傳。> 將謂、<達磨、心外別有、一法將來、可傳可授、可取可證。> 遂將心外覓法。殊不知、心卽是法、法卽心、不可將心、更求於心。不見古人云? <清風樓上赴官齋、此日平生眼豁開、方信普通年遠事、不從葱嶺付將來。>」

He instructed the assembly, saying, "Most present-day students of the Way are driven by intelligence and sharp wisdom, study broadly and learn much in order to help them discuss topics, just as a silkworm makes a cocoon, its own threads binding itself. Most of them are partial to discriminative thought and so ponder, unable to forget the trap (of language).[23] For that reason they consequently become (dogs) that chase clods[24] and are unable to clearly perceive the source of their mind. It is as the *Yuanjuejing* says, 'There is a thinking mind that (tries to) fathom the realm of perfect awareness of the Thus Come, which is just like taking a firefly glow to burn up Mt Sumeru, which ultimately cannot catch fire.'[25] You simply (must) build a fierce and determined purpose and initiate an especially penetrating longing, retreat back to yourself, and by using a real effort in study (*gongbu* of the *hwadu*), you will directly go to a place of great contentment, and only then will you have a slight correspondence (with the basis). If you cannot do so, then in any hour of the day, firmly clasp your teeth, make your spine upright, and mind (thought) after mind without interval (for thoughts to enter), and thought-moment after thought-moment do not forget (the *hwadu*). Then

23 Up to here is a quotation from Wujian Xiandu, "Instructions to Superintendant Xu" in *Wujian yulu* (XZJ 122.463b4ff.).

24 If one throws a clod at a dog, the dog chases the clod of earth and does not bite the person who threw it. This is a folk saying. This expresses metaphorically the meaning that one cannot grasp the truth when one is deluded by words and deeds. The *Daban Niepanjing* 25 (T 374.12.516b13ff.) says, "All ordinary people only contemplate the result and do not contemplate the cause, just as a dog pursues the clod and does not pursue the person (who threw it)."

25 *Yuanjuejing* (T 842.17.915c24ff.).

you will be clear in calm (meditation) in the midst of strife, and in the midst of calm you will advance in strife and suddenly and explosively at once[26] you will know the original person of earlier times.[27] A person who heard 'Bodhidharma came from the West, did not rely on letters, directly pointed at the mind of people, to see the nature and become Buddha, and separately transmitted outside of the doctrinal teachings' took it to mean 'Bodhidharma brought a single Dharma that separately existed outside of the mind and that should be transmitted and should be received, should be grasped and should be witnessed.' Consequently he tried to find a Dharma outside of the mind. He was totally unaware that the mind is that Dharma, and that the Dharma is the mind, and that one cannot use the mind to further seek for the mind.[28] Haven't you seen what an ancient said?

'At Pure Breeze Pavilion I went to an official vegetarian feast.
On this day my everyday eyes were completely opened.
Then I believed in the distant events of the Putong era,[29]
But he did not bring it from the Pamirs to confer on me.'"[30]

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26 From "strife" until "at once" are the words of Wujian Shidu; they show the influence of his "grandfather," Duanqiao Miaolun. See *Wujian yulu* 1 (XZJ 122.467a18ff.), and *Duanqiao yulu* (XZJ 122.414b19).

27 The person who is unchanged from the past to the present. The same meaning as "one's own original face." It has the sense that even though one has practiced and is enlightened, there is no new changed person; there is only the person who was there before. The person of the present who is different from that of the past is called "a person of the present," and because there is no distinction between these two, the person is called "original." The *Caoshan yulu* (T 1987A.47.530b1) says, "(Although) originally he is a person of the past times, he merely does not travel the path of past times."

28 From "Bodhidharma brought" to "seek for the mind" has adopted the content of the *Chuanxin fayao* (T 2012A.48.380c7ff.).

29 Based on the theory that Bodhidharma arrived in China in the 7th year of the Putong reign era (526). This follows the record that he arrived in Guangdong, coming by sea from South India.

30 After his death, Bodhidharma was buried on Mt. Xionger, but the Eastern Wei envoy, Song Yun, said he saw Bodhidharma in the Pamirs wearing only one shoe and heading west, and so his coffin

Instruction 4

示衆「古人云、萬法何殊心何異? 何勞更用尋經義? 心王本自絶多知、智者只明無學地。然則、諸兄弟! 不用看經教、不用行道禮拜、不用燒身煉骨。設使解得三世諸佛、十二分教、踞師子座、瀉懸河之辯、對稠人廣說妙法、如雲如雨、感得天花落地、地變黃金、群石點頭、及解得百千三昧、無量妙義、不如一念修無漏業。且聰明不能於敵業、乾慧未免於生死。故古人云、」若一毫情念未忘、未免人天因果繫縛、盡須輪墜。「不見千頃楚南禪師曰、」諸子設使解得三世佛教、如瓶注水、及得百千三昧、不如一念修無漏道、免被人天因果繫絆。「若也諸兄弟、他時後日、播揚宗教、一一從自己胸襟流出、盖天盖地、觸處現成矣。」

He instructed the assembly, "An ancient said, 'How are the myriad dharmas different from the mind, and how are they distinguished? Why then does one labor to further seek the meaning of the sutra? The mind-king originally itself has eliminated much knowledge, and the wise only illuminate the stage of no-learning.'[31] So then, brethren! There is no use in examining the teachings of the sutras, no use in practicing the Way or worshipping (the Buddha), and no use in immolating the body or burning the bones. Even if one has understood the twelvefold teaching of the buddhas of the three ages, and sits on the lion throne,[32] and discusses in an endless stream and

was opened and it was said there was only one shoe in it. *Jingde chuandenglu* 3 (T 2076.51.220b4ff.). For the last verse, see *Jingde chuandenglu* 19 (T 2076.51.356a14ff.). Yueshan Shinai was invited by the King of Min to go to a vegetarian feast prepared at the Pavilion of Pure Breeze, where he sat down, but seeing the sunshine, he was immediately enlightened, as the verse relates. See Jorgensen and Cho (2005), p. 122.

31 Part of a hymn by Reverend Fudai. See *Jingde chuandenglu* 27 (T 2076.51.434b13); *Wudeng huiyuan* 2 (XZJ 138.81b1).

32 *Siṃhâsana*, the place where the buddhas and patriarchs sit and preach the Dharma. Also called the Lion (*ni*, K. *ye*) Seat. The *Da zhidulun* (T 1509.25.111b2ff.) states, "This is a title naming it a lion, but it is not a real lion. The Buddha is a lion among men, so wherever a buddha sits, whether it be a bench or on the ground, is named the lion throne. For example, it is like where the present king of the country sits, which is also called a lion throne. Furthermore, the king is called a sturdy man or is called a human lion, so people in titling the king of the country also name him a human lion. Also, just as the lion walks alone without fear among the four-legged beasts and can conquer all, the

broadly preaches the marvelous Dharma to dense crowds like rain from the clouds, and the gods are moved to drop flowers to the earth,[33] and the earth has changed into gold, and the flocks of stones bowed their heads,[34] and even having understood the hundred thousand samādhis and the limitless marvelous meanings, they are not the equal of cultivating the karma (work) of no outflowing (of *kleśa*) for a single moment. Intelligence cannot be a match for that karma, and dry insight does not release you from birth and death.[35] Therefore an ancient said, 'If you do not forget even an iota of emotional thought, you will not escape from the bonds of the cause and effect of humans and gods,[36] and when (those rebirths) end you will be sure to fall again into reincarnation.' Have you not seen what Chan Master Qianqing Chunan said? 'Even if you sons (of the Buddha) have understood the teachings of the buddhas of the three ages, and can attain the hundred thousand samādhis just like water poured from a bottle, that is not the equal

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Buddha is likewise, and among the ninety-six types of paths (of the heretics), all are conquered by him and he is fearless, so therefore he is called the human lion." Also, the *Yiqiejing yinyi* (Phonetically Translated Terms from All the Sutras) 36 (T 2128.54.546a14ff.) says, "The lion throne is the throne where the person who turns the wheel of the Dharma sits, and is popularly called the high throne."

33 Moved by the sermon, a rain of flowers descends; a scene that appears in the *Lotus Sutra* 2 (T 262.9.2b7). That is, when the Buddha is seated delivering a sermon, all the flowers are scattered over the Buddha and the great assembly.

34 This comes from the story of Daosheng (ca. 360–434), to whom the rocks all bowed in homage. See *Fozu tongji* (T 2035.49.266a12ff.), probably based on an earlier but unidentified source.

35 Based on the Formal Sermon of Fenzhou Wuyue (760–821) in the *Jingde chuandenglu* 28 (T 2076.51.44c17): "Intelligence cannot be a match for karma, and dry insight cannot release one from the wheel of suffering." According to the *Dasheng yizhang* 14 (T 1851.44.755c12ff.), "Even though one has an insight, if it cannot attain the water of samādhi, it is therefore called 'dry samādhi.' Also, in this phenomenal contemplation, not being able to attain the water of principle is also called 'dry insight.'"

36 The causal relationship of being born as a human or in the heavens within the six paths of reincarnation. Even though the realm of humans and the gods is relatively better than the other forms of reincarnation in hell, as beasts, hungry ghosts, and asuras, one definitely has not been able to cast aside the fundamental bonds.

of cultivating the Way of no outflows (of *kleśa*) for a moment and so escaping from being tied by the causation of humans and gods.'[37] If you, brethren, at another time and at a later date, spread the teaching of the lineage, each single (item of it) flows forth from your mind, covering heaven and earth,[38] and it is manifested everywhere."

Instruction 5

示衆云、「夫叅學事作麼生? 叅學者、不必學問話、是叅學也; 不必諫話、是叅學也; 不必代語、是叅學也;不必學別語、是叅學也; 不必看經教、是叅學也; 不必造論討叅、是叅學也; 不必遊州獵縣、是叅學也; 不必避喧求靜、是叅學也; 亦不是擧心外照、澄心默照、是叅學也。若於如是等事、任儞七通八達、於叅學事、了沒交涉。故云、<聰明不能敵業、乾慧未免生死。> 若也眞實叅學者、叅須實叅、悟須實悟、始得。且作麼生是實叅實悟耶? 於二六時中、四威儀內、以生死大事爲念、離心意識、叅出凡聖路、學以無心無爲。綿密養之、常常無念、常常不昧、了無依倚、到冥然地、自然合道。不見古人云、<無心方見本來人?>」

He instructed the assembly, "Now what is the matter of investigation and study?[39] Investigation and study: not needing to study the questions about the story (*hwadu*),[40] that is investigation and study; not needing to select the story,[41] this is investigation and study; it is not needing to substitute words;[42]

37 *Jingde chuandenglu* 12 (T 2076.51.292c4ff.). Qianqing Chunan (813–888), heir to Huangbo Xiyun.

38 "At another time and at later date," or somewhere later, until here, are the words of Yantou Quanhuo (828–887); see *Songgu lianzhu tongji* 38 (XZJ 115.349b8); *Dahui yulu* 22 (T 1998A.47.906b13); *Mi'an yulu* (T 1999.47.980a21).

39 To investigate Chan and to learn the Way. Short for *chamseon hakdo* (C. *canchan xuedao*).

40 To question the *gong'an* and stories transmitted. The replies to these are called *taphwa* (C. *dahua*).

41 諫話 is the same as 揀話. To pick out the rights and wrongs of the *gong'an* or *hwadu* in order to show your own opinion.

42 When the person questioned could not answer, the person who asked the question would answer. Also, in a *gong'an* that is a dialogue, when one side has no reply and the Chan master who raised

not needing to study different words,[43] this is investigation and study;[44] not needing to examine the teachings of the sutras, that is investigation and study; not needing to create śāstras and debate the sub-commentaries, this is investigation and study; not needing to travel through the prefectures and hunt through the counties (for Chan teachers), this is investigation and study; not needing to avoid clamor and seek quiet, this is investigation and study; not raising the mind so that it illuminates the external (objects) and the purification of the mind and silent illumination,[45] this is investigation and study. If in such matters you are permitted to comprehend and discern all and sundry, then finally that has no relationship with investigation and study. Therefore it is said, 'Intelligence cannot be a match for karma, and dry insight does not release you from birth and death.'[46] If you truly investigate and study, only then is the investigation sure to be a real investigation, and only then is the enlightenment sure to be a real enlightenment. What then is real investigation and real enlightenment? In the twenty-four hours of

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that *gong'an* instead answers, that answer is called substitute words. Yunmen Wenyan is famous for his many substitute words. "Again he asked a monk, 'Just as if you were facing an opportunity, what words must you say immediately?' Instead (Yunmen) said, 'Started.' He also said, 'A centenarian dances and sings.'" *Yunmen guanglu* 2 (T 1988.47.566b27ff.).

43 Replying with one's own opinion different from the content of the reply already given in the dialogue of other Chan masters. Although this is not an impromptu reply directly to that question, by newly composing the dialogue transmitted, you reveal your own Chan ability. Together the substitute words and different words are also called substitute-difference (*daebyeol*, C. *daibie*). "Longya asked, 'What about when I grasp the Mo Ye sword [see *Zhuangzi*, "Dazongshi chapter"] and am about to cut off your head?' The master (Deshan) stretched out his neck. (Fayan differently said, 'Where have you done anything?') Longya said, 'Your head is off.' The master smiled." *Jingde chuandenglu* 26, "Biography of Deshan" (T 2076.51.317c22ff.).

44 Up to here is a quotation from the words of Ruilu Benxian. Part of the following is also a quotation and part is in a similar vein, which Baeg-un has adapted. After "not needing" the word "study" has been omitted; also, Ruilu used *weibi* 未必. See "Biography of Ruilu Benxian" in *Jingde chuandenglu* 26 (T 2076.51.426b19ff.).

45 See 3, note 4 for an identical theme.

46 See 3, note 35.

the day, within the four forms of deportment and taking the great matter of life and death to be (the object of) mindfulness, and divorcing yourself from mind (of discrimination) and consciousness, and investigating the path that transcends ordinary and saintly, and studying via no-mind and no-action (non-purposeful action) (is real investigation). If you foster this in fine detail, constantly being without thought, constantly not being depressed, and if finally you have nothing to rely on, you will reach this profound stage, and you naturally will conform with this Way. Have you not seen what the ancient said, 'Once you have no-mind then you see the original person?'"[47]

Instruction 6[48]

示衆 老龎公云、「但願空諸所有、愼勿實諸所無!」只了得這兩句、一生叅學事畢。以故、法本無法、心亦無心、心法兩空、是眞實相。而今學道之人、多怕落空。作如是見者、錯認古聖方便、執病爲藥。殊不知、空本無空、唯一眞法界耳。故龎公亦云、「汝勿嫌落空、落空亦不惡。」若覰破這一句字、無邊惡業無明、當下冰消瓦解。如來所說一大藏教、亦註解這一句、空是覺體故也。

He instructed the assembly, "The Elder Mr. Pang said, 'I just hope (you regard) all existence as empty, but take care not to reify that which does not exist!'[49] If you only realize these two phrases, a whole life of investigation and

47 A person as born, with no fabrication. Indicates a person who has practiced and has a quality that is immaculate, unchanged, and uncontaminated by being enveloped in frustration. The same as "one's original face."

48 This instruction to the assembly is identical in content to the "Instruction to Chen Jiyi" in *Dahui yulu* 23 (T 1998A.47.908b16–b22). However, Layman Pang's lines are arranged differently. In the end section the only difference is the sentence "Emptiness is the original substance of enlightenment."

49 Just before he died, Layman Pang's friend, the military commissioner Yu Di, came to inquire about his illness. At that time Pang wrote a death gāthā. See *Jingde chuandenglu* 8 (T 2076.51.263c15) and *Pang Jushi yulu* 1 (XZJ 120.61b11). See Sasaki, Iriya and Fraser, (1971), p. 76, "I beg you just to regard as empty all that is existent and to be aware of taking as real all that is non-existent."

study will be completed. For this reason, dharmas basically lack dharmas, and mind also is no-mind. Mind and dharmas are both empty, which is the true characteristic of reality. And yet present students of the Way mostly fear falling into emptiness. Those who adopt such views misconceive the expedient means of the saints of old, and grasp the illness as medicine. They particularly do not know that emptiness originally has no emptiness, and they do not know that there is only one true Dharma-realm.[50] Therefore Mr. Pang also said, 'Do not dislike falling into emptiness, for falling into emptiness likewise is not bad.'[51] If you can see through this single sentence, then unlimited evil karma and ignorance will at once dissolve and disperse. The single great piṭaka teaching preached by the Thus Come also annotates and explains this single sentence, because emptiness is the substance of awareness."

Instruction 7[52]

示衆云「自世尊拈花、迦葉微咲、迄至于今、轉轉相承、燈燈相繼、教外別傳底事、汝等祖門下客、且作麼生會取？汝若要會、別無道理。只如如今大地虛空、日明雲暗、一切山河國土、諸有爲法、皆悉明現、乃至無爲實相、亦復如是。自空劫已前、直至如今、合下圓明朗照、洞澈十方、無內無外、亙古亙今、無斷無滅、對現分明、竝無絲毫差別、更付阿誰？此是靈山付囑榜樣。諸兄弟！一時會取好。莫虛喪光陰、莫虛消信施！汝若要上報四重恩、應須道眼明白、共入解脫門、始得。」

He instructed the assembly, saying, "Ever since the World Honored picked

50 "They particularly do not know" to "true Dharma-realm" in the *Dahui yulu* is "It is very pitiful."

51 Although there is no definite agreement, the line of the *Pang Jushi yulu* (XZJ 120.68a15ff.), is, "Do not say that you are afraid of falling into emptiness, for attaining emptiness is likewise not bad," which Dahui altered slightly.

52 This is based on the content of the "Biography of Tiantai Deshao" in the *Jingde chuandenglu* 25 (T 2076.51.409b23ff.).

up a flower and Kāśyapa smiled (in response)[53] till the present, this has been transmitted (from one generation to another), the lamplight to lamplight (transmission) has been continued, which is the matter of the separate transmission outside the doctrinal teaching. How do you guests of the patriarchal school comprehend this? If you want to understand, there is no other principle of the Way. Just this present great earth and space, the sun's light and the cloud's darkness, all the mountains, rivers, and lands, and all the compounded dharmas are all entirely revealed clearly, and even the uncompounded characteristics of reality are likewise. Ever since before the time of the empty eon right through to the present is immediately and brightly illuminated by a perfect light (of wisdom) that thoroughly penetrates in all directions, and has no inside and no outside, constant in the past and constant in the present, without interruption and without extinction, distinctly and clearly manifested as objects, and totally without an iota of discrimination. To whom is it next conferred? This is the model example of the conferral on Gṛdhrakūṭa (Mountain, where the Buddha conferred the transmission on Kāśyapa).[54] Brethren, it is good to understand it at once. Do not waste your time; do not squander the donations of the faithful. If you want to offer up requitals for the four serious debts,[55] you must be sure that your own eye of the Way is bright and clear, and jointly enter the gate of release before you can get them."

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53 See 3, note 17.

54 This is where the Buddha preached. Usually it is called the Mountain of the Holy Vulture. It was a mountain northeast of the capital of Magadha in central India, Rājagṛha. The shape of the mountain was like the head of a vulture, and the name was given because many vultures lived on it.

55 The four graces. In the *Dasheng bensheng xindi guanjing* (Mahayana Sutra of the Contemplation of the Mind-ground of Origination) 2 (T 159.3.297a12ff.), it says they are the "debts to one's parents, the debts to sentient beings, the debts to the king, and the debts to the three jewels (of Buddhism)." In the *Zhengfa nianchujing* (*Saddharmasmṛtyupasthāna sūtra*) 61 (T 721.17.359b14), it is, "Debts to one's mother, debts to one's father, debts to the Thus Come, and debts to the teacher preaching the Dharma."

Instruction 8

示衆云「世尊、於靈山會上拈花、人天百萬億大衆、悉皆罔措、唯大迦葉親聞、破顏微咲。且道！ 迦葉親聞底事、作麼生？ 不可道、<如來不說說、迦葉不聞聞。且如如來有密語、迦葉不覆藏。> 世尊亦云、<吾有正法眼藏、付囑摩訶迦葉。> 又作麼生？ <然雖如是、我道、靈山話月、曹溪指月。>」

He instructed the assembly, saying, "At the assembly on Mt. Gṛdhrakūṭa, the World Honored picked up a flower, and the great assembly of billions of humans and gods were all totally at a loss, and only Mahākāśyapa personally perceived (the Buddha's intent) and so broke into a smile.[56] Now say, what matter did Kāśyapa personally perceive? You should not say, 'The Thus Come spoke by not speaking, Kāśyapa perceived by not perceiving,'[57] or something like, 'The Thus Come had a secret language and Kāśyapa did not hide it.'[58] The World Honored also said, 'I have a storehouse of the eye of the Correct Dharma that I confer on Mahākāśyapa.'[59] What is this? Even though it is so, I say, 'At Mt. Gṛdhrakūṭa (the Buddha) spoke of the moon; at Cao Creek (Huineng) pointed at the moon.'"[60]

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56 Although this story is recorded in the two-fascicle *Dafan wang wen Fo jueyijing* (XZJ 87.930a2ff.) and the one-fascicle *Dafan wang wen Fo jueyijing*'s "Chapter on Picking up the Flower" (XZJ 87.976a10ff.), they were forged sutras written to provide a scriptural basis for the story after this tale of the Chan school became popular.

57 Up to here the text agrees with the content of the "Biography of Xuansha Shibei" in the *Jingde chuandenglu* 18 (T 2076.51.346a6ff.).

58 Seen in a dialogue of Yunju Daoying (–902) in *Jingde chuandenglu* 17 (T 2076.51.335c2ff.). Secret language or *samdhya-bhaṣya* was sometimes allegedly used by the Buddha according to some schools.

59 The *Liandeng huiyao* 1 (XZJ 136.440b18) transmits these words in their completed form. "At the assembly on Mt. Gṛdhrakūṭa the World Honored picked up a flower and showed it to the assembly, but the assembly were all silent. Only Kāśyapa broke into a smile. The World Honored said, 'I have a storehouse of the eye of the Correct Dharma, the marvelous mind of nirvana, the characteristics of reality that lack characteristics, and a subtly marvelous Dharma-gate. I do not rely on letters and separately transmit it outside the doctrinal teaching, and this I confer on Mahākāśyapa.'"

60 This is probably a summary of the sermon by Xuansha Shibei that continued on from the above words. The original text of Xuansha is as follows in *Xuansha yulu* 1 (XZJ 126.414a1ff.): "(The

Instruction 9

示衆云「古人得意之後、向深山幽谷、高棲巖上、目視雲漢、頓忘人世、放懷履踐、大休歇去。一任海變桑田、從他兎走烏飛、不知年之餘閏;不知月之大小。四時不分、八節那知? 但見四山青青黄黄、飢來喫食困來眠; 寒時向火熱乘凉。今日騰騰任運; 明日任運騰騰。百醜千拙、且恁過時、如斯之境、方稱道懷、亦乃忘機之本。不見嬾瓚和尚云、悠悠世事! 不如山丘。青松蔽日、碧澗長流。山雲當幕、夜月爲燈。臥藤蘿下、塊石枕頭。不朝天子、豈羡王侯! 生死無慮、更復何憂! 水月無容、我常只寧。飢來喫食、困來打眠。愚人咲我、智乃知焉。不是癡頑、法體如然。兀然無事坐、春來草自青。」

He instructed the assembly, saying, "After gaining the intentions of the ancients, go deep into the mountains and the shadowy valleys, reside high on the cliff tops and gaze at the Milky Way, at once forgetting the human world, free your thoughts to walk, and completely halt (the frustrations and delusions).[61] At once let the sea change into mulberry fields (allow the world to change rapidly) and allow the rabbit to run and the crow to fly (allow time to pass), not knowing the month of the year or the phase of the moon. Not dividing time up into four seasons, how would you know the equinoxes and solstices? Simply look at the surrounding mountains all green and yellow, and when hungry eat and when tired sleep, and when cold move to the fire and when hot avail yourself of the cool. Today nonchalantly let things be, tomorrow let things be nonchalantly. No matter how ugly or clumsy, the time will pass just so, and only in such a state can it be called cherishing the

Buddha) also said, 'I have an eye of the Correct Dharma that I confer on Mahākāśyapa.' I say, it was just like speaking of the moon, (while) Caoqi (Huineng) raised his whisk as if he was pointing at the moon.'"

61 "After gaining the intentions of the ancients, go deep into the cliffs and secluded caverns, and make a thatch hut or stone room. Completely rest and halt (the delusions), release the mind to walk (freely), and forget fame and abandon profit, and have no relations with the world." *Yuanwu xinyao* (Mental Essentials of Yuanwu) (XZJ 120.766b7ff.).

Way,[62] and also then that is forgetting the basis of the opportunity. Have you not seen the words of Reverend Lancan?[63]

> 'Stressful are worldly affairs! Not like the mountains and hills,
> (Where) the green pines shade the sun, And the emerald torrents flow along.
> The mountain clouds provide a cover; the night moon becomes a lamp,
> And I lie down under the entangling vines, lump of rock to pillow my head.
> I do not attend on the Emperor. Why envy the princes and the dukes?
> Life and death are of no concern. What more is there to worry about?
> The moon in the water has no (fixed) appearance, (but) I am always at peace.
> When hunger comes I eat; when tiredness comes I go to sleep.
> Stupid people laugh at me, but the wise know what it is.
> It is not that I am stupid and thick, for the embodiment of the Dharma is just so.
> Immovable and with nothing to do I sit; spring comes and the grasses are themselves green.'"[64]

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62 This has a similar basis as a sermon of Ruiyan Yongjue, in the *Xu Chuandenglu* 14 (T 2076.51.562a17ff.): "If he accords with the endowment of a Chan monk, the four seasons are not discriminated, so how would he know the solstices and equinoxes? Dwelling high on the cliffs, appearing and disappearing, contracting and expanding, at once letting the mulberry fields change into the oceans, allowing the rabbit to run and the crow to fly [he is unconcerned with time]. When the blanket is warm he knows it is spring, and when the yellow leaves are blown on the stairs he knows it is the color of autumn. Only such a realm can be called cherishing the Way."

63 I.e., Mingcan. After succeeding to the Dharma of Songshan Puji (651–739), he lived without a care on Hengyue (the southern Marchmount). Even when the great assembly was working, he did not participate and just idled, and even though he was criticized, he did not feel embarrassed. Because of his lazy nature, people called him Lazy Can (Lancan), Lazy Leftovers (Lancan), and the like.

64 This is part of the Nanyue Laocan Heshang ge ("Songs of Reverend Laocan of Nanyue") in *Jingde chuandenglu* 30 (T 2076.51.461c3ff.). The lines from "When hunger comes" to "embodiment of the Dharma is just so" are interpolated from T 2076.51.461b21. Also *Fozu lidai tongzai* 14 (T 2036.49.606c4ff.).

Instruction 10

示衆云、「夫心無自相、託境方生。境性本空、由心故現。根塵和合、似有緣心。內外推之、何是其體? 當知! 內心外境、只是一箇、切忌分作兩橛看。不見祖師云、<境緣無好醜、好醜起於心。心若不强名、妄情從何起? 妄情旣不起、眞心任徧知。> 汝等記得。潙山問仰山、<妙淨明心子、作麼生會?> 仰山云、<山河大地、日月星辰。> 潙山云、<汝只得其事。> 仰山云、<和尙適來、問什麼?> 潙山云、<妙淨明心。> 仰山云、<喚作事得麼?> 潙山云、<如是、如是!>」

He instructed the assembly, saying, "As the mind lacks its own characteristics,[65] it depends on percepts to produce (those characteristics). The nature of the percepts is originally empty, and they are manifested because of the mind. The (sense) faculties and sense data combine and so seem to exist, (but that is) due to the mind. Deducing it from the internal and external, what is its substance?[66] You should know that the internal mind and the external percepts are only one item, and you must not try to divide it into two pieces.[67] Have you not seen these words of a patriarchal teacher? 'The percepts and conditions lack lovely and ugly. (The ideas of) lovely and ugly arise from the mind. If the mind does not force a name on them, then from where do these false thoughts arise? Once the false thoughts do not arise, the true mind will be allowed to be known universally.'[68] You remember that Guishan asked Yangshan, 'How do you understand the marvelously pure, clear mind?' Yangshan said, 'The mountains, rivers, and great earth; the sun, moon, stars, and constellations.' Guishan said, 'Have you attained that matter?' Yangshan said, 'Just now, Reverend, what did you ask about?'

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65 A particular characteristic of that thing only, that which distinguishes it from other things. The opposite of that is "shared characteristics," which are held along with other things.

66 This is a quotation from the end of a paragraph in Zongmi's *Yuanjuejing lueshu* (T1795.39. 540c23ff.).

67 *Dahui yulu* 21, "Instructions to Layman Miaojing" (T 1998A.47.901a8ff.).

68 The words of Daoxin, the fourth patriarch, in "Biography of Niutou Farong," in *Jingde chuandenglu* (T 2076.51.227b1ff.).

Guishan said, 'About the marvelously pure, clear mind.' Yangshan said, 'Can you call that a matter?' Guishan said, 'Just so.' "[69]

69 A dialogue from the *Guishan yulu* (T 1989.47.579b19ff.). The "marvelously pure, clear mind" is a term from the *Lengyanjing* 1 (T 945.19.109a6). This is a dialogue that leads to the gist that this mind is not ultimately of two sorts that contrast the provision of a fundanmental principle and a concrete, discriminated phenomenal particular.

4.

Patriarchal Teacher Chan[1]

大慧和尚宗門武庫云、「圓悟勤和尚、侍立五祖演和尚、偶陳提刑解印還蜀、過山中問道、因語話次。祖問曰、<提刑曾讀少炎詩否? 有兩句頗近禪旨。曰頻呼小玉非他事、只要丹郎認得聲。> 提刑應諾諾。祖曰、<且字細看。> 圓悟問曰、<聞和尚擧小炎詩、提刑會麼?>祖曰、<他只認得聲去。> 圓悟曰、<本文曰、≪只要丹郎認得聲。≫、他旣認得聲、爲什麼却不是?> 祖曰、<如何是祖師西來意? 庭前柏樹子。聻!> 圓悟忽然大悟、遽出去、見雞飛上欄干、鼓翼而鳴、復自謂曰、<此豈不是聲?> 遂袖香入室、通所悟。祖曰、<佛祖大事、非小根劣智、所能造詣。吾助汝喜。> 復徧請山中耆舊曰、<我侍者、叅得祖師禪也。>」

The *Zongmen wuku* of Revered Dahui writes, "When Reverend Yuanwu (Ke)qin was attending upon Reverend (Fa)yan, it happened that Judicial Commissioner Chen[2] had resigned his office and was on his way back to Sichuan. As he was passing through the mountain (monastery) he asked about the Way, and so following their conversation, (Wu)zu asked, 'Judicial Commissioner, have you ever read the poems of Lesser Yan or not? There are

1 In this section we see that Seon Master Baeg-un has gathered materials that clearly show the characteristics of Patriarchal Teacher Chan and has added clear evaluations. This is not reliance on theoretical teachings, but making concrete the tenets through sound, color, and language; dealing centered on examples that bring enlightenment via a pathway of perception.

2 Judicial commissioner was the title of an officer who had the duties of punishments and prisons in the regions. This was a title used in the Song dynasty and was an abbreviation of superintendant of penal affairs of a circuit. Similar to a present-day department head of the Ministry of Justice.

two lines in it that are very close to the gist of Chan. They are, "Incessantly calling out (to her maid) Xiaoyu when there was nothing the matter, / Only wanting (her lover) Danlong to recognize her voice." '[3] The Commissioner replied, 'Yes, yes.' Wuzu said, 'Please look carefully.' Yuanwu asked, 'Did the Commissioner understand the poem of Lesser Yan that he heard from the Reverend?' Wuzu said, 'He only recognized the voice.'[4] Yuanwu said, 'The original text said, "Only wanting Danlong to recognize her voice." Since he had recognized her voice, why was he still not right?' Wuzu said, 'What was the patriarchal teacher's intention in coming from the West? The cypress in front of the courtyard![5] What about that?'[6] Yuanwu suddenly was greatly enlightened, and he hurried out (of Wuzu's room) where he saw a chicken fly

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3 To convey her voice to her lover, An Lushan, outside the wall, Yang Guifei called out, "Xiaoyu (Little Jade), Xiaoyu" to her maidservant. Although Xiaoyu rushed to see, each time there would be nothing the matter, and she was puzzled. This was used as a metaphor to reveal the essential function of the language use in Patriarchal Teacher Chan and the strategic characteristics possessed by the *hwadu* in Ganhwa Seon. If we take the meaning of the word *hwadu* itself, it ends up being like the deception used in Yang Guifei's calling out to Xiaoyu. When a *hwadu* becomes words that lead to a state that is not filled with any indicative meaning and does not allow any discrimination, only then does it become useful as a live sentence (*huoju*). The two remaining lines of Lesser Yan's poem are "A scene (of a splendid mansion) a painting could not convey, deep within the nuptial chambers (without her lover) she expresses her (sad) feelings." See Jorgensen and Cho (2005), p. 176, note 485. An Lushan (d. 757) was an infamous general and Yang Guifei was a famous beauty, the favorite concubine of Emperor Xuanzong of the Tang, whom the emperor had to allow be killed by his troops during An's rebellion. This incident was made famous in "Song of Everlasting Sorrow" by Bai Juyi. Lesser Yan is probably Yan Jidao (1041?–1119?).

4 This means that Commissioner Chen misunderstood that there was something real in the content hidden in the voice. That is, the meaning of the voice was not the calling out to Xiaoyu but the intention was that An Lushan would hear it, which means that Commissioner Chen recognized it in this way, but he got it wrong. When one looks at it as a metaphor for the gist of Chan, this was because that voice was not even transmitted to An Lushan, and it did not even have any other indicative object.

5 The patriarchal teacher here is Bodhidharma. The dialogue is quoted from Zhaozhou Congshen in the *Zhaozhou yulu* in *Guzunsu yulu* 13 (XZJ 118.307a17).

6 *Ni. Zengo* 358a. A lingering sound at the end of a sentence to call attention to an emphasis on the preceding words or in asking about the right or wrong of it.

over the railing, beating its wings and singing out. Then he said to himself, 'Isn't this a sound?' Then he put incense in his sleeve and entered the (abbot's) room and communicated what he was enlightened to. Wuzu said, 'The great matter of the buddhas and patriarchs is not something that those of lesser capacities and inferior wisdom can achieve. I have helped you to be happy.' (Wuzu) invited all the elders on the mountain (in the monastery), saying, 'My attendant has investigated Patriarchal Teacher Chan.'"[7]

又香嚴云、「去年貧未是貧、今年貧始是貧。去年有卓錐之地、今年錐也無。」仰山云、「如來禪、卽許師兄會。祖師禪、未夢見在。」嚴云、「我有一機、瞬目示伊。若人不會、別喚沙彌。」仰山云、「且喜! 師兄會祖師禪。」

Again, Xiangyan (Zhixian) said, "Last year's poverty was not yet poverty. This year's poverty now really is poverty. Last year I had a place to put down a piercing awl. This year I don't even have an awl." Yangshan said, "Brother, I will allow your understanding is that of Tathāgata Chan, but as for Patriarchal Teacher Chan, you have not even dreamt of it." Xiangyan said, "I have a single opportunity, / In the flicker of an eye I will show it. / If a person does not understand, / In particular call him a novice."[8] Yangshan said, "I am happy, brother, that you understand Patriarchal Teacher Chan."[9]

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7 *Dahui Zongmen wuku* (Dahui's Arsenal of Chan) (T 1998B.47.946a25ff.).

8 Novice, a male between seven and twenty years old who has left home to enter the monkhood and has taken the ten precepts, but not taken the full precepts, and so has not formally become a bhikṣu.

9 Quotation found in "Biography of Yangshan Huiji," *Jingde chuandenglu* 11 (T 2076.51.283b3ff.); *Guishan yulu* (T 1989.47.580b28ff.). Choeui Euisun (1786–1866) in his *Seonmun sabyeon man-eo* (Reckless Words on the Four Distinctions in Seon), "The Meaning from the Two forms of Seon" (HBJ 10.827a2ff.), evaluated this as follows: "This (dialogue) is the start of the reason for the clear division of the name and meaning of the two (kinds of) Seon." The *Guishan yulu* (T 1989.47.580c4ff.) says, "Xuanjue said, 'Now speak! Are Tathāgata Chan and Patriarchal Teacher Chan distinguished or not?' Changqing Huileng said, '(They) sit at the same time.'" While this evaluation is adopted in its content as a *hwadu*, and Tathāgata Chan and Patriarchal Teacher Chan also are used as material for *hwadu*, they are not distinguished via meaning.

又寶誌公云、「大道常在目前。雖在目前難覩。若欲悟道眞體、不離色聲言語。」又先德云、「亦不離色聲、見佛神通力。」又云、「欲知佛去處? 只這語聲是。」此等言句、看之則禪旨。祖師禪、不離色聲言語。庭前柏樹子·麻三斤·乾屎橛·神前酒臺盤! 本分宗師、本分答話、具色聲言語、正是祖師禪也。故云、「凡欲下語、一句具三句。」如僧問道吾、「如何是祖師西來意?」答曰、「遙憶江南三二月、鷓鴣啼處百花香。」又僧問、「如何是祖師西來意?」答云、「遲日江山麗、春風花草香。」又云、「山花開似錦、澗水碧於藍。」此等言句、皆是祖師禪、具色聲言語。

Also, Mr. Baozhi[10] wrote, "The Great Way is always in front of your eyes. / Although it is in front of your eyes it is hard to see. / If you wish to be enlightened to the true substance of the Way, / Do not remove matter, sound, and language."[11] Also, a previous virtuoso said, "Also by not removing matter and sound, you will see the Buddha's miraculous powers."[12] It is also said, "Do you wish to know where the Buddha has gone? Just the sound of these words are (where)."[13] If you examine these words and sentences, then

10 Baozhi (418–514), a meditation teacher of the Southern Courts, was also called Mr. Bao or Reverend Zhigong. Baozhi is variously written 寶志, 保志, and 保誌. He performed various miracles. There is a story that after Bodhidharma left Emperor Wu of Liang following a non-meeting of minds, Baozhi informed Emperor Wu that Bodhidharma was the saint Guanyin (Avalokitêśvara) who had come to transmit the seal of the Buddha-mind. See *Xu gaosengzhuan* (T 2060.50.394a–395b). A figure also of popular belief.

11 "Liang Baozhi Heshang Dasheng can" in *Jingde chuandenglu* 29 (T 2076.51.449b1ff.); see translation in Jorgensen and Cho (2005), pp. 188–195.

12 Eighty-fascicle *Huayanjing* 29 (T 279.10.121c14).

13 These are the words of Fu Dashi/ Shanhui Dashi in *Shanhui Dashi lu* (XZJ 120.24a14ff.). "Xuansha (Shibei) said, 'How great is Fu Dashi! He only recognized the so bright and so numinous (mind). The master (Xuedu Chongxian) took this up and said, 'Xuansha also is beating the grass to wake up the snakes.' " See *Xuedu yulu* 1 (T 1996.47.671b27ff.). Xuansha, concerned that people heard Fu Dashi's words and so thought one-sidedly something like, "The sound of the words are buddha,' tried to waken them up to the thinking that this was attachment to it (buddha) as being 'a numinous mind.' In other words, he was warning against the idea that the sounds of the words themselves are buddha or the mind was the intention of Fu Dashi. Xuedu also tried to wake people up from the dream fantasy of the one-sided conclusion that "the sound of the words" was "where the Buddha had gone" by a negation.

they are the gist of Chan. Patriarchal Teacher Chan does not remove matter, sound, and language. The cypress tree in front of the courtyard,[14] three catties of hemp,[15] a dried shit-scraper,[16] the alcohol offertory in front of the god on the altar.'[17] The (above replies of the) lineage masters (enlightened to) their original endowment (are *hwadu*) that are full of matter, sound, and language, which is exactly Patriarchal Teacher Chan. Therefore it is said, "Generally, if you wish to comment, your one sentence must contain three sentences." It is like the monk who asked Daowu, "What is the intention of the patriarchal teacher coming from the West?" and receiving the reply, "From afar remembering Jiangnan in the second and third months, when the partridge sing and the flowers are fragrant."[18] Also a monk asked, "What is the intention of the patriarchal teacher coming from the West?" and the reply was, "In the lengthening days (of spring) the mountains and rivers are

14 A *hwadu* of Zhaozhou Congshen. "At that time a monk asked, 'What is the intention of the patriarchal teacher (Bodhidharma) coming from the West?' The master (Zhaozhou) said, 'The cypress tree in front of the courtyard.' The student said, 'Reverend, do not use percepts to instruct people with.' The master said, 'I do not use percepts to instruct people.' 'What is the intention of the patriarchal teacher coming from the West?' The master said, 'The cypress tree in front of the courtyard.'" *Zhaozhou yulu* in *Guzunsu yulu* 13 (XZJ 118.307a17ff.).

15 A *hwadu* of Dongshan Shouchu (910–990): " 'What is the Buddha?' The master said, 'Three catties of hemp.'" *Dongshan Shouchu yulu* in *Guzunsu yulu* 38 (XZJ 118.646a13).

16 A *hwadu* of Yunmen Wenyan. "Because a monk asked, 'What is the Buddha?' Yunmen said, 'A dried shit-scraper.'" *Wumen'guan* case 21 (T 2005.48.295c6).

17 A *hwadu* of Jingzhao Xianzi: "Huayan Xiujing grasped hold of (Xianzi) and asked, 'What was the intent of the patriarchal teacher coming from the West?' The master (Xianzi) immediately replied, 'The alcohol offertory in front of the god.'" *Seonmun yeomsong seolhwa* case 922 (HBJ 5.666c24ff.) says of this alcohol offertory, "This is a tasteless reply," meaning that it was a flavorless *hwadu*. See Jorgensen and Cho (2005), p. 121.

18 Daowu Yuanzhi (769–835), a pupil of Yaoshan Weiyan. See Jorgensen and Cho (2005), p. 175. The source of this is unknown, but it is known as the words of Fengxue Yanzhao, the preceding line usually given as "I long remember Jiangnan in the third month." See *Mi'an yulu* (T 1999.47.969a1) and *Xutanglu* 2 (T 2000.47.999a7).

elegant./ In the spring breeze the flowers and grasses are fragrant."[19] Again it is said, "The mountain flowers bloom like brocade,/ The stream waters are bluer than indigo."[20] These words and sentences are all Patriarchal Teacher Chan and are full of matter, sound, and language.

> 宗師家、或以言語、示法示人者。如趙州問僧、「喫粥了未?」僧云、「喫粥了。」州云、「洗鉢盂去!」其僧悟去。又雲門問洞山、「近離什麼處?」山云、「查渡。」又問、「夏在什麼處?」山云、「湖南普慈。」又問、「幾時離彼中。」山云、「八月二十五。」門云、「飯袋子! 江西湖南、又恁麼去也!」山於言下大悟。

Some lineage masters may use language to indicate the Dharma and to instruct people, just as Zhaozhou asked a monk, "Have you eaten your porridge yet?" and the monk said, "I have eaten." Zhaozhou said, "Wash your bowl" and this monk was enlightened.[21] Also, Yunmen asked Dongshan, "Where have you just left from?" Dongshan said, "From Cha Ford." He again asked, "Where were you in the summer (retreat)?" Dongshan said, "At Puci (Monastery) in Hunan." He again asked, "When did you leave there?" Dongshan said, "On the twenty-fifth of the eighth month." Yunmen said, "You rice bag![22] (You have been in) Jiangxi and Hunan and you still go on like this." At these words Dongshan was greatly enlightened.[23]

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19 Although this appears in the *Jinshan Tui'an Daoqi Chanshi yu* in *Xu Guzunsu yuyao* 6 (XZJ 119.158b14); *Rujing yulu* (T 2002A.48.122b2); *Jieshi Zhipeng yulu* (XZJ 121.387b10); and the "Entry on Xueyan Zuqin" of the *Wudeng quanshu* 49 (XZJ 141.94a18) among others, they do not take the same dialogue form as here.

20 A *hwadu* of Dalong. "The material body is smashed and disappears, but what then is the solid Dharma-body?" *Biyanlu* case 82 (T 2003.48.208a26).

21 See Jorgensen and Cho (2005), p. 107.

22 A word criticizing a good-for-nothing practitioner who only uses up rice, not knowing his own original endowment.

23 Jorgensen and Cho (2005), p. 165. From the "Biography of Dongshan Shouchu" in the *Jingde chuandenglu* 23 (T 2076.51.389b13ff.); *Yunmen guanglu* in *Guzunsu yulu* 18 (XZJ 118.388b4ff.); and *Dongshan Shouchu lu* in *Guzunsu yulu* 38 (XZJ 118.658a9ff.).

或以言聲、示法示人者。玄沙問僧、「還聞偃溪水聲麼?」僧云、「聞。」沙云、「從這裏入!」又鏡清問僧、「門外是什麼聲?」僧云、「雨滴聲。」師云、「衆生顚倒、迷己逐物。」

Some use the sound of words to indicate the Dharma and instruct people. Xuansha (Shibei) asked a monk, "Do you hear the sound of the water of the embankment creek?" The monk said, "I hear it." Xuansha said, "Enter from here."[24] Again Jingqing asked a monk, "What is that sound outside the door?" The monk said, "The sound of raindrops." The master said, "Sentient beings are mistaken, they delude themselves and pursue things."[25]

或以聲、示法示人者。鴉鳴鵲噪、驢鳴犬吠、皆是如來轉大法輪; 又鷰子深談實相、黃鶯善說般若; 又蜀魄連霄叫、血流終夜啼。圓通門大啓、何事隔雲泥?

Some use sound to indicate the Dharma and instruct people. A crow's caw, a magpie's shriek,[26] a mule's whinny, and a dog's bark[27]—all are the Tathāgata's turning of the wheel of the Great Dharma. Again, swallows deeply discuss the characteristics of reality,[28] the golden orioles preach prajñā well. Also, "the nightjar's[29] calls penetrate the mists; the blood flows as it cries

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24 According to the "Biography of Xuansha Shibei" in *Jingde chuandenglu* 18 (T 2076.51.347a29ff.) and *Xuansha guanglu* (XZJ 126.358b18ff.), the questioner was Jingqing Daofu.

25 "Biography of Jingqing Daofu" in *Jingde chuandenglu* (T 2076.51.349c12ff.); *Biyanlu*, case 46 (T 2003.48.182b19); see Jorgensen and Cho (2005), p. 161.

26 "A grog shop and fish mart, each are valuable places; a crow's caw and magpies' shriek, each one is a marvelous sound." "Biography of Xiangshan Daoyuan" in *Xu Chuandenglu* 25 (T 2077.51.641b16).

27 "In any hour of the day, anything in the eyes or the ears, or even the sound of a bell or boom of a drum, a mule's whinny or a dog's bark, there are none that are not the news of this (original endowment)." *Yuanwu yulu* 12 (T 1997.47.768a25ff.).

28 Words of Xuansha Shibei: "He ascended the hall and hearing swallows chirp, said, 'They deeply discuss the characteristics of reality and preach well the essentials of the Dharma.' Then he descended from the seat." *Xuansha guanglu* (XZJ 126.388a3ff.).

29 Literally, "the soul of Shu," which is glossed in *Zuting shiyuan* 5 (XZJ 113.140a1) as "The soul of Shu is the nightjar/cuckoo. The *Huayang guozhi* (Gazetteer of Huayang County) says, 'There is a bird

all night. The gate of perfect communication[30] is fully open, so what matter separates clouds from the mud?"[31]

或以色聲、示法示人者。拈搥豎拂、彈指揚眉、行棒下喝、種種作用、皆是祖師禪。故云、「聞聲時證時、見色時證時。」則靈雲從色悟入、香嚴從聲悟入、乃至雲門痛脚、玄沙痛足、良遂稱名一也。

Some use the sounds and matter to indicate the Dharma and instruct people. They pick up the mallet and raise the whisk, snap their fingers, raise their eyebrows, wield the staff and shout, (such) kinds of function are all Patriarchal Teacher Chan. Therefore it was said, "When one hears the sound is when one realizes; when one sees matter is when one realizes." So then Lingyun gained enlightenment through matter[32] and Xiangyan gained enlightenment through sound,[33] and even Yunmen's (enlightenment at a) sore leg[34] and Xuansha's (enlightenment due to a) sore foot[35] as a

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called the nightjar, as large as a crow, and its cry is so sad that its beak has blood on it.'"

30 The world in which all communications pass without any obstacle between any existents, in which all are included without impediments.

31 A hymn by Tianyi Yihuai, in *Jiatai pudenglu* 2 (XZJ 137.59a18ff.); and *Xu Chuandenglu* 6 (T 2077.51.501c26ff.), with "blood flow" also written as "desert dove" (*tuojiu*).

32 Lingyun Zhiqin studied under Guishan Lingyou, Xuefeng Yicun, and Xuansha Shibei, and succeeded Fuzhou Da'an. "Lingyun at first was at Guishan where he was enlightened to the Way by seeing a peach blossom, and so he wrote a gāthā, 'For thirty years I have sought the swordsman,/ How many times then have the leaves fallen and the twigs budded?/ Ever since that one glimpse of the peach blossom/ Right till now, I doubted no longer.'" *Guishan yulu* (T 1989.47.580c14). See Jorgensen and Cho (2005), pp. 152–153.

33 Xiangyan Zhixian (d. 898) studied under Baizhang Huaihai and succeeded Guishan Lingyou. "One day, because he was mowing away grass and bushes in the mountain (monastery), he caused a pebble to strike a bamboo and make a sound, and suddenly he broke into laughter, and at that moment he was totally awakened." *Jingde chuandenglu* 11, "Biography of Xiangyan Zhixian" (T 2076.51.284a9ff.).

34 "Whenever he received people (students), Muzhou always grabbed them as soon as they passed through the door and said, 'Speak, speak!' Before they could find the words he would shove them

consequence are best named as being one (with Patriarchal Teacher Chan).

out, saying, 'In Qin times a spinning drill' [a thing useless after one application: "You useless thing" see *Zengo* 229a–b]. Yunmen went to see him, and on the third occasion, as soon as he knocked on the door, Muzhou said, 'Who is it?' Yunmen said, 'Wenyan.' As soon as he opened the door he leapt in. Muzhou grasped him, saying, 'Speak, speak!' As Yunmen sought to speak, he was pushed out the door, but one leg was still over the threshold, and Muzhou quickly slammed the door on it, breaking Yunmen's leg. Yunmen, in bearing the pain, let out a sound, and suddenly was greatly enlightened." *Biyanlu* case 6 (T 2003.48.145c16ff.) and Cleary (1998), pp. 40–41.

35 "According to worldly tradition, Xuansha did not leave the range (on which his monastery was located) and Baoshan did not cross the (Yangzi) River. Because (Xuansha) stubbed and damaged a toe, he exclaimed, 'This body does not exist, so where is the pain from? This body and this pain ultimately are not born. Rest, rest. Bodhidharma did not come East; the Second Patriarch did not go to India in the West.' Then he returned, and because he read the *Lengyanjing* he was enlightened." *Zhengfa yanzang* (XZJ 118.103a16ff.). See Jorgensen and Cho (2005), p. 135.

5. Discussion of the Commonality of Chan and Doctrine

禪教通論

我本師釋迦牟尼佛、於末後靈山會上、拈花示衆、百萬億大衆、悉皆罔措、唯大迦葉、破顏微咲。世尊云、「吾有正法眼藏、涅槃妙心、付囑摩訶大迦葉。」又云、「教海瀉阿難之口、禪燈點迦葉之心。」首傳迦葉、以爲初祖、以此西天四七、東震二三、轉轉相承、燈燈相繼、皆是釋迦如來弟子。迄至于今、唯以本師之語、訓示徒衆、因言證道、見法明宗、不外馳求。親傳佛意、紹隆佛種、卽入祖位、以教爲指南、豈有禪教之別! 然、<佛語心爲宗、無門爲法門、> 則教是佛語、禪是佛意。然、諸佛心口、必不相違、則<佛佛手授、受斯旨、祖祖相傳、傳此心。> 各隨名句、似有差殊、當知、禪教名異體同、本來平等。平等何故? 至人隨機說教、則分權實頓漸之殊; 達士契理忘言、則豈有佛祖禪教之異? 故云、「登之於口、謂之教; 傳之於心、謂之禪。」達其源者、無禪無教; 列其派者、禪教各執。昧之則皆失、執之則兩傷。融而通之、則無不通; 決而正之、則無不正、正邪唯在人焉。但得一念廻機、自然萬法俱泯矣、了無禪教之別。然、此是佛事門中施設。若據衲僧門下、本來無佛無衆生、無名無相、蕩蕩焉恢恢焉、逈 出思議之表、喚什麼作禪教也?

Our original teacher, the Śākyamuni Buddha, at his final assembly on Mt. Gṛdhrakūṭa, picked up a flower and showed it to the assembly, and the billions (of beings) of the great assembly were all at a loss. Only Mahākāśyapa broke into a smile. The World Honored said, "I have a storehouse of the eye of the correct Dharma and a marvelous mind of nirvana, which I confer on Mahākāśyapa."[1] Also he said, "The ocean of doctrine flowed forth from

1 See 3, note 59.

Ānanda's mouth, the lamplight of Chan lit up Kāśyapa's mind."[2] As the initial transmission was to Kāśyapa, he is regarded as being the first patriarch. It then passed from one to the other, continuing from lamp to lamp through the twenty-eight patriarchs of India and six patriarchs in China.[3] All of them were the pupils of the Śākya Tathāgata. Right down to the present, only the sayings of the original teacher have been used to instruct the congregation of followers, who because of these words have realized the Way and have seen the Dharma and been enlightened to the core (of Chan), and so they did not run around seeking externally. They personally transmitted the intention of the Buddha, continuing to prosper the seed of the Buddha, and so they entered the ranks of the patriarchs, using the doctrine as a compass, so how can there be a separation of Chan and Doctrine? But as the Buddha's words (make) the mind the core, the gate of non-existence[4] is the Dharma gate,[5] the Doctrine is the Buddha's words and Chan is the Buddha's intention. But as the minds and mouths of the buddhas must not contradict each other, so

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2 "Preface" to *Seonmun Bojangnok* (Record of the Storehouse of Gems of the Seon School) (HBJ 6.469c4).

3 The theory that Kāśyapa was the first patriarch and that the position was passed down to the twenty-eighth patriarch, Bodhidharma, was completed for the first time in the *Baolinzhuan*, dated 801. Later the *Jingde chuandenglu* followed this theory for the most part.

4 Or "the gateless gate." This indicates the gate of expedient means, which is different from the doctrinal teachings and is in accord with the concrete circumstances and strength (of the students).

5 From "the Buddhas words" are words of Mazu Daoyi. The "Biography of Mazu Daoyi" in the *Jingde chuandenglu* 6 (T 2076.51.246a8ff.) takes the form of a quotation from the *Laṅkâvatāra sūtra*. Although the four-fascicle translation of the *Laṅkâvatāra sūtra* in its entirety is made up of the "Chapter on the Gist of the Words of all the Buddhas," there is no line that definitely accords with this. Thus Dahui Zonggao said, "These two sentences are both the indication by Mazu of the great gist of the sutra but are not the words of the sutra." *Zhengfa yanzang* (XZJ 118.35b1ff.). See Jinhua Jia, *The Hongzhou School of Chan Buddhism* (Albany: SUNY Press, 2006), p. 120. Note that the *Laṅkâvatāra sūtra* rather has the sense of "the gist of the Buddha's words are the core." Jia (2006), p. 116, note 2.

in the personal handing down from buddha to buddha, it is this gist that is received, and in the transmission from patriarch to patriarch it is this mind that is transmitted.[6] Although each of these names and sentences seems to have slight differences, you should know that Chan and Doctrine differ in name but are the same in substance, and are originally equal. Why is this? A supreme person[7] preaches the Doctrine in accord with the abilities (of the audience) and so divides it into provisional and real, sudden and gradual.[8] An accomplished person[9] accords with principle and forgets the words, so how can there be any difference between Chan and Doctrine or the buddhas and patriarchs? Therefore it is said, "If it is advanced through the mouth it is called Doctrine; if it is transmitted via the mind it is called Chan." Those who perceive its source (make) no (distinction of) Chan and Doctrine; those who classify its branches grasp Chan and Doctrine as separate. If you obscure one, then both are lost; if you grasp one, then both are harmed. If you merge (Chan and Doctrine) and take them to be in common, then there is nothing that is not in common; if you open up to them and correct them, then neither will be incorrect, for the correct and perverse are only in the person. If you can in a moment turn around your opportunities, then naturally the myriad dharmas will all disappear, and you will realize that there is no difference between Chan and Doctrine. This is the provision of methods within the Gate of Buddhist deeds.[10] If you rely on my own Chan school, originally there is no buddha and there are no sentient beings, no

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6 *Zongjinglu* 1 (T 2016.48.417c2ff.), from "In the personal handing down."

7 A person with insight and well versed in the essence of the doctrine.

8 Provisional is the expedient means that are provided to match the abilities of the other party; the real means the ultimate, immutable truth. "Sudden and gradual" means the immediate and the step by step, and is an abbreviation of sudden enlightenment and gradual cultivation.

9 A person experienced in the tenets of Chan.

10 The standpoint of providing the various and differentiated expedient means to spread the Buddha-dharma. In contrast, the non-discriminated ultimate realm that does not permit any distinction is called the stage of the real principle. "It is just as the (Chan masters) of all directions preach, 'The six pāramitā and the myriad practices are the Buddha-dharma.' I say, 'This is the Gate of

names and no characteristics; so vast and so liberal is it, so far beyond the limits of the conceivable, so what do you call Chan or call Doctrine?

Adornment, the Gate of the Buddha deeds, and is not the Buddha-dharma.'" *Linji lu* (T 1985.47.502a16ff.). See Demiéville (1972), p. 150. Earlier, Demiéville(1972) notes that the "deeds of the Buddha" or the acts of conversion come from the *Vimalakīrti-nirdeśa Sūtra* and the true person is not adorned, ibid. 95. Watson (1993), p. 69, has "just adornments of the sect, the trappings of buddhas"; Sasaki (2009), p. 267, "a means of adornment, expedients for carrying out the Buddha's work." Again, in the *Tiandeng yiluo lu xu* (Preface to Records Left at Tiandeng) (T 2002B.48.133b27ff.), "The buddhas and patriarchs say, 'The stage of the principle of reality is basically divorced from the characteristics of language.' But in the Gate of Buddhist deeds, if there is the handing down of compassion, then although it is not inactive (non-compounded = nirvana), it still is not lacking in language." Further, the "Entry on Lüshan Huguo" in the *Tiansheng guangdenglu* 19 (XZJ 135.788b3ff.) says, "The stage of the principle of reality does not accept a single mote of dust (sense data); in the Gate of Buddhist deeds there is no abandonment of a single dharma."

6. An Explanation of the Three Verses of Yunmen[1]

雲門三句釋

函盖乾坤句: 普天普地 理事圓融
絶斷衆流句: 不受一塵 了無朕迹
隨波逐浪句: 不守自性 隨緣成立

It encases and covers heaven and earth:
In all of heaven and all of earth,
principle and particular are perfectly merged.
It cuts away the mass of streams:
Not receiving a single mote of dust,
realizing there are no signs or traces.

1 Strictly speaking, this is an explanation of the three verses offered by Deshan Yuanmi, a pupil of Yunmen Wenyan (864–949). The verses are also called the three kinds of saying and clearly show and summarize the tenets of Chan in a poem of three verses. Seon Master Baeg-un added his own poem to each of the three verses of Yunmen to explain their meanings. Yunmen presented the problem of how one can be enlightened with the meaning of the three verses: "It encases and covers heaven and earth. / At a sighting (weighing) the importance of the opportunity. / Not involved in the myriad conditions." Deshan Yuanmi, based on his appreciation of these, fixed them by changing them into "It encases and covers heaven and earth, / Cuts off the mass of currents / And accords with the waves and follows the billows." The first line reveals the truth itself, the second line the cutting away of the frustrations and false thoughts, and the third line reveals the form of functioning freely and easily in accord with the unfolding appropriately to the conditions of concrete reality. See "Three Verses Item" of the *Rentian yanmu* 2 (T 2006.48.312a7ff.).

It accords with waves and follows billows:
It does not maintain its own nature,
being established in accord with conditions.

7.
An Explanation of the Three Verses of Dayang[1]

大陽三句釋

平常無生句: 平常心是道 無生亦無滅
妙玄無私句: 妙法本無私 感應難思議
體明無盡句: 靈明體空寂 恆沙用無盡

The everyday has no birth:
The everyday mind is the Way,[2]
so there is no birth and also no extinction.
Marvelous mystery has no privacy:
The marvelous Dharma basically has no privacy,
but the response to that inducement is difficult to conceive of.
The embodiment of wisdom is without end:
The numinous wisdom embodies empty calm,
and so the functions (as numerous as the) sands of the Ganges have no end.

1 An explanation of the summation of the tenets in three verses by Dayang Jingxuan (943–1027). The three verses of Dayang are also called the three verses of Ming'an. *Wudeng huiyuan* 14 (XZJ 138.522b1ff.).

2 "The everyday mind is the Way. What is the everyday mind? No creation, no right or wrong, no adoption or rejection, no impermanence or permanence, no ordinary and no saint." *Mazu yulu* (XZJ 119.812a7ff.). See Jia (2006), p.123.

8.

An Explanation of the Three Verses and Three Turning Words of Reverend Naong[1]

懶翁和尚三句與三轉語釋

A. The Three Verses

入門句: 向時、不落左不落右、正面而入。
當門句: 奉時、機智相應、深入重玄。
門裏句: 共功時、當證主中主、長年不出戶。

Verse of Entering into the Gate:
When heading for (the gate), do not fall to the left or fall to the right, but directly face and enter it.
Verse of Being at the Gate:
When receiving (the Dharma), the opportunity and wisdom correspond, and you deeply enter redoubled profundity.

1 The three verses of Naong divide the period from the entrance into Buddhism to enlightenment into three stages, selecting three of the five verse replies of Fenyang Shanzhao and applying them to a student's five questions. These five verse replies were the verse of "the entrance to the gate, inside the gate, at the gate, departure from the gate, and being outside the gate." Seon Master Baeg-un selected and used three of the five ranks of meritorious service of Caodong, namely, heading for, acceptance, merit, shared merit, and meritorious merit. Baeg-un selected heading for, acceptance, and shared merit. ZGDJ 307d, and "The Verses of the Five Gates of Fenyang" in *Rentian yanmu* 6 (T 2006.48.329a10ff.). The three turning words take three metaphors to clarify the three meanings that are decisive turning points for enlightenment, and Baeg-un explains two of them. See *Naong eorok* (HBJ 6.722a18ff.).

Verse of Being inside the Gate:
When sharing merit, then appropriately you realize the host within the host, and for long years you do not go outside the door.[2]

B. The Three Turning Words

山何嶽邊止: 無上法王最高勝 如羣峰勢嶽邊止
水何到成渠: 圓覺淨性隨類應 如濕流海到成渠
飯何白米造: 心性無染本圓成 如白飯元來米造

Why do the mountains stop at the edge of the marchmount? The king of the peerless Dharma is the uppermost, just as the positions of the clusters of peaks stop at the edges of the marchmount.

Why do the waters go on to form the deep? The pure nature of perfect awareness responds in accord with the kinds (of sentient beings), just as the moisture flows to the sea to form a deep.

Why is food (cooked rice) made of white rice (and not brown)? The mind-nature unstained is originally perfected, just as white rice is made from rice grains.

Again:

法王法令最高勝 如千峯勢嶽邊止
聖君德澤如大海 潛流過海到成渠
當今世到羲皇上 飯勝俱盧白米造

The Dharma order of the Dharma King[3] is the uppermost,

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2 "(Dongshan) asked, 'What is the host within the host?' Longshan replied, 'For long years he did not go outside the door.'" *Dongshan yulu* (T 1986A.47.508c26ff.).

3 The fundamental truth that is handed down like the severe Dharma orders of the Dharma King, the Buddha. This expresses the tenets et cetera of Patriarchal Teacher Chan that do not

just as the positions of thousands of peaks stop at the edges of the marchmount.

The sagely ruler's virtues bless (the people) like a great ocean,
the submerged currents pass through the sea to become the deep.
When the present age arrives at the rule of the August Fu Xi,[4]
the food made of white rice will exceed a *krośa* (in volume).[5]

permit the slightest discrimination, and is the realm wherein one cannot know of any method, and the state before any language or actions are revealed. This is a usage that is associated with the *hwadu* of Mañjuśrī's announcement mallet [see ZGDJ 1051d] as seen in *Biyanlu* case 92 (T 2003.48.216b18ff.). As soon as the Buddha had reached the lion throne, the Bodhisattva Mañjuśrī struck the announcement board with the mallet and announced to the assembly, "The Law (Dharma) of the Dharma King is thus," but the Buddha descended from the seat without saying anything. Cf. Cleary (1998), 405. In the *Foyan yulu* in the *Guzunsu yulu* 34 (XZJ 118.591b2ff.), there is the following: "The World Honored ascended to the seat, and Mañjuśrī struck the board with the mallet and announced, 'How should one repay the Dharma orders of the Dharma King?' Staggering, Mañjuśrī forcibly stuck out his neck and carried Śākya(muni) on his back, there still being some service to do, and for a long time until the present people have loudly prattled on about it."

4 The August Xi indicates Fu Xi, who was one of the three legendary August Emperors, and so he was called the August Xi. He created the eight hexagrams and he made nets and taught the peasants the techniques of using them to catch fish. Here he symbolizes a person who leads an age of great peace.

5 *Krośa* or *kosa,* an abbreviated transcription for a measure of ancient India. It was transcribed as *julushe* or *juloushe,* and translated as a "shout" or "cry". It was the distance over which an ox low or drumbeat could be heard, or the distance of a place of practice from a village where people gather.

9.
On Receiving a Letter from the Elder Reverend Shiwu

甲午六月初四日、禪人法眼、自霞霧山、航海而來、授以一通書豫小師。白雲跪而受、披而覽、乃吾師霞霧山天湖庵石屋老和尚、臨入涅槃辭世頌也。頌曰、白雲買了賣清風、散盡家私澈骨窮。留得一間茅草屋、臨行付與丙丁童。

On the fourth day early in the sixth month of the *kab-o* (year),[1] the Chan person[2] Fayan came by sea from Mt. Xiawu and delivered a letter (from Shiwu) to me, his student.[3] I knelt and accepted it. I opened and perused it, and it was a hymn about entering nirvana and departing the world by my master, the Elder Reverend Shiwu of Tianhu Hermitage on Mt. Xiawu.[4] The hymn read:

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1 24 June 1355.

2 A practitioner of Chan, here in the sense of a practitioner who practices only investigation Chan.

3 Literally, "I, a lesser teacher." "I" and "lesser teacher" are in apposition. Originally, "lesser teacher" indicated a practitioner who had received all the precepts but had yet to complete ten summer retreats. However, the intention is clearly to use the word to definitely refer to himself humbly as a disciple. Here it is a word used in the sense of pupil (as one has received a letter from one's master), while simultaneously it places one in a lower position. See Yijing's *Nanhai jigui neifazhuan* (Record of the Buddha-dharma Sent Back from the Southern Ocean) 3 (T 2125.54.220a21), and *Da Song sengshilue* 3 (T 2126.54.251a29).

4 The teacher is Shiwu Qinggong of Tianhu Hermitage on Mt. Xiawu in Huzhou, China. Baeg-un went to study under Shiwu in 1351 and returned to Goryeo in 1353. See Jorgensen and Cho (2005), p. 14.

White Clouds (Baeg-un) bought it, being sold the Pure Wind.[5]
Having dispersed all my private possessions, I am skint to the bone.
I have left just a grass hut of reeds,
And as I am about to go I gave it to the lamplighter boy.[6]

豫小師、再三披閱、審詳其義、乃先師世緣旣畢、收化歸寂之際、平生所蘊之清風、傳付於我之法偈也。噫、天不祐我！法幢摧法樑折、法海枯法燈滅。然雖如是、大衆！此是先師末後密付底消息。諸仁者、快着精彩、快着精彩！大衆不圖。我本無心、有所希求、自迦葉轉轉相承底、黃面老子、正法眼藏、無上法寶、今日自然而至於我。

I, his student, read it two or three times, carefully scrutinizing its meaning. It is the Dharma-gāthā transmitted to me by my late master whose connections with the world having ended, at the moment he underwent changes and reverted to calm (died), are the pure breezes (Qingfeng)[7] accumulated in his own life. Alas! Heaven does not aid me! The Dharma-pennant is snapped, the Dharma-beam is broken, the Dharma-ocean has dried up, the Dharma-lamp has gone out. Even though it is like this, great assembly, this is the news of the final secret conferral by my late teacher. Gentlemen, keep up your spirits, keep up your spirits. Great assembly, do

5 White Clouds is Baeg-un Gyeonghan; the Pure Wind (Qingfeng) is Shiwu Qingfeng. Baeg-un is recognized as a disciple who has succeeded to the Dharma, hinting that Shiwu has already passed away.

6 The boy responsible for lighting the lamps (*bingding dong*). Because bing and ding belong to the positive (yang) fire and negative (yin) of the five elemental phases, they have been attached to this name. Here it indicates Seon Master *Baeg-un*, and is a metaphor for a pupil who lightens up the dark with the lamplight of truth. See Jorgensen and Cho (2005), pp. 130–131.

7 This means the pure Chan breeze of Shiwu Qingfeng. The words of Shiwu's hymn, "The White Clouds bought it," hint that he had accepted Seon Master *Baeg-un* as a disciple and transmitted the Dharma to him. "Sold the Pure Wind" is explained in the sense that he had transmitted his own pure Chan style (wind) to *Baeg-un*.

not plan. I originally have no mind that hoped for anything,[8] (but) now the storehouse of the eye of the Correct Dharma[9] that is the supreme Dharma-jewel of the Yellow-faced Elder that has been transmitted from Kāśyapa through the generations has naturally come to me.

餘小師、良難當克。何也? 自達磨遞代相承、傳至汾陽、汾陽示有三種師子句云、「一超宗異目底師子、二齊肩竝躅底師子、三影響不眞底師子。若超宗異目者、智過於師、方堪傳授、正爲種草也。若齊肩竝躅者、智與師齊、減師半德、不堪傳授。」汾陽和尚、本自純正、有大力量、古人尚曰、「如是。」況末法五濁惡世、劣機淺智、如影響不眞底、狐魑勢類! 如我無智者、豈堪傳授、豈堪傳授、無上法王、無上法寶也! 忖我德行、無德可覽、無行可觀。行是無行行、心是無心心、念是無念念、言是無言言、修是無修修、豈堪傳授無上法寶也? 叨沐猶吾之納、謬當眞子之職。

I, his pupil, find it very difficult to be adequate. Why? It was passed down through the generations from (Bodhi)dharma until it reached Fenyang. Fenyang indicated it with sentences on the three kinds of lion.[10] They are:

8 A line that comes from a metaphor in the "Chapter on Belief and Understanding" of the *Lotus Sutra*. A youth had left home and gone to another town, and spent his life in poverty. Only after having met his wealthy father did he know that he was a son of a rich man who lacked for nothing. These then are his words. Similarly, all sentient beings are the sons of the Buddha and are blessed with the Dharma and insight of the One Vehicle. "I originally had no mind that hoped for anything and now this storehouse of treasures has naturally come to me." *Fahuajing* 2 (T 262.9.17b16). Cf. Hurvitz (1976), p. 88–89.

9 The eye that sees through to the truth. The eye of insight that the first patriarch of Chan, Kāśyapa, received from the Buddha. The "Correct Dharma" is the highest truth, "the eye" is the eye that examines the Correct Dharma as it is, and "storehouse" means that which stores everything. In abbreviation, "the Eye of the Correct Dharma." See 3, note 59.

10 The following describes Fenyang Shanzhao (947–1024) and his opinions on the standards for discriminating the students who are qualified and receive the Dharma. These words of Fenyang are known via Foushan Fayuan. See *Rentian yanmu* 2 (T 2006.48.307a5ff.), and *Wujia zongzhi suanyao* (XZJ 114.524b17ff.). For Shanzhao, see Kirchner (2004), p. 163–164.

"One is the lion that transcends the core tenet and (looks with) different eyes. The second is a lion whose shoulders are at the same level and who walks slowly together (with the master).[11] The third is a lion whose shadow and echo are not true.[12] If you transcend the core theme and have different eyes, your wisdom exceeds that of your teacher, and only then are you fit to receive (the Dharma),[13] and properly you are a seed of grass.[14] If you walk slowly together with your eyebrows at the same level, your wisdom is the equal of that of your teacher, and you reduce your master's virtue by half, and are not fit to receive and transmit (the Dharma)." The Reverend Fenyang was originally pure and correct, and had a great deal of power. An ancient also said (of him), "Thus it is." Rather, in this age of the end of the Dharma and the evil age of the five impurities[15] of inferior abilities and shallow insight,

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[11] Here, harmonized "shoulders," but in other texts harmonized "eyebrows." The former means that the shoulders lined up, the latter that the eyebrows are lined up, meaning a husband and wife who respect each other as equals and live together into old age. This metaphor means there is no difference between the stage of the master and pupil, having reached a similar standard. Morohashi 48560.206.1, where the wife deeply respects the husband.

[12] *Xudeng zhengtong* 35 (XZJ 144.900b14ff.); *Qingyilu* (Record of Requested Benefits of Instruction) case 59 (XZJ 117.865b2ff.); *Zimen jingxun* 8 (T 2023.48.1086a23ff.) are identical. However, the *Rentian yanmu* and *Wujia zongzhi suanyao,* have "hear the sound of the shadow" instead of "the shadow and echo are not true." The shadow and the echo mean the student who follows in the steps of and imitates the signs of the master, who is the model like the original body and sound. The words, "hear the sound" is "the spreading of the voice," meaning the passing on and following after the content one has received.

[13] *Linji lu* (T 1985.47.506a5) has this as the words of Guishan Lingyou; "If your views are the equal of the master's, then you reduce your master's virtue by half. If your views surpass those of your master, only then are you fit to receive and transmit (the Dharma)." Also, see "Biography of Yantou Quanhuo" in *Jingde chuandenglu* 16 (T 2076.51.326b12ff.).

[14] A word the same as "of the same clan" or "of the same class." In the sense of grass that is grown from the identical seed, here showing via a metaphor that one is a Chan master who succeeds to the tradition of the Chan lineage.

[15] An evil world of five impurities, which are the impurities of kalpa, views, frustrations, sentient beings, and life span.

(I am a pupil) as when shadows and echoes (pupils) are not true (reflections of the master), and I (will adopt) the posture of those in the category of fox-spirit demons.[16] Being like me, without wisdom, how am I fit to receive and transmit[17] and be the supreme Dharma King (who transmits) the supreme Dharma-jewel? Considering my virtues and practices, there is no virtue to be seen and no practices to be contemplated. Practice (must be) the practice of non-practice, the mind (must be) the mind of no-mind, and thought (must be) the thought of no-thought, and words (must be) the words of no-words, cultivation (must be) the cultivation of non-cultivation, so how can I be fit to receive and transmit the supreme Dharma-jewel? I am most grateful for what I have received, but it is error that I should perform the duty of the true son (of the Dharma King).[18]

然、古人云、「彼旣丈夫我亦爾、何得自謾而退屈!」又佛云、「我此法者、念無念念、行無行行、言無言言、修無修修。」如是之人、堪爲佛種、則不可以自輕自謾、乃可受法也。

However, an ancient said, "Since he is a hero, so am I, so why be self-devaluing and retreat?"[19] Again, the Buddha said, "My Dharma here is thought that is the thought of no-thought, the practice that is the practice of no practice; the words are the words of no words, the cultivation is the cultivation of non-cultivation."[20] Such a person is fit to be the seed of the

16 The *Rentian yanmu* and *Wujia zongzhi suanyao* among others, have, "The third (is the lion) echoing and shadowing (the master) and spreading his voice, relying on the authority of the tiger, so how can one be distinguished from the different kind (beasts)?"

17 "How am I fit…" is possibly an interpolation.

18 The words of Zongmi in *Yuanjuejing lueshu,* preface (T 1795.39.524b26), with "duty" a mistake for "seal."

19 The words of Guizong Huizheng, in *Jingde chuandenglu* 26 (T 2076.51.429a21). In the second line of the *Amituojing* (T 365.12.340a7) it is, "One should not devalue oneself and retreat."

20 Source unknown. The thoughts are not asserted, the practice is not made or forced into the concept of practice, and the words are words that are not intended, and so on.

Buddha, so you must not be self-devaluing or self-deceiving, and then you can receive the Dharma.

然、法本無形、心本無跡、且傳箇什麼、得箇甚麼、買箇什麼、賣介什麼? 阿呵呵! 淨裸裸、赤酒酒、沒可把。然雖如是、且莫道、無法可說、無心可傳。無法可說、是名說法、無傳無得、親傳親得。不見無傳無說? 春容水月。至今此土與西天、粲然一花開五葉。偈曰。

But the Dharma originally has no shape, the mind originally has no traces, so what is transmitted and what is attained, what is bought and what is sold? Ah ha ha! Clean and naked, bare and spotless, there is nothing to be grasped.[21] Even though it is like this, do not say that there is no Dharma to be preached or no mind to be transmitted! That there is no Dharma to be preached is called the preaching of the Dharma. That there is nothing to be transmitted or nothing to be attained is the personal transmission and the personal attainment. Haven't you seen the nothing to be transmitted and the nothing to be preached? In spring, the moon is reflected in the water. Right up to now in this land the flower from India to the West has gorgeously opened up into five petals.[22] A gāthā says:

世尊拈花示上機 金色頭陁破顏笑
達磨壁面接利根 斷臂神光雪中立
世尊達磨不說說 迦葉神光不聞聞

21 See 1, note 6.

22 This is a sentence from the verse of transmission given by the first patriarch, Bodhidharma, to the second patriarch, Huike. This is a prediction that after Bodhidharma, from the second patriarch, Huike, to the sixth patriarch, Huineng, the teachings of Chan would develop over five generations. It is also interpreted as a prediction that Chan would later develop into five houses as a flower blooms. This hymn first appears in the Dunhuang version of the *Platform Sutra* (T 2007.48.344a26). "I originally came to China to transmit the teaching to save deluded beings. One flower opens into five petals, the fruit forming naturally." See also "Biography of Bodhidharma" in *Jingde chuandenglu* (T 2076.51.219c17ff.).

於焉一物大分明 如是同天亦同地
同天同地作麼形 作麼形兮無不是
無去無來無障㝵 無名無相絶一切
孤超威音之前 獨步劫空之後
是稱正法眼藏涅槃妙心 亦謂之本地風光本來面目
是諸佛阿耨菩提 是諸佛祖轉轉心燈
是故此土與西天 至今一花開五葉
我師首謁及菴祖 契此三昧受傳燈
穩密履踐超過量 晦跡山林四十年
未曾一言及人知 是故無人明辨出
我於壬辰正月春 躬造室中受熏煉
上元前三十三日 密契無心無上宗
烹佛烹祖大爐鞴 煆凡煆聖惡鉗鎚
燒我億劫顚倒想 不歷僧祇獲法身
我今亦受傳法偈 轉教未悟如我證
將此深心奉塵刹 是則名爲報佛恩
惟願佛祖大慈悲 希更甚除微細惑
令我早登無上覺 於十方界坐道場
舜若多神可消亡 定慧圓明終不失

The World Honored lifted a flower and showed it to those of superior ability,
And the golden-hued dhūta[23] broke into a smile.
Bodhidharma faced a wall to attract the sharp-witted,

[23] This refers to Mahākāśyapa, who is called the golden-hued Kāśyapa. In a past life, when he was practicing, Kāśyapa was a metal refiner, and seeing that the golden-hued relic stupa for the Vipaśyin Buddha was worn, he, along with a certain woman, gained a golden-hued body for ninety-one eons for the merit of repairing the stupa. This is the reason for the name. The title of *dhūta* is due to the fact that after Kāśyapa became a monk and practised the twelve *dhūta* (ascetic exercises) well, he was praised by the Buddha as the number-one ascetic (*dhūta*). See *Fozu tongji* 5 (T 2035.49.169b16) and *Fozu lidai tongzai* 3 (T 2036.49.496b16).

And cutting off his arm Shen'guang[24] stood in the snow.
The World Honored and Bodhidharma preached by not preaching,
Kāśyapa and Shen'guang heard by not hearing.
In this one thing[25] it is very clear and distinct,
And thus it is the same as heaven and the same as earth.
To be the same as heaven and the same as earth, what shape is it?
Whatever shape it is, nothing is not it.
It has no coming and no going, and no obstructions.
It has no name and no characteristics; it eliminates them all.
Alone it transcends the Awesome Voice (King) of the previous (eon),[26]
And independently walks after the eon of emptiness.
This is titled the storehouse of the eye of the Correct Dharma and marvelous mind of nirvana,[27]

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24 Shen'guang is the second patriarch, Huike. Huike cut off his arm to show his determination to obtain the Way to Bodhidharma. Later, Bodhidharma gave Shen'guang the name of Huike. See "Biography of Bodhidharma" in *Jingde chuandenglu* 3 (T 2076.51.219b11ff.).

25 "One thing" indicates the fundamental "What is the one?" This is a term particular to Chan that began to be used in the *Platform Sutra*. In the Dunhuang version of the *Platform Sutra*, in a hymn by Huineng, are the lines "The Buddha-nature is always immaculate" and "The bright mirror is originally immaculate," but in later versions of the *Platform Sutra* this is changed into "Originally there was not a single thing" in which the concept of "one thing" appears. While the Buddha-nature is exchanged for the "one thing," this is the start of a distinctive Chan term that cannot be substituted for any doctrinal concept such as Buddha-nature or True Thusness (bhūtatathatā). It also appears in the following dialogue between Huineng and Huairang: "The master said, 'What thing came in this way?' (Huairang) said, 'Even if I speak of a single thing then I miss the mark.' The master said, 'Can you cultivate and realize it?' 'Since cultivation and realization do not exist, then one cannot be polluted.'" Zongbao version of the *Platform Sutra* (T 2008.48.357b21ff.).

26 The buddha the King of the Awesome Voice appears in the period before this age. This buddha is the very first buddha who appears in the inconceivably distant past. Before the Awesome Voice is used as a synonym of "before the empty eon" or "before one's parents were born," and indicates "the original face" that is independent and not reliant on anything. "Alone" and "independently" indicate this meaning. Cf. *Jin-gak* 1, note 216.

27 See 3, note 59.

And is also called the scene of the original earth[28] and the original face.
It is the *anuttarā-bodhi*[29] of the Buddha,
And is the lamplight of the mind transmitted from buddhas and patriarchs.
Therefore this land received from India to the West
That single flower that up to now has bloomed into five petals.
My master first visited the patriarch Ji'an,[30]
And matching this samādhi he received the transmitted lamplight.
Firmly and covertly he walked beyond the calculable bounds,
And hid his traces in the mountains and forests for forty years.
He never said a word that brought him to human notice,
And therefore nobody was able to clearly distinguish him.
In the first month of the *renzhen* (year, 1352), in spring,
I personally went to his room where I received his refined teachings,
And before the thirty-third day of the first month,
I secretly matched the supreme proposition of no-mind,
And cooked the Buddha and cooked the patriarchs in the great oven,[31]
Forging the commoner and forging the saint, with tempering tongs and hammers,

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28 Literally, the "breeze and light of the original earth," which indicates the world (breeze and light) that completely reveals one's unpolluted original mind-nature (original earth). The same as "original face." "Breeze and light" are an expression for scenery or landscape, and means something like one's original appearance. "If you have a true, real, correct view that coincides with calm thusness, and even though you do not think of or calculate it at any hour of the day, and do not create and do not act, even in the midst of movement and calm, in speaking or in silence, in wakening or in dream, there is nothing that is not entirely the scenery of the original earth or the original face." *Yuanwu yulu* 5 (T 1997.47.735a1ff.)

29 See *Jin-gak* 1, note 80.

30 "Patriarch" here elevates Ji'an Zongxin. After becoming a monk at Daozhang Monastery in Huzhou, China, he became an heir of Xuedu Zuqin.

31 Cf. *Naong* 2, note 8.

And I burned away my billions of eons of mistaken thoughts,
And did not pass through countless eons[32] to obtain the Dharma-body.
I now also have received the gāthā that transmits the Dharma,[33]
And will transfer the teaching of just what I have realized to the unenlightened.
If through this profound mind one offers it to the myriad lands,
Then it will be named the repayment of the Buddha's grace.
I only vow (through) the great compassion of the Buddhas and patriarchs,
And further hope to totally remove the subtlest of delusions,
Enabling me to rapidly ascend to the supreme awareness,
And sit in the sites of the Way (monasteries) in the realms of all directions,
And that even though the spirit of *śūnyatā*[34] be eliminated,
The perfect light of samādhi and insight will ultimately not be lost.
end.

32 Countless + *asaṃkhya-kalpa* in abbreviated form. The period it took for a bodhisattva to gain the ultimate enlightenment of a Buddha. It means a period of time that is inconceivably long. Also translated as innumerable.

33 The gāthā that transmits the Dharma is a hymn that a master transmits to prove that his pupil has qualifications to receive the master's own tenets. Here it indicates the above verses that Shiwu sent to Baeg-un. In the history of Chan, although the robe was a sign of the patriarchal teacher who inherited it in succession from Bodhidharma, the sixth patriarch, Huineng, thinking it would become the motive for disputes, used the gāthā of the transmission of the Dharma instead as a substitute for the symbol of the succession to the lineage. This is revealed in the Dunhuang *Platform Sutra*. "Over twenty years after my death, a perverse Dharma will cause trouble and delude people about our tenets. A person will come forth who not begrudging his own life, (who)will settle the rights and wrongs of Buddhism and firmly establish its tenets, which is our Correct Dharma. The robe is not to be transmitted. Should you not believe, I will chant for you the hymns of the Dharma conferral that the previous five patriarchs spoke along with the transmission of the robe" (T 2007.48.344a19ff.); cf. translation in Philip Yampolsky, *The Platform Sutra of the Sixth Patriarch* (New York: Columbia University Press, 1967), p. 176.

34 The god of śūnyatā: *śūnyatā* is trans-lated as emptiness, and this god presides over empty space. "The spirit of śūnyatā is translated as emptiness. This god is The lord of empty space. The heaven of the immaterial realm also is of this category." *Zuting shiyuan*? (XZJ 113.194a-b)

10.
The Song of No-mind

無心歌

白雲澹泞、出沒於大虛之中; 流水潺湲、東注於大海之心。水也遇曲遇直、無彼無此。雲也自卷自舒、何親何踈? 萬物本閑、不言我青我黃、惟人自鬧、强生是好是醜。觸境心如雲水意、在世縱横有何事? 若人心不强名、好醜從何而起? 愚人忘境不忘心、智者忘心不忘境。忘心境自寂、境寂心自如、夫是之謂無心眞宗。

The white clouds tranquil and clean appear and disappear in the midst of great space; the flowing waters streaming in a current pour eastwards into the mind of the great ocean.[1] Water encountering bends and encountering straights, that is neither here nor there. Clouds also shrink and expand by themselves, (unconcerned with) what is close and what is distant.[2] The

1 Here Baeg-un is using natural phenomena such as the floating clouds and flowing water as metaphors to present the states of no troubles (*musa*) and no mind. "He ascended the hall and said, 'Green ivy tendrils climb directly to the top of the cold pine; the white clouds are tranquil and clean, appearing and disappearing in the midst of the great sky.' [Pick up the staff.] 'The National Teacher has come and has come.' [Elevate it once.] 'The road goes from the flat to a place that is steep, people head from the midst of calm into busy activity.' " *Dachuan Puji yulu* (XZJ 121.331b8ff.). Also, "The white clouds are tranquil and clean, the waters pour into the blue depths of the ocean. The myriad dharmas are originally at ease, so what trouble could there be?" *Wudeng quanshu* 25, "Entry on Dawei Muzhe" (XZJ 140.618a18ff.). See also *Xudeng zhengtong* 12, "Entry on Yunfeng Miaogao" (XZJ 144.642a4ff.).

2 "The clouds on the top of the ever-so-high mountains, themselves expand and shrink, so what

myriad things are originally at ease and do not say, "I am green" or "I am yellow." It is only humans who themselves are noisy, forcibly producing (the idea) "this is beautiful and this is ugly."[3] If in contact with the percepts the mind is like the intentions of the clouds and the waters, then what troubles would there be in the length and breadth of the world? If the human mind does not forcibly name (things), from where would beautiful and ugly arise? Stupid people forget the percept but do not forget the mind (the thought about the percept), but wise people forget the mind and do not forget the percept. If one forgets the mind then the percept itself remains quiescent; and if the percept is quiescent then the mind will be itself thus, and it is this that is meant by the true proposition of no mind.

is close and what is distant? The water at the base of an ever-so-deep torrent, encounters bends and encounters straights, but that is neither here nor there [it still flows on]." *Huanglong Huinan yulu* (T 1993.47.633a5ff.). Also, "Since at all times each one is like this, it is just like an empty boat riding the waves, going up high and going down (with them), or like the flow of water round a mountain, (flowing onwards) encountering bends and encountering straights, and so each mind-thought is without knowledge/discrimination." *Susimgyeol* (T 2020.48.1008a20ff.).

3 "The myriad things are originally at ease; it is only humans who make a noise about it. If humans were not noisy, then what troubles would the world have?" *Zibo Laoren ji* (Collection of the Elder of Zibo) 9 (XZJ 126.783b14).

11.
Letter to Reverend Taego

寄大古和尚書

往者歲在壬辰、於普法寺、辭違已來、星霜屢換、路隔東西。久阻音問、時復遙心、望風悒怏。卽辰季春盛暄、緬惟大和尚尊體、起居萬福、少病少惱。弟子全承法蔭 藏拙三家村塢、跛跛挈挈、百醜千拙、且恁過時、以餞殘生。未審大和尚丈下如何保任? 弟子宿熏種勝、且與大和尚同叅、俱是石屋之子。且道!同叅底事作麽生? 還曾擧似人麽? 在今天下、除是指空一人、如先師和尚者、甚爲希有。先師雖入滅、公案遺在。伏望和尚、枉與弟子、於公案上、各出隻手。若一月半月商量箇事、則如親見先師、報恩足矣。未審尊意如何如何? 昨聞和尚詔入天庭、日對龍顏、擧揚宗乘中事、以助文明之化。弟子喜溢、胸襟感荷。和尚好生命快命快、繼有愚私、惶恐惶恐。今當末運、正法凌替、佛祖慧命懸危、弟子直得心痛。祝果大和尚、今旣出世、已爲人天眼目、威振大元三韓、何患吾宗寂寥哉! 至祝至祝。姑此葛藤。卽辰長安桃李、賤賣風流、少不得。一笑。不宣拜上。

Ever since I departed from you in the last year of *imjin* (1352) at Pobeop Monastery, the years have passed rapidly and our paths have diverged east and west. Thus I have been prevented from hearing news from you for a long time, and as our minds have been further distanced over time, I think anxiously of you. At the height of the warmth of spring in this third month, I think fondly of the person of your Reverence, (and hope) that you enjoy every blessing in life with minimal illness and troubles. Your pupil has fully received the shade-blessing of the dharma and I have hid my incompetency in a small hamlet of three houses, limping along deficiently, so ugly and so

inadequate, passing my time by making offerings of the remainder of my life. How should I under your Reverence's (direction) take responsibility (for maintaining your Dharma)?[1] Your disciple's perfumed seeds of the past (karmic influences) were superior, and so I was able to jointly investigate[2] with your Reverence, and together be heirs of Shiwu. Now say, what (do you think) about the matter of our shared investigation (under Shiwu)? Have you presented it to (other) people? In the current empire, with the exception of the single person of Śūnyadiśya,[3] it is extremely rare for there to be a reverend like our late master. Even though our late master has passed away, his *gong'an* remain. I humbly hope you, Reverend, will waste time with your pupil and each try our hand at the *gong'an* (of Shiwu). Whether we negotiate this for a month or a fortnight, it will be like personally seeing our late master, and be sufficient to repay his grace. What does your honor think about this? Earlier I heard that your Reverence had been invited into the royal court and for a day faced the royal visage, and promoted the matter of our lineage vehicle[4] in order to assist in the conversion (of the king) to literary civilization. I am overflowing with joy (at this) and my mind is moved to gratitude. Your Reverence is most blessed, but as for your connection with my stupid self, I am most afraid. The times are not opportune at the moment and the Correct Dharma is oppressed, and the life of the insight of the buddhas and patriarchs hangs in the balance, and your pupil is thus sore of mind.

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1 Short for "to protect and take responsibility." "A combination of to protect well" and "to take on a burden." It means to store away and not forget, to make something completely your own. In particular, in Chan it usually means that after you have seen your nature, that you foster it well and put it into operation. *Zengo* 420a, "to take full responsibility."

2 "To jointly investigate" means the same as to belong to the same school, a confrere in the Dharma, a family member in the Dharma, a Dharmic relative, a connection in the Dharma or a friend in the Way, and the like.

3 See 2, note 29.

4 The matter is that of the original enlightenment; the lineage vehicle is the fundamental principle of the Chan lineage inherited from Bodhidharma. It indicates the essential tenets that are carried by the acme of Chan.

Fortunately our great Reverend, who has now since departed from the world, was a guide for humans and gods,[5] and had authoritatively shaken up (saved) the Great Yuan (China) and the Three Han (Korea), so why worry that this will make waste our lineage? I earnestly pray (for this), I earnestly pray. Meanwhile[6] this entanglement (in words) has shaken the talented people[7] of the capital (and as a result) they have cheaply sold our style (of Chan),[8] but few got it.[9] I laughed once. I have to end here.[10] Salutations.

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5 *Rentian yanmu*, literally, "the eyes of gods and humans," which in China usually indicates an accomplished and enlightened Chan master who guides the students.

6 The Korean translation reads this as 姑且 or 苟且, "carelessly." But 姑且 also means "meanwhile."

7 Literally, "peaches and plums," a metaphor for talented people. Here I suspect Chang'an (the capital) is used for the capital of Goryeo, not that of China.

8 "Cheaply sell our style" means words that explain a high-quality thing easily so that it will become known by many people. That is, one's own understanding and profound stage is explained easily from the standpoint of sentient beings.

9 少不得, in the colloquial, "unavoidable." Means there was almost nobody at the court who understood what Taego was saying.

10 Not able to convey every item of news in detail; a conventional ending to a letter.

12.
A Letter of Instruction to the Seon Person Seon

示禪禪人書

多年不相見、莫作舊時看。未審老宿換却舊時行李處麼？若也換得、莫坐在已見上、急宜竿頭進步、究明佛祖頂上妙致、凡所擧止、悉不落虛僞、始解穩坐。不見古人云、「百尺竿頭須進步、十方世界是全身。」又不見先德云、「悟了須遇人。」若不見人、如無尾巴猢猻相似、才弄出便取咲。囑曰、悟了須見人。若不見人、不得向上眼、又被見刺惑、依前流浪去。其或得小分覺觸、便以爲足、自執邪見、更不進步、亦不見人、卽成大患、非唯自謾、亦謾佛祖、思之諦思之。若也要會向上宗乘中事、枉垂相訪、不惜眉毛、爲君一訣。姑此書覆。

It is many years since I have seen you, so please do not regard me as in the past. Have you, Elder,[1] changed your baggage?[2] If you have replaced it, do not rest with your existing views, but urgently take another step while on the tip of a hundred-foot (fishing) pole and fully clarify the marvelous principle on the *uṣṇīṣa* (crown) of the buddhas and patriarchs, and ensure that all of your behavior does not fall into vain falsity. Only then can you sit securely. Have you not seen the words of an ancient, "Be sure to take another step while on the tip of a hundred-foot pole, and the worlds of all directions will

1 A word of respect for a monk who has practiced for a long time and achieved high virtue. Also called a Senior, Reverend Elder, Senior Virtuoso, and the like. This is seen to be an abbreviation of "Senior in years and accumulated virtue." A translation of *sthavira* according to the *Fanyi mingyi ji* 1 (T 2131.54.1074c14). *Zengo* 487b.

2 *Zengo* 6b, baggage = daily practice.

be the entire body?"[3] Also, have you not seen that an earlier virtuoso[4] said, "To be enlightened you need to encounter the man"?[5] If you do not see the man, you are just like a tailless Szechwan macaque that causes laughter as soon as it has done its trick. So I enjoin you, that being enlightened now you must see the man. If you do not see the man, you cannot see improvement, will be deluded by thorny views,[6] and will be swept along by the currents and waves

3 These are the words of Changsha Jingcen (d. 868). A hundred feet is not the exact height, but rather refers to a large number, and "tip of the pole" indicates the tip of such a high bamboo pole. Although it expresses the ultimate of tranquility, if one merely remains there, that itself becomes just another lodging, and by advancing another step one's self must be revealed in all the worlds. "A person who does not move while on top of a hundred-foot pole has gained entry (to enlightenment) but has yet to make it real (complete enlightenment). Be sure to advance a further step on the top of a hundred-foot pole, and the worlds in all directions will be your complete body." *Jingde chuandenglu* 10, "Biography of Changsha Jingcen" (T 2076.51.274b7ff.). See Kirchner (2004), p. 154. The final phrase, "will be the entire body," according to the text, is also "reveals the entire body," which is more appropriate.

4 A previous virtuoso is an enlightened person, eminent in the Way, who has become a model for later generations. A similar word to "an ancient," "a previous colleague" or "an ancient virtuoso." Here it indicates Baiyuan Shouduan.

5 In the *Ying'an Tanhua yulu* 7, "Instructions to Chan Person Zhan" (XZJ 120.859b16), and *Zongfan* (Exemplars of the Lineage) (XZJ 114.629a7), among others, it is quoted by Ying'an Tanhua (1103–1163) as the words of Baiyun Shouduan. Here "the man" means the person who hands down their own teaching. "To reach here (this state), you must be enlightened. After you are enlightened, you must encounter the man (and hand down the teaching). You say, 'Since you are enlightened, you can rest, so why must you also encounter the man?' If you have been enlightened and encountered the man, when you are handing down (the teaching of) the expedient means, at each move you have a path to escape the body and not blind the eyes of students. If you are only enlightened, then you get a dried turnip [keeping it to oneself, stagnant] and not only blind the eyes of the students, but also by moving on your own, then you first of all have violated yourself and harmed yourself with a sharp blade." *Baiyun Shouduan yulu* (XZJ 120.381b10ff.). *Zengo* 465a, "turnip Chan" = something obtained too easily. This was used by Wuan Puning in the sense that you have to meet a lineage teacher after enlightenment. "Therefore he said, 'If you investigate Chan, you must be enlightened. Once you are enlightened, you must meet the man.' If you do not seek a clear-eyed lineage master for the seal of approval, it is just like reading a book to develop an understanding of its meaning and having graduated, not being able to turn that into an official post." *Wuan Puning yulu* (XZJ 123.14b5ff.).

6 Private views are compared to thorns. In the *Chang Ahanjing* (Long Āgamas) 8 (T 1.1.50c7), the

as before. Or you may attain a minor feeling of awakening and then think of it as sufficient, and by yourself grasp perverted views and so not (try to) advance any further, and also not see the man. If so then that is very harmful, for not only is that self-deceit, it is also deceiving the buddhas and patriarchs. Think on this, carefully think on this. If you want to understand the matters of the lineage vehicle[7] that improves one, then take the time to visit me, and I will not begrudge my verbal teachings[8] to make a judgment for you. Although these are careless words, please reply.

four thorns are listed as those of desire, anger, views, and pride.

7 See 11, note 4.

8 See 2, note 24.

13.

Letter Sent to Man of Seon Yoseon

寄示了禪禪人書

夫出家離俗、只要弘道利生。然、絶無度人、得道之跡、方可詣向上人行李。不見? 石頭問藥山、「汝在這裏、作什麼?」山云、「一切不爲。」頭云、「恁麼則閑坐也。」山云、「閑坐則爲也。」頭云、「汝道不爲、且不爲箇什麼?」山云、「千聖亦不會。」頭乃有頌云、「從來共住不知名、任運相將只麼行。自古聖賢猶不識、造次凡流豈易明。」看他師資、恁麼履踐、趣向如此。可不是向上本分事耶! 禪老、是箇中人、不可不說箇中事、宜乎追慕先祖之風。休心履踐、使古風不墜、乃自己事明白也。花山春興少不得。一咲。

In becoming a monk and abandoning the laity you only need to spread the Way and benefit beings. However, if you never save people or attain the traces of the Way, only then can you reach the daily practice (baggage) of an improving person. Have you not seen that Shitou asked Yaoshan,[1] "What are you doing here?" Yaoshan said, "I am doing nothing."[2] Shitou said, "If so then you are sitting idly." Yaoshan said, "Sitting idly is doing (something)." Shitou said, "You say you are not doing (anything), so what are you not doing?" Yaoshan said, "Thousands of saints also did not understand." Shitou then made a hymn, saying, "We have lived together up to now but I do not know your name,/ Just letting things be to jointly conduct such a practice./

1 The following dialogue is recorded in *Wuzu Fayan yulu* (T 1995.47.664c23ff.) and *Yuanwu yulu* 12 (T 1997.47.767b29ff.) among others.

2 Most texts have "not doing a thing."

From ancient times the saints and sages still did not recognize (this),/ So how in a moment will ordinary people be easily enlightened (to this)?" Look at this master-disciple relationship, the walking of a path like this, and aim to be like them. May it not be the improving of the matter of the original endowment? Elder Seon, since you are a person here and I cannot speak of matters here, it would be best to follow and admire the style of the previous patriarchs. Rest the mind (of discrimination) and walk the path, so that the ancient style does not collapse, and then your own matter (of original endowment) will be clear and bright. The flowering mountains and spring begins invariably. I laughed once.

14.
A Letter Instructing Society Leader Hoesim[1]

示希諗社主書

直觸長老法諱、深心誠恐誠恐。未審長老法名希諗者、希箇趙州什麼邊事耶? 希趙州百歲春秋耶? 希趙州八十更叅禪耶? 若是、希慕趙老禪也。趙州道、「我見千萬人、只是覓佛底人、其中一箇無心道人難得。」趙州爲人公案、雖千萬言、此一言弊之。看他古佛趙老、恁麽履踐、趣向如是。豈不是向上事也! 長老旣是希諗、宜乎希慕趙州古風。十二時中、四威儀內、深味此言、休心履踐、逢境遇緣、自然盖天盖地、觸處現成。然古人云、「心無所希、名之曰道。」則希之一字、是衆禍之源。思之諦思之。

Directly in reference to your taboo Dharma-name,[2] Elder,[3] deep in my heart I am truly concerned, truly concerned. Should your Dharma-name be Hoesim, what aspect of Zhaozhou (whose name was Chongsim) do you

1 The *sim* of Hoesim indicates Zhaozhou Congshen (*Chongsim* in Korean). That is, it means he is hoping (*hoe*) to be like Zhaozhou. This is a letter written using various sermons by Zhaozhou in order to make a Dharma name suitable for Society Leader Hoesim.

2 *Beophwi*: This is similar to a Dharma name or a Dharma-style or precept name. This is a name given to a person who has devoted himself to the Buddha and means he has become a disciple of the Buddha. A name taken at ordination, often called a *hui/hwi* or mourning name, probably because a monk was supposed to have died to the lay life. Cf. Mujaku Dōchū, *Zenrin shōkisen* 6, *minghui entry;* and *Xu gujin yijing tuji* (Continued Diagrammatic Record of Ancient and Modern Translations of the Sutras) (T 2152.55.368c25–28).

3 See 2, note 65 and 12, note 1.

hope (*hoe*) for? Do you hope for Zhaozhou's centenarian life span? Do you hope to do Zhaozhou's another eighty (years) of investigating Chan?[4] If so, do you hope to imitate Elder Zhaozhou's Chan? Zhaozhou said, "I have seen millions of people who have only been looking for the Buddha, but it was difficult to meet a single no-minded person of the Way among them." Although Zhaozhou spoke millions of words to be *gong'an* for people, this single word corrupts them.[5] Look at that old buddha,[6] Elder Zhao, who walked the path thus and aimed to be like this. How is this not a matter of improvement? Since you, Elder, are to be (called) Hoesim, would it not be best to emulate (*hoemo*) the archaic style of Zhaozhou? If in any hour of the day and in any of the four deportments you profoundly taste this word, rest the mind (of discrimination) and walk this path, then whenever you meet percepts and encounter conditions, naturally (Zhaozhou's style) will be manifested everywhere in heaven and earth. But an ancient said, "The mind that hopes (*hoe*) for nothing is named the Way."[7] So this character "hope" (*hoe*)

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4 *Zengo* 133b. Normally in the Tang dynasty a monk did thirty years of practice as a standard unit. Zhaozhou did this again. Zhaozhou studied for eighty years before he began to teach.

5 弊 = empty or destroy. The Korean translation, "encapsulate" or "cover it," seems to take the word to be 蔽.

6 An ancient buddha before the Śākyamuni Buddha. Also expresses the meaning of one who has been enlightened to the ultimate truth and comes second to the Śākyamuni, and is a term used as the highest compliment for revealing the state of a buddha. Zhaozhou was called "old buddha" because of the following story: "Because a monk came from the South, he raised the story of a question to Xuefeng; ' "What about when the ancient torrent (flows forth from a) cold spring?" Xuefeng said, "Staring I do not see it." A student said, "What about one who drinks it?" Xuefeng said, "It is not introduced through the mouth."' The master (Zhaozhou) heard this and said, 'If it was not introduced through the mouth, it was introduced through the nostrils.' This monk then asked the master, 'What about when the ancient torrent (flowed forth from a) cold spring?' The master said, 'It was bitter.' The student said, 'What about one who drinks it?' The master said, 'He died.' Xuefeng heard these words of the master and praised him, 'The old buddha, the old buddha.'" *Zhaozhou yulu* in *Guzunsu yulu* 13 (XZJ 118.304b14ff.).

7 These are the words of the twenty-first patriarch of India, Jayata, according to the *Jingde chuandenglu* 2 (T 2076.51.213a27) and *Fozu lidai tongzai* 4 (T 2036.49.508b5ff.) among others. "I do not seek the Way and yet I am not in error. I do not worship the Buddha but I am not disrespectful.

is the source of a myriad of calamities.[8] Think of it, carefully think of it.

I do not know what is sufficient but I do not crave or desire." In content this is presented in the sense of, "the mind that has no longing is called the Way." See Jorgensen and Cho (2005), p. 51.

8 If one looks at the structure of the text, it is adopted as the reverse of the words of Guifeng Zongmi, who said, "The single character 'to know' is the gate of all the marvels." *Chanyuan zhuquanji duxu* (T 2015.48.403a1). Also see Huanglong Sixin, who said, "The single character 'to know' is the gate of all calamities." *Dahui yulu* 16 (T 1998A.47.879b9), which follows the former. However, in context, we can see that it is a sentence connected with the words of Zhaozhou, "I do not enjoy hearing the single character 'buddha.' " *Zhaozhou yulu* in *Guzunsu yulu* 13 (XZJ 118.313b7ff.). As it originates in buddha, the highest state, it permits no discrimination whatsoever, and so it has the sense of refusing all discrimination.

15.
A Letter Sent to the Elder Cheonho, Superior of the Buddha Hall in the Court

寄內佛堂監主長老天浩書

歲在壬辰、於性覺寺、辭違已來、星霜已換於廿秋。歧路俄隔於千里、各在天涯、久阻音問、日去月諸。往往望風、遙心眷想、時復成勞。近聞、長老詔入天庭、利覲天顔、擧揚祖師之淸風、以助文明之聖化。好生命快命快、豫老僧、不勝㢱感。然意洞照、休罪休罪。頌曰、

奉別尊顔輕屈指 光陰倏忽念餘年
雖然已得通方眼 爲人須透祖師禪

且道! 作麼生是祖師禪? 不見道吾云、「我有一機、瞬目視伊。若人不會、別喚沙彌。」且古人方便、數如恆沙。只如庭前柏樹子·麻三斤·乾屎橛、祖門下客、作麼生會? 會則甚奇特、不會則難免果報。何故? 演祖云、「世人、殺佛殺祖、造五無間業、一念廻心、却許懺悔。唯學解傳習口耳之流、未達其由、無間重報、難逃難逃。」伏希大長老、春秋鼎盛、機智過人、當事斯語、以悟爲則。若也大長老、播揚宗教、從自己胸襟流出、盖天盖地。若不如是、要會祖師禪、看取拈頌十一卷二十六幅。「葉縣省和尚、因僧請益、擧趙州庭前柏樹子話、省曰、<我不辭與汝說、汝還信否?> 僧云、<和尚重言、爭敢不信?> 省曰、<汝還聞簷頭雨滴聲麼?> 其僧豁然大悟禮拜。省曰、<汝見介什麼道理禮拜?> 其僧便以頌對曰、<簷頭雨滴、分明歷歷! 打破乾坤、當下心息。> 省大然曰、<汝會得祖師禪也。>」若也長老、此公案上、未得透澈、不恥下問、枉垂相訪、宗門牙爪、衲僧巴鼻、祖師禪。老僧不惜眉毛、爲君一訣。不見世尊訶嘖阿難曰、「汝千日學慧、不如一日學道。若不學道、滴水也難消。」向下文長。姑此謹啓。

Twenty autumns have passed since I bid you farewell at Seonggak Monastery in the *imjin* year (1352). Our paths have diverged and we are separated by

a thousand leagues, each of us on (opposite) horizons, and so I have been prevented from hearing news from you for a long time. As the days have passed into months, I have often longed (to see) your face, thinking of you from afar with fond devotion, and as time passes it has troubled me. Recently I heard that you had been summoned to the royal court where you came to see the royal visage, and (there) you promoted the pure style of the patriarchal teachers in order to assist in the education and conversion of the king to literary civilization. You are most blessed. I am overcome with wonder, but my intentions are clearly shown (and so for the following words) please excuse me.[1] My hymn is:

> I have been apart from your respected self, the time passing so rapidly,
> But the passage of time suddenly makes me think of the remaining years.
> Even though one has attained the eye that comprehends all directions,[2]
> One must for people penetrate Patriarchal Teacher Chan.

Now say, what is Patriarchal teacher Chan? Have you not seen Daowu's words, "I have a single opportunity, / In the blink of an eye I will show it. / If a person does not understand it, / In particular call him a *śrāmaṇera* (novice)"?[3] Moreover, the expedient means of the ancients were as numerous as the sands of the Ganges; (*hwadu*) such as the cypress tree in front of the courtyard, three catties of hemp, and the dried shit-scraper.[4] As a guest of the school of

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1 休罪, meaning do not blame me or do not consider me to be in error. Even though you have received recognition from the king and have a high social position, if you attempt to confirm your original endowment as a Seon master, I, in giving you the counsel of "one must know the fundamentals of Patriarchal Teacher Chan," am saying politely to please understand tolerantly what I am about to say.

2 ZGDJ 315b; cf. 通方作者 and ZGDJ 875, an eye that comprehends in all directions. *Biyanlu* case 22 (T 2003.48.163b5–6); Cleary (1998), p. 129, "Here you must have the all-pervasive eye to understand."

3 These are not the words of Daowu, but those of Zhiyan Zhixian; see entry on "Patriarchal Teacher Chan" in this Recorded Sayings. Cf. 4, note 8.

4 For these three, see 4, notes 14–16.

the patriarchs, how do you understand them? If you understand them, then you are most remarkable, but if you do not understand them then it will be difficult to escape retribution. Why? Yanzu (Wuzu Fayan) said, "Worldly people kill the Buddha and kill the patriarchs, (and even though they) create the karma of the five (heinous sins) of unceasing (punishment),[5] if in a thought-moment they turn round their mind, they are allowed to repent. But only those types who learn and understand, transmit and practice that (learned) verbally and aurally will not perceive its origin (and therefore) it will be most difficult for them to escape the grave retribution of the unceasing hell."[6] Now I humbly hope that you, being a great Senior, and being in years at the prime of life,[7] and in ability and wisdom surpassing others, will act on these words (of Fayan) and take enlightenment as the standard. If you, great Elder, propagate the core teaching of the lineage, (enlightenment) will flow forth from your mind and cover heaven and earth. If you have not done so and you want to understand Patriarchal Teacher Chan, look at the twenty-sixth scroll (page) of the twenty-first fascicle of the *Yeomsong*[8] (which records the following *gong'an*): "Because a monk requested the benefits (of the teachings) of Reverend Yexian (Gui)sheng,[9] he raised the story (*hwadu*)

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5 According to the karma of the five deadly sins, after death one will fall into hell, the hell of unceasing punishment that is also called the Avīci hell. The five deadly or rebellious sins are parricide, matricide, killing an arhat, shedding the blood of a buddha, and destroying the harmony of the Sangha.

6 These sentences do not appear in the *Wuzu Fayan yulu*, but Ying'an Tanhua quotes them as the words of Wuzu Fayan. Baeg-un has summarized the content of the "Instructions to Chan Person Xun" in *Ying'an Tanhua yulu* 9 (XZJ 120.880a7–a10).

7 Literally, "flourishing and prosperous," in the prime of life, that is, in thirties or forties.

8 *Seonmun yeomsong* 11, case 421 (HBJ 5.352c22), which records this content. The *Seonmun yeomsong* is a collection of selected hymns and explanations applied from the viewpoint of Ganhwa Seon to the dialogues and enlightenment stories of the generations of Chan masters and even the content of scriptures. Therefore we know that the Patriarchal Teacher Chan spoken of by Baeg-un was closely related to the Ganhwa Seon that leads from the investigation of the *hwadu* toward enlightenment. It is also recorded in the *Yexian Guisheng yulu* in the *Guzunsu yulu* 23 (XZJ 118.463a8ff.).

of Zhaozhou and the cypress tree in front of the courtyard. Guisheng said, 'I do not refuse to speak to you, but will you believe me or not?' The monk said, 'How would I dare not believe your Reverence's important words?' Guisheng said, 'Do you hear the sound of the rain dripping from the eaves?' That monk was comprehensively and suddenly enlightened (at these words) and bowed. Guisheng said, 'What principle of the Way did you see that you bowed?' That monk made a hymn in reply: 'The raindrops (from) the ends of the eaves were clear and distinct, drip, drip,/ Smashing apart heaven and earth, at that moment the mind stopped.' Guisheng, delighted, said, 'You have understood Patriarchal Teacher Chan.' "[10] If, Elder, you cannot completely discern this *gong'an* and are not ashamed to ask,[11] take your time to visit me (and obtain) the teeth and claws of the lineage-gate (of Chan)[12] and the tricks of a Chan monk,[13] which is Patriarchal Teacher Chan. I will not be sparing in my teaching[14] and will make a judgment for you. Have you not seen where the World Honored upbraided Ānanda saying, "Your thousand days of studying insight are not as good as one day studying the Way. If you do not study the Way, even a drop of water will be difficult to consume"?[15] To continue on would make it a long text, so for the time being, I respectfully inform you.

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9 Yexian Guisheng's dates are unknown. A Linji Chan master of the Song, from Jizhou in Hebei, with the lay surname Jia. After becoming a monk at Baoshou Cloister in Yizhou, he travelled to the South, and in Ruzhou he received the teachings of Shoushan Shengnian (926–993) and was enlightened.

10 Also translated in Jorgensen and Cho (2005), pp. 118–119.

11 "Do not be ashamed to ask," a line from the "Gongye zhang" of the *Lunyu*.

12 The decisive methods and expedient means of the Chan master. Just as a lion has to have teeth and claws to catch its prey, so a Chan master has to have core methods to reveal one's original endowment.

13 The tricks or handles of a Chan monk. Indicates the method of grasping some object. The grasping with the hands or grasping a basis. Also, the halter that runs through an ox's nose. Cf. *Zengo* 372a and 374a.

14 See 2, note 24.

15 A sentence from the *Chuanxin fayao* (T 2012A.48.384a10ff.); see 3, note 22. *Zengo* 322a: not even eligible to receive a drop of the natural blessing of water.

16.

A Letter of Instruction to Minister Duke Yi[1]

示李相公書

從上來諸佛諸祖、豈可有一法與人哉! 若一法有傳有授、佛法豈到今日也? 昔南印度、彼國之人、多信福業。十四祖龍樹、特往化之。彼衆曰、「人有福業、世間第一、徒言佛性、誰能見之?」龍樹曰、「汝欲見佛性、先須除我慢。」彼衆曰、「佛性大小?」祖曰、「非大非小、非廣非狹、無福無報、不死不生。」此乃直示心體也、彼一衆聞之、皆悟正理。然、悟在當人、不從他得。故云、「諸佛出世、祖師西來、無有一法與人。」便是這箇道理。佛法無多子、久長難得人。相公幸自春秋不老不少、機智無過不及之差、於日用應緣處、能自警覺、廻世間妄染底心、習學無上佛果菩提、非夙植般若種智、焉能如是乎? 不見經云、「非於一佛二佛三四五佛、而種善因、已於無量千萬佛所、種諸善根、生淨信者。」又云、「佛說是人、名爲成就一切種智。」願公堅固此志、於日用四威儀內、但自無心去、自然合道。但辦肯心、決不相賺。至祝至祝。

How could the buddhas and patriarchs from the start have a single Dharma to give people! If a single Dharma was transmitted and received, how could the Buddha-dharma reach the current day? People of the country of

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1 From the beginning of this letter to “How could you be like this” is identical in content to “Instructions to Layman Taixu” of the *Dahui yulu* 23 (T 1998A.47.909c24–910a7). Following this Baeg-un quotes a scripture, and after explaining the causation of planting good roots, he encourages one to apprehend the principles of no-mind in the sphere of everyday life. On the other hand, Dahui Zonggao, while presenting Zhaozhou’s *hwadu* of “the cypress tree in front of the courtyard,” presents the ordinary method of the investigation of a *hwadu* with the words, “In every thought-moment without interruption, at all times stimulate (this *hwadu*), and at all times make one aware of it.”

Southern India in the past mostly believed in the karma of good fortune.[2] The fourteenth patriarch, Nāgārjuna,[3] especially went to convert them. Those people said, "That people have the karma of good fortune is the best thing in the world. You vainly speak of the Buddha-nature, for who can see it?" Nāgārjuna said, "If you wish to see the Buddha-nature, first of all you must remove self-pride."[4] Those people said, "Is the Buddha-nature large or small?" The patriarch said, "It is neither large nor small, neither broad nor narrow, it has no good fortune and no reward, and it does not die nor is it born."[5] This then is the direct indication of the essence of the mind. When that entire crowd heard this, they were all enlightened to the correct principle. However, enlightenment resides in the said person, it is not obtained from others. Therefore it was said, "The buddhas appeared in the world and the patriarch came from the West, but they did not have a

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2 *Puṇya-karma* (benefits of good deeds) means the good karma of receiving the good fortune to be born in the realms of the gods or humans. "*Puṇya-karma* means the influence of good leads to the recompense of rebirth in good destinations (god or human) and to receive good karma while following in the five destinations (of rebirth)." *Yuqie shidilun* (Yogācārya-bhūmi) 9 (T 1579.30.319c21). "Good fortune means to be rich. It arises from good karma (deeds) and it causes the happy result (of rebirth as a) human or god, so therefore it is called good fortune." *Bailunshu* (Commentary on the Śātaśāstra) (T 1827.42.239a3). Such karma of good fortune does not completely remove the frustrations (*kleśa*), and being a relatively good thing, cannot remove all the sufferings of rebirth and so has the attributes of "outflows."

3 Nāgārjuna, the founder of the Madhyamaka school of Mahayana in India. In Chan, which had created a theory of a single line of transmission of the lamplight from India to China, Nāgārjuna is incorporated into the genealogy as the fourteenth-generation patriarch.

4 *Ātma-māna*: Under the illusion that you possess your own self that is made up of the five *skandhas*, and with that as a foundation, to give rise to the proud attachment centered on yourself. By mistaking the empty ego as real, you produce a prideful mind. "Self-pride is to think that there is an ego and ego-possessions in the five *skandhas*, and due to these give rise to pride." *Dapiposhalun* (*Abhidharma-mahāvibhāsā śāstra*) 43 (T 1545.27.225c18). "Self-pride means by being based on pride and depending on the attachment to the self, one raises the mind high, so therefore it is called self-pride." *Cheng weishilun* (On the Perfection of Representation Only) 4 (T 1585.31.22b1).

5 "Biography of Nāgārjuna" in *Jingde chuandenglu* 1 (T 2076.51.210b2ff.). Also in Jorgensen and Cho (2005), p. 42.

single Dharma to give people." This then is this principle of the Way. There is nothing to the Buddha-dharma,[6] but for a long time it was difficult to obtain the man (who knew this). Your lordship, fortunately, is neither too old nor too young in years, and in ability and wisdom lacks any discrepancy between excess and insufficiency,[7] responds to conditions in your daily activities and so can rouse yourself into awareness, and thereby turn round the worldly, false, and polluted mind, practice and study the supreme Buddha-result of bodhi. If you had not previously planted the seed of prajñā, how could you be like this?[8] Have you not seen the sutra's words, "Not just one buddha, two buddhas or three or four and five buddhas were seeded with good causes, the good roots were already seeded in the limitless millions of buddhas, and these produce pure faith"?[9] Another says, "The Buddha preached that this

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6 Or "it is not complicated." These are the words of Linji Yixuan. Judging from the appearance of the words, the Buddha-dharma has no special point, is nothing special. However, this bears the paradoxical meaning that one must try to anticipate that in the Buddha-nature there is no miscellaneous excess, only the simple principle that hits the core/pivot. "When the master (Linji) went to Dayu, Dayu asked, 'Where have you come from?' The master said, 'I have come from Huangbo's place.' Dayu said, 'What words and sentences did Huangbo have (for you)?' The master said, 'Three times I asked about the pivotal great idea of the Buddha-dharma and was struck three times, and I did not know whether I was mistaken or not.' Dayu said, 'Being so grandmotherly, Huangbo wore himself out for you, so go there again and ask whether you were mistaken or not.' At these words the master was greatly enlightened and said, 'Originally then there was nothing to Huangbo's Buddha-dharma.' Dayu gripped him, saying, 'You bed-wetting brat! Just now you spoke of being mistaken or not, but now you say there was nothing to Huangbo's Buddha-dharma! What principle of the Way have you seen? Quickly tell me, quickly tell me.' The master punched Dayu three times in the ribs and Dayu released his grip, and said, 'You serve Huangbo and have nothing to do with me.' " *Linji lu* (T 1985.47.504c19ff.); Sasaki (2009), pp. 314–315, "there isn't so much to Huangbo's buddhadharma"; Watson (1993), pp. 105–106, "There really wasn't anything so hard about Huang-po's Buddha-dharma"; and Demiéville (1972), pp. 208–209, "Is not anything important?" Also, "Why don't you understand the originally existing nature? There is nothing to the Dharma, so one only needs a clear shortcut." *Foyan yulu* in *Guzunsu yulu* 32, XZJ 118.567b16.

7 In the *Dahui yulu* it is "being in the prime of life."

8 Up to here this is written in imitation of the words of Dahui Zonggao.

9 *Jin-gangjing* (*Diamond Sutra*) (T 235.8.749b1ff.).

person is called the perfection of all kinds of wisdom."[10] I hope that your lordship is firm in this resolve and in your daily activities and in all the four deportments solely be of no-mind and naturally conform to the Way. Just act on the consenting mind and you will be sure not to cheat yourself. I earnestly pray for this, I earnestly pray for this.

10 "All kinds of wisdom" or *sarvârtha-jñāna*, the wisdom that knows without exception the distinctive characteristics of each separate existent and the quiescent characteristics that are common to all existences. As this can only be known in the realm attained in the Buddha-result, it is also called Buddha-wisdom or all-wisdom. Quotation is from *Yuanjuejing* (T 842.17.917b15).

17.

Gāthā on Impending Death

臨終偈

師臨行、示二三兄弟曰、「古人云、<常了一切空、無一法當情。是諸佛用心處、汝等勤而行之。> 我今漚滅、不可興悲。」
人生七十歲 古來亦希有
七十七年來 七十七年去
處處皆歸路 頭頭是古鄉
何須理舟楫 特地欲歸鄉
我身本不有 心亦無所住
作灰散四方 勿占檀那地。

The master, Baeg-un, on the point of departure, indicated to two or three of his brethren, saying, "An ancient said, 'Constantly realize that all is empty and that there is not a single dharma to recognize.?[1] This is the site that all the buddhas apply their minds to, and so I encourage you to practice it.'[2] Like a bubble I now cease, so you must not be sad.

A human life span of seventy years, from ancient times was rare.
Seventy-seven years have come and seventy-seven years have gone.
Everywhere is a path of return, each spot is my hometown,

1 *Zengo* 334b, to recognize; to be an object of sensation.

2 Words spoken by Fenzhou Wuye (760–821), one of the pupils of Mazu Daoyi, to his pupils just before he died. *Fozu lidai tongzai* 15 (T 2036.49.627a2); *Shishi jigulue* 3 (T 2037.49.835c3).

So what need is there to control the boat's oars, or specially desire to return home?
My body originally does not exist and the mind likewise has nowhere to reside,
And so make it into ashes and scatter them to the four winds so they do not occupy the donor's land.

V

THE RECORDED SAYINGS OF TAEGO

Taego • 太古善雨

1301–1382

1.
Dharma Questionings on Being Appointed Abbot

入院法門

A. Appointment as Abbot at Bongeun Seon Monastery

至正十六年、丙申、三月初六日、玄陵爲大元皇帝、請師於奉恩禪寺入院、別祝聖。

In the sixteenth year of the Zhizheng reign, *byeongsin* (1356), on the sixth day of the third month, Hyeonneung[1] invited the master to Bongeun Seon Monastery[2] to be abbot there[3] and to specially pray for the longevity of the

1 This is the thirty-first king of Goryeo, Gongmin. See *Goryeosa*, Sega 44.34a, which indicates this is his posthumous title, named after the location of his tomb. This event is related to his follow-up visit to the monastery, where the portrait of Wang Geon, the Goryeo founder, was installed in a portrait hall, when he listened to Taego Bou preach; see *Goryeosa*, Sega 39.1a and 2a8–9.

2 A monastery to the south of Gaeseong, which was founded in 951 (second year of King Gwangjong) and enshrined the Portrait Hall of King Taejo (Wang Geon). On the occasions of the Lotus Lantern assemblies and the death anniversary of Taejo, around the twenty-seventh day of the fifth month, the Goryeo kings would visit and offer up incense. It was also a monastery where monks were nominated as National Teachers or Royal Teachers in ceremonies, and where the monastic exams were held.

3 According to the ritual procedure for appointment to abbot, there were sermons conducted in the following sequence: at the Triple Gate, then the Buddha Hall, next the abbot's quarters, and then on the Dharma-throne. "Entrance to the Cloister (Appointment as Abbot): (after attaining the Dharma) one appears in the world and enters a certain cloister," *Zenrin shōkisen* 9, "Monastery

Emperor of Great Yuan.[4]

上堂、指三門云、「大道無門、諸人擬向何處入? 咄! 圓通普門、八字打開。」

He ascended the hall, pointed at the Triple Gate,[5] and said, "The Great Way has no gate, so where will you try to enter? Hey![6] The universal gate of perfect passing through (comprehension)[7] is open wide.[8]

Regulations." Also, "People of the past (followed this procedure when appointed as abbot): They carried a pouch at their waist and wore a bamboo hat, and when they reached the mountain (monastery) they took off the hat. When they entered the gate they burned incense and then gave a Dharma talk. When they came to the area in front of the monks' hall they untied the pouch, and then in the screened-off area washed their feet (and hands) and took their robe and wore it hanging down. When they entered the cloister (monks hall) they burned incense and then in front of the holy monk, broadly spread (the mat) and bowed three times, and those accompanying (disciples) together bowed with him. Then they hung up the (abbot's) staff [taking occupation of the allotted place in the monks' hall, there hanging the staff on the wall]. When they arrived at the Buddha Hall, they picked up the incense (and burned it) and then gave a Dharma talk, and broadly unrolled their mat and bowed three times. Next they burned incense at the halls of the earth god and the patriarch (founder), and gave a Dharma talk at each. When they entered the abbot's quarters and occupied the room, they gave a Dharma talk. Next they gave the initial sermon and prayed for the longevity of the ruler." *Baizhang qinggui* 3, "Appointment of the Abbot" (T 2025 48.1125b13ff.).

4 The Emperor of Yuan, the Mongol empire in the east, was Emperor Shun.

5 See *Baeg-un* 1, note 1.

6 See *Jin-gak* 1, note 137.

7 A gate through which all things can pass perfectly, a gate that is universally inclusive. It indicates the Triple Gate.

8 Taego's sermon preached while pointing at the Triple Gate and the following sermon of the Buddha Hall resembles a form of the sermon preached by Duanqiao Miaolun when he was appointed abbot at Qiyuan Chan Monastery. "On the eleventh day of the third month of Zhunyou (1241) the master was appointed abbot, and pointing at the Triple Gate, he said, 'The Great Way has no gates, so where will you try and enter it?' Subsequently he lifted his feet and said, 'Look at the sole.'" *Duanqiao Miaolun yulu* 1 (XZJ 122.399b9ff.). Taego's words "it is wide open" and Duanqiao's "soles of the feet" are conveying the tenet that the Dharma gates that communicate all truth are in our immediate surroundings and not in some especially predetermined gate.

佛殿云、「二千年前我爲儞、二千年後儞爲我、幾乎漏洩。」便三拜。

At the Buddha Hall he said, "(What) I preached for you two thousand years ago[9] and what you will (preach) for me two thousand years later[10] has mostly leaked out."[11] Then he bowed three times.

祖殿云、「儞是三韓之祖、我是萬法之王。昔日相逢論箇事、如今再會暗商量。喝!」

At the Pavilion for Taejo[12] he said, "You are a founding ancestor of the Three Han,[13] I am the king of the myriad dharmas. In the past we met and discussed this matter,[14] and now we meet again we privately deliberate on it. Hah!"

方丈云、「這裏閑神野鬼窟穴、今日忽有動地雷聲、不知散向何處去。」以拄杖卓一下云、「人散汀洲後、沙鷗作主來。」

In the abbot's quarters he said, "Here is the cave of an idle god and an abandoned ghost.[15] Today, suddenly there is the sound of an earthquake, and

9 Indicates when the Buddha was in the world.

10 "At the Buddha Hall: 'I was not as good as you two thousand years ago; you are not as good as me two thousand years later.'" *Duanqiao Miaolun yulu*, XZJ 122.399a11.

11 "Leaked out" = be disclosed. "Mostly" 幾乎 can also mean "be expected." This is said in the form "What seems to have been revealed is not revealed." However, it means that at the moment of entering and standing in the Buddha Hall, there is no understanding linguistically, and that the Buddha's truth has already been leaked out.

12 This was where the portrait of Wang Geon (877–943), Taejo, founder of Goryeo was enshrined.

13 This refers to the three Han of the southern part of the Korean peninsula in ancient times, namely, the Ma Han, Jin Han, and Byeon Han. It was also used as a general name for the Korean peninsula.

14 This matter, the most important thing, means the matter of the original endowment or the one great matter.

15 An abandoned ghost is the soul or spirit of a person who has no one to offer the ancestral sacrifices to them. Here it symbolizes the pseudo-Chan masters who are given to false discrimination.

I do not know where they have fled to." Then he put down his staff once and said, "After people fled the sandbank, the seagulls became the owners."[16]

據室、拈拄杖卓一下云、「這裏佛來也打、祖來也打。」又卓一下。

He occupied the room (of the abbot),[17] picked up his staff and put it down once, saying, "If a buddha comes here I will strike him, and if a patriarch comes I will strike him."[18] Again he put his staff down once.

門下侍中李相國齊賢、度疏與師、師接得、呈示大衆云、「還知國王護持正法、護國護人、入善知衆藝三昧否? 不見、卻煩維那爲衆拈出。」維那宣疏了、師拈滿繡衲衣云、「這一繡衲衣、是我仁王、赤心之裏、撥揮智刃以裁作、瀝盡霞誠而做來。五雲交横、義天星象之光輝燦爛、七寶繚繞、智海波瀾之浩瀚澄清、赤城霞氣之氤氳、玉掖香烟之鬱葎。珍禽奇獸兮! 呈我君之萬代嘉祥;瑞草巖花兮! 開我后之長年春色。不是舍那珍御之服、不是釋迦弊垢之衣。且道!是什麼人分上?」卽披着。

The Minister of State[19] and Director of the Chancellery,[20] Yi Jehyeon,

16 Not like the pseudo-Chan masters, who have come for a moment and then left, but like the sea gulls that occupy sites on the sandbank and always reside there, the master of the abbot's quarters has occupied his proper place.

17 The occupation of the room is the name of a ritual where the newly appointed abbot, following his appointment, enters the abbot's quarters and sits in his set position. See note 3.

18 As the abbot's quarters are places where the buddhas and patriarchal teachers were tempered and trained, and where there is no room for any other authority once one has entered this room, no one can encroach on the occupant's domain. One can see a similar vein in the sermons preached in the abbot's quarters by Wumen Huikai and Huanqi Weiyi. "In the abbot's quarters the heated shouts and rough fists strike even the Buddha when he comes, and Linji and Deshan are captured." *Wumen Huikai yulu* 1 (XZJ 120.508b1). Also, "In the abbot's quarters: Occupy this room, sit on this seat, when the Buddha comes or patriarch comes, each of them is pressured. Isn't there anyone who exceeds the Buddha and transcends the patriarchs? Having examined you I will strike you." *Huanqi Weiyi yulu* 1 (XZJ 122.107b5ff.).

19 A title given to the head of the bureaucracy.

passed on an encomium[21] to the master, who having received it, showed (read) it to the great assembly. He said, "Do you know whether the king who protects and upholds the Correct Dharma, and protects the country and the people, has entered into the samādhi of the arts that are well known?[22] If you do not see this, then I will trouble the deacon to lift it up (and display it)." Having displayed (read out) the encomium, the master lifted up the fully embroidered Seon robe[23] and said, "This embroidered Seon monk's robe has been cut out in the innocent mind of our humane king by wielding his blade of wisdom and been made in utmost detail out of far-reaching sincerity.[24] Five-colored clouds crisscross it,[25] it glitters lustrously with the light of the stars of the righteous heavens, the seven treasures[26] are threaded through

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20 This was the highest post during the Goryeo, having overall control of the administration. The first rank in the Chancellery.

21 Normally a *shu* (K. *so*) is a memorial, a text sent to a superior. However, in the Chan context, these are texts that convey the idea of making a vow or praising the virtues of the patriarchal teachers or the Buddha in front of a Buddha-statue while holding a Dharma meeting. There are various categories of *shu*, including the mountain-gate encomium (*shanmen shu*), written to invite a new abbot, which is composed by an eminent monk who is virtuous and an excellent writer; the *tongmen shu*, which is written by a fellow monk of the same school to congratulate the newly appointed abbot; and so on. The praises of the Buddha or the patriarchs are called *shuyu*. "After the deacon has finished reading out the *shu* to inform the Buddha, the director of guests kneels and receives (lights) the censer." *Baizhang qinggui* 1, "Entry on the Emperor's Birthday" (T 2025 48.1113b26).

22 The name of this samādhi appears in the *Dahui yulu* 1 (T 1998A.47.811b10), but does not appear in any sutra. "The arts" refer to music and the various accomplishments, so therefore the term means "the samādhi that knows well all the accomplishments." Here it indicates designs that the king had sewn gorgeously into the fully embroidered Seon monk's robe. J. C. Cleary, A *Buddha from Korea: The Zen Teachings of T'aego* (Boston: Shambhala, 1988), p. 87, has "samādhi of the techniques of the enlightened teachers." (This translation usually deals well with the spirit of the dialogues, but it is often in error with regard to specifics.)

23 This was a *kaṣāya* that was filled entirely with various embroidered pictures.

24 From here until "long years of a youthful countenance" is a description of the drawings of the decorations woven into the embroidered robe.

25 Crisscross; to pass back and forth, through or over.

26 The seven treasures or seven gems that are valued by the world. Different sutras have different

it, and in it the billows of the ocean of wisdom are very clean and pristine, and the red city[27] is shrouded in rosy mists, its jade apartments[28] thickly wreathed in incense smoke. Rare birds and strange beasts present our lords with generations of signs of good fortune; the auspicious plants and cliff-face flowers (tea) reveal our queen's long years of a youthful countenance. It is not Vairocana's valuable and regal clothing and it is not Śākya's worn and soiled robes. Now say, who is qualified to put it on?" Then he put it on.

乃云、「頓驚謝康樂、詩興生我衣。襟前林壑斂暝色、袖上雲霞收夕霏。咄。」拈法衣云、「這滿繡僧伽梨、從上佛祖所傳的無上福田大解脫之服、是我本師釋迦和尚、傳付摩訶迦葉、代代相傳、至三十三祖大鑑尊者、因爭卽止、因甚今日、從王宮出來、到吾山僧手裏? 人不云乎? <野火燒不盡、春風吹又生。>」召大衆云、「隨我頂戴披之。」師與大衆 一時披着、拈起一角、召大衆云、「還見麼? 非但大衆與吾披之、盡十方世界、虛空大地、萬像森羅、聖凡情非情之頭頭物物、一時披着了也。咄!」

Then he said, "Immediately rouse Xie Kangle,[29] whose poetical inspiration produced my robe. On front of the lapel (there is stitched) 'Forests and ravines are gathered up in the twilight,' and on the sleeve, 'Clouds and rosy light engulfed in the evening sleet.'[30] Hey!" He picked up the Dharma-robe and said, "This fully-embroidered *saṃghāṭī*[31] is the clothing of the

lists. For example, in the *Amituojing* (Sutra of Amitâbha) (T 366.12.347a3), they are gold, silver, lapis-lazuli, crystal, agate, red pearls, and cornelian. In the *Lotus Sutra* 3 (T 262.9.21b20) they are gold, silver, lapis-lazuli, agate, carnelian, pearls, and rubies.

27 The palace city, named the red city because the walls of the palace were painted red.

28 The palace apartments; the beautifully decorated side apartments of the palace.

29 Xie Kangle, the poet Xie Lingyun (385–433) of the Liu Song.

30 These are lines from Xie Lingyun's poem "Written while returning to Huzhou from Shibi Monastery." Because the lapel and the sleeves of the embroidered robe had images that resemble the scene of the poem embroidered into it, one can infer that this gave rise to the association of ideas and their adaptation.

31 This is a *kaṣāya* of more than nine strips. The nine strips of cloth are long and narrow and are set

supreme field of merits[32] and great release that has been transmitted from the buddhas and patriarchs, is that which our original teacher[33] Reverend Śākya transmitted to Mahākāśyapa and which was transmitted through the generations to the thirty-third patriarch, the venerable Dajian,[34] when the (transmission) was stopped because of a struggle,[35] so how today did it

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sideways to form a *kaṣāya*, and then nine pieces of cloth are set lengthwise with two long pieces and one short piece. It is also called the robe of miscellaneous fragments, and is worn in ceremonies or going out. That is, it is worn when one is going to the royal palace or into the villages, or to beg, or when ascending to the Dharma-throne to preach. Along with the five-piece and seven-piece robe, it is called one of the three robes.

32 Because the form of the *sanghāṭī* resembles the layout of paddy fields, it is called the paddy-field robe or the robe of the field of merit. That is, this name is attached to the robe because the rice fields are laid out in oblongs, which resemble how the pieces of cloth are put together. Although this is a common alternative name for the *kaṣāya*, it is used to indicate the *sanghāṭī* in particular. The various *kaṣāya*, beginning with the *sanghāṭī*, are called "field of merit," for just as one produces grain after having sown seeds in the field, so one reaches release and fosters wisdom and compassion by sowing the seeds of good. "The *sanghāṭī* is made of nine pieces, up to twenty-five pieces (and because it is of the highest quality) is named the first-class robe, and also named the merit-field robe. It is manufactured to resemble paddy field, and that is because it gives birth to merit. When one enters the royal city or villages one wears this robe." *Jin'gangjing suanyao kandingji* (Notes on Editing the Essentials of the *Diamond Sutra*) 3 (T 1702.33.189b26ff.). "It is also named the merit-field robe, for its shape resembles that of paddy fields, and also because the monk (who wears it) is a field of merit for laypeople." *Baizhang qinggui zhengyiji* (Record of Evidential Meanings of the Pure Regulations of Baizhang) 7 (XZJ 111.793b2).

33 For "original teacher," see *Baeg-un* 5, note 1.

34 This is the posthumous name for Huineng. Kāśyapa was the first patriarch in the Chan school genealogy; the first patriarch of China, Bodhidharma, was the twenty-eighth, and the sixth patriarch of China, Huineng, was the thirty-third patriarch.

35 The *kaṣāya* that had been transmitted through the generations became the catalyst for a fight after the fifth patriarch, Hongren, said to Huineng that he should not pass it on. "From ancient times, the buddhas only transmitted the original essence, and the teachers privately conferred the original mind (not relying on words). The robe will be the start of a dispute; it will end with you and you should not transmit it. If you transmit this robe, your life will hang like a thread. You should leave rapidly, for I fear that people will harm you." Zongbao edition of the *Platform Sutra* (T 2008.48.349b1ff.). This account first appears in the Deyi and Zongbao editions, it does not appear in other editions, beginning with the oldest extant, the Dunhuang text. However, even the Dunhuang *Platform Sutra*,

come out of the royal palace and into my hands? Did not a person say, 'The wilderness fire does not burn them all up, and when the spring winds blow they will grow again'?"[36] He called out to the great assembly, saying, "Follow me and lift it up over the crown of your head[37] and wear it." The master and the great assembly simultaneously wore (their *kaṣāya*), and then he lifted up a corner (of his) and called out to the great assembly, "Do you see it? It is not just the great assembly and I who wear it, it is all the worlds in every direction, empty space and the great earth, the myriad array of phenomena, saint and ordinary person, the sentient and insentient at every point and in everything, that simultaneously wear it. Hey!"[38]

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recorded gāthās of the transmission of the Dharma from Bodhidharma through the generations until the sixth patriarch, Huineng, as an alternative to using the robe as proof of the tranomission of the Dhama. That is, "The robe is not suitable for the transmission. Since you do not believe (this), I will chant the hymn of the conferral of the Dharma and the transmission of the robe by the previous five patriarchs for you. According to the intention of the hymn of the first patriarch, Bodhidharma, one should not transmit the robe." Dunhuang edition of the *Platform Sutra* (T 2007.48.344a21ff.).

36 These are lines from a poem titled "Gifted on farewell to the grass on the ancient plain," by Bai Juyi (772–846): "Continuously, the grasses on the plain/ In one year will decay and flourish once./ The wildfires do not burn them all up,/ And when the spring blows they will grow again." This is used as a metaphor meaning that if the roots of frustrations are not completely uprooted they will sometimes emerge again later and so one will not be thoroughly enlightened or have completed practice. Here Taego has presented the essential meaning through the topic of receiving the fully embroidered robe from the king, with the suggestion that the transmission of the *kaṣāya* in a lineage since the sixth patriarch, Huineng, has not been cut off. "On New Year's morning he ascended the hall. 'Every year is a good year, every day is a good day, so why is there a new (year) and an old (year)? If you can say it is an ostensibly unrelated sentence, I will allow you to stand on tiptoe on the top of Dielun (Iron Wheel) Peak (out of zeal) and calculate the sand on the bottom of the vast oceans. If you cannot, the wildfires will not burn them all up, and when the spring breeze blows they will grow again.'" *Xutanglu* 1 (T 2000.47.989a29ff.). The words mean to be so zealous as to stand on tiptoe (for an eternity). They derive from an old story that when the Buddha in a past life saw the Puṣya Buddha enter into the fire samādhi, he gave rise to a joyous mind, put his palms together, and stood on one foot for seven days.

37 To pick up an object with your hand and lift it above your head expresses the utmost respect.

38 This does not indicate "the reality" that all things wear the *kaṣāya*. It presents a *hwadu* to

指法座云、「百千佛祖、向這裏屙、潑大臭氣、徧滿裟婆。今日山僧、未免傾四大海水、洗教淨潔去也。大衆莫道、狼藉轉多。」

He pointed at the Dharma-throne[39] and said, "The innumerable buddhas and patriarchs have shat here, filling the heavens[40] with a stink and filling up the entire *sahā* (endurance of suffering) world. Today I cannot avoid pouring the waters of the four great oceans (over it) to wash and make it neat and clean. Great assembly, do not say it is even messier."[41]

陞座拈香云、「此香、根盤於大千沙界、葉覆於百億彌盧。奉爲祝延大元天子、今上皇帝。萬歲、萬歲、萬萬歲! 伏願德臨萬邦、長煇太平之舜日、恩霑四海、永扇無爲之堯風。

He ascended to the seat and picked up incense, saying,[42] "This incense, its roots coil through the great thousands of innumerable worlds,[43] its

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investigate as a proposition that the myriad array of phenomena wore the robe. Shouting "hey" was intended to excite consciousness of such a question. Trying to seek the truth by discriminating in the words "wore the *kaṣāya*" is to be in error.

39 This is a Dharma talk that shows the tenets of Patriarchal Teacher Chan by pointing at the Dharma-throne. In the *Liezu tiganglu*, these Dharma talks are gathered under the title "Dharma talks pointing at the throne." Taego's Dharma talk follows in the footsteps one of them, that of Xueyan Zuqin (d. 1287). See *Liezu tiganglu* 23 (XZJ 112.540b16ff.).

40 Amended according to the *Liezu tiganglu* by replacing 大 with 天. This has the sense of filling heaven, describing something extremely large or numerous.

41 The arrangement of the last part of Xueyan Zuqin's Dharma talk is a little different: "I could not avoid pouring the water of the Xiang River to wash and make it neat and clean, yet it is even messier (now)."

42 Below, each time he burned incense, he prayed for a member of the Yuan imperial or Goryeo royal clans.

43 The worlds as numerous as the sands of the Ganges and the three thousand of a greater thousand worlds are combined to indicate innumerable worlds and so all the worlds in the universe. This is a term mainly used in Chan literature.

leaves overshadow billions of Sumeru (mountains).[44] I offer it to pray for the longevity of the Son of Heaven of the Great Yuan, the presently ruling August Emperor. (May he) live long, live long, long, long live! I humbly hope that his virtue will descend on all countries, and long radiate the great peace of the sun of the time of (the legendary Emperor) Shun, and his grace bestowed on the four seas (empire), forever fanning with the non-action of the breezes of (Emperor) Yao.

此香、聖也從玆而起、凡也從玆而生。奉爲祝延皇后殿下、與天齊壽。伏願日日時時、長承上天之恩露、生生世世、常爲諸佛之聖后。

This incense, saints arise from it and ordinary beings are also born from it. I offer it to pray for the longevity of Her Highness, the Empress,[45] a long life the equal that of Heaven. I humbly hope that every day and at every time you will long receive the graceful elixir from Supreme Heaven,[46] and birth after birth and age after age will always be the holy queen[47] devoted to the buddhas.

此香、聖云神中、含萬德之威力、明乎妙外、現群靈之畏儀。奉爲祝延皇太子殿下。千載、千載、復千載! 伏願、日益長孝理之理、上報天恩;時復增德猷之猷、下濟民苦。

44 In Chinese translation Mt. Sumeru is called the "marvelously high mountain" or "marvelously bright mountain." It is a mountain that in ancient Indian mythology was thought to be located at the center of the world.

45 He had just previously burned incense for the Yuan emperor, and next he burns incense for the Yuan heir apparent, so here in the sequence he burns it for the empress. Although there were many empresses in Yuan at this time, it is inferred that this was for Empress Ki, who while a native of Goryeo was a power holder in the Yuan court, and so exercised influence in Goryeo.

46 The lord of all things who sends disasters and good fortune.

47 The "holy queen," with "holy" referring here to the king, and "queen" to the king's consort. Generally, "holy queen" is a term like "holy lord," which indicates that the king possesses eminent virtue, but here it refers to the empress. The words "be the holy queen" is a prayer wishing that even in the next life she will be a queen who protects the Buddha-dharma.

This incense, its holiness is in the divine (mind) that contains the authority of the myriad virtues, and its light is beyond the marvelous, manifesting the awesome appearances of the assembled numinous beings. I offer it for the longevity of His Majesty the imperial heir apparent.[48] (May he live for) a thousand years, a thousand years and yet another thousand years.[49] I humbly hope that daily he will increase in the principles of the Way of filial piety and that above he will repay the grace of Heaven, and over time add to the plans and virtuous schemes, and below save the people from suffering.

此香、巍巍蕩蕩、而爲萬法之王; 歷歷明明、而作六凡之主。奉爲祝延本國今上大王殿下。千年、千年、復千年! 伏願智逾白日、而增輝發明; 壽等眞空、而長春不老。

This incense, ever so imposing and ever so vast (in virtue), is the king of the myriad dharmas, ever so distinctly is made the lord over the six ordinary beings.[50] I offer it to pray for the longevity of our country's current ruler, His Majesty the Great King.[51] (May he live) a thousand years, a thousand years and a further thousand years. I humbly hope that his wisdom will be greater than that of the bright sun,[52] and will increase the brilliance in production of light, his longevity the equal of true emptiness and be long with a youthfulness that will not age.

48 This was Ayusiritara, the son of Empress Ki. He was elected to the position of imperial heir apparent in 1353 at the age of fourteen.

49 The emperor is saluted with ten thousand years, and to indicate the lower status of the heir apparent he was wished a long life of a thousand years. These numbers are not to be taken literally; both mean a very long time.

50 These are the six kinds of worlds where ordinary beings dwell: those of hell, hungry ghosts, beasts, asuras, humans, and gods. If one adds the four worlds where dwell the saints—the śrāvakas, pratyekabuddhas, bodhisattvas, and buddhas—there will be ten worlds.

51 King Gongmin.

52 The bright sun is one of the metaphors for a ruler.

此香、至靜明、而含其德用;靈通大、而現其眞祥。奉爲祝延肅雍公主殿下。千年、千年、復千年! 伏願、壽高山、而鳳子龍孫之益昌; 福厚地、而金枝玉葉之永茂。

This incense is extreme quiet and light, and yet it contains the functions of its virtues; the numinous comprehension[53] great, it manifests its true omens of good fortune. I offer it to pray for the longevity of Her Highness the Princess Xiaoyong.[54] (May she live) a thousand years, a thousand years and a further thousand years. I humbly hope that her longevity is as high as that of a mountain and that her phoenix children and dragon grandchildren[55] will be more numerous and that her good fortune is as deep as the earth and that the golden branches and jade leaves[56] flourish forever.

此香、統衆德而爲身、爍群昏而爲眼。奉爲祝延文睿王后殿下。千年、千年、復千年! 伏願、忠誠大若周王之智母、福慧圓如竺聖之慈親。

This incense governs the mass of virtues in the formation of its body and shines on the mass of gloom with its eyes.[57] I offer it to pray for the longevity of Her Highness, the Dowager Queen Munye.[58] (May she live) a thousand years, a thousand years, a further thousand years. I humbly hope her loyalty

53 The mutual response and comprehension of people and the divine intellect.

54 Princess Xiaoyong, also known as Princess Baotabaoli, was a daughter of Prince Wei of the Yuan imperial clan. In 1349 she married King Gongmin in Yuan China and became his queen. In 1351, the twelfth month, she went to Goryeo with King Gongmin, who succeeded to the throne the same month. In 1365 (fourteenth year of Gongmin) she died in a difficult childbirth.

55 These are elegant words for the descendants of royals or aristocrats.

56 Again, these are elegant words for descendants of royals and aristocrats, their offspring.

57 This symbolizes the state of enlightenment. "Controlling the mass of virtues and being greatly perfected, shining on the mass of gloom and alone illuminating, it is therefore called perfect awareness." *Yuanjuejing lueshu*, "Preface by Pei Xiu" (T 1795.39.523b17).

58 The consort of King Chungsuk, the Queen Mother Myeongdeok, surnamed Hong. She was the mother of King Gongmin.

and sincerity will be as great as that of the wise mother of the King of Zhou,[59] and that her good fortune and insight is as perfect as that of the compassionate mother of the Indian saint (Buddha).

此香、百千三昧之根源、無量妙義之體性。釋用也六度萬行、儒用也三綱五常。次祝御香使金剛吉、洎吾本朝、諸位官人、宰相百官、壽祿延弘、福緣自在。伏願、生生長作帝王之忠臣、內安王道;世世常爲佛祖之善友、外護法門。

This incense is the root source of the hundreds of thousands of *samādhi*, and the essential nature of the limitless marvelous meanings. The Buddhist functions are the six perfections and myriad actions,[60] and the Confucian functions are the three bonds and five constants. Next I pray that the long life and salary of the Imperial Incense Commissioner[61] Jin-gangji and the various grades of officials of our court—from the Grand Councilor to the many officials—will be extended, and that happiness and prosperous careers (are gained) at will. I humbly hope that for life after life they will be loyal servants of the emperor and king, and internally stabilize the Royal Way, and for age after age always be a good friend to the buddhas and patriarchs, and externally protect the Dharma-gate.

此香、佛佛授受、祖祖相傳、遇敬則價重娑婆、遇毀則分文不直。

This incense is handed down from buddha to buddha and from patriarch to patriarch. When it is respected it is more valuable than the *sahā* (world);

59 King Wen of Zhou, the paragon of a Confucian ruler.

60 The six perfections (literally, "liberations") are donation, keeping the precepts, patience, zeal, dhyāna, and wisdom, also called the six pāramitā. The myriad actions are the six pāramitā themselves, and indicate all the practices of the ten stages of the bodhisattva career, such as compassion et cetera, that are bestowed on sentient beings after the bodhisattvas have perfected all the practices and stages practiced to achieve ultimate enlightenment.

61 An inspector from the Yuan sent to Goryeo; probably not from the Yuxiangju or Imperial Perfume Store. The person, Jin-gangji may have been a monk, *Vajraśrī.

when it is slandered it is not worth a penny.[62]

至正丁亥、大元天下、永寧堂上、奉詔瞞旴擧揚、普使人天、共作證明、忽然跋跳、向不動智佛土。緣時未然、入于小雪山、日與泉石、同甘寂廖、待盡殘年。今日忽奉本國大王、不昧前約、再請之命、於奉恩寺裏、須彌臺上、對人天衆前、爲未見聞者、重新拈出、爇向爐中、供養南方大宗師石屋大和尚、用酬法乳之恩。若道是、稱金以黃; 若道不是、麟有一角。一任錯商量。

In the Zhizhong reign, the *dinghai* (year, 1347), in the Empire of Great Yuan, in the Yongning Hall, I received (imperial) orders to blindly[63] promote (the Buddhist teaching) and to universally cause humans and gods to jointly attain enlightenment, and to suddenly leap into the Land of the Buddha of Immovable Wisdom.[64] However, as the conditions and the times are not ripe, I entered onto Mt. Soseol and every day shared my delight in the peaceful silence with the springs and rocks (of the mountain), waiting for the end of my remaining years. Today I suddenly received an order from the Great King of our country, who had not forgotten my previous promise, a second request.

62 "Again he lifted up incense and said, 'If you look at this stick of incense your eyes will be desiccated; if you smell it your forehead will explode. If it is valued then it is of greater value than the *sahā* world; if it is despised it is not worth a penny." *Dahui yulu* 1 (T 1998A.47.811b19). The Korean translation has it as "for a person who values it." Cf. Cleary (1988), p. 89.

63 Cleary (1988), p. 89, gives "deceptively," but the Korean translation, "unknowingly." The characters here have various meanings, including level-eyed, and open-eyed, as well as to deceive and be blind. It probably means "clear-sightedly" or "impartially."

64 This is the name of a buddha who in the *Huayanjing* is said to live in the eastern golden world. His abode is also said to be where Mañjuśrī permanently resides. The *Xin Huayanlun* 5 (T 1739.36.752a4ff.) describes it as follows: "The golden world is the white Dharma. The gold corresponds to the color white (in the five phases classification of Chinese correlative thought) and so clarifies the original essence of the Dharmakāya. The Buddha of Immovable Wisdom illuminates the wisdom of the nature of non-creation within the Dharmakāya, which is the fundamental wisdom. Mañjuśrī is the cause for witnessing this, and the Buddha of Immovable Wisdom is the witnessed result."

I ascend to the Sumeru Platform[65] of Bongeun Monastery, where in front of the assembly of humans and gods, for those who have not seen or heard this, I pick up the incense anew and burn it in the censer and make offerings to the Great Reverend Shiwu,[66] the great lineage master of the south, in repayment[67] for his grace of the Dharma-milk.[68] "If you say this is correct, you are calling it gold because it is yellow; if you say it is incorrect, a unicorn has one horn.[69] You are at once permitted a mistake in your discussion."

就座、行首白槌云、「法筵龍象衆、當觀第一義!」提綱、「向上一路、千聖不傳。且道! 不傳箇什麼? 這裏若涉一毫、卽差萬里。解問者、與三十棒; 不解問者、與三十棒。[問答不錄] 釋迦老子道、<諸佛菩提、遠離一切文字言說。> 況我最上宗乘中事、安可以作用言語乎! 作用是弄精魂、言語是糟粕。若眞正擧揚、三世

65 The Sumeru Platform is a Buddhist altar that enshrines the Buddha statues. It takes various forms such as the square, hexagon, and octagon. The exposed sides are carved in a style that is modeled on Mt. Sumeru.

66 Taego's teacher, Shiwu Qinggong. See *Baeg-un* 3, note 5.

67 In the sense of repaying the grace that one had received from one's teacher, the burning of incense resembles the form of the Dharma-gate and lineage of the Chan school. "Today, in front of the assembly of humans and gods, this is the fourth time that I have picked up (incense) and offered it for Chan Master (Fa)yan, the twelfth generation of Mt. Wuzu in Qizhou, and burned it in the censer to repay his grace of the Dharma-milk." *Yuanwu yulu* 4 (T 1997.47.728b25ff.). Note that Cleary (1988), p. 89, punctuates the text differently, having Taego say, "I offer this to the Great Reverend." whereas the Korean translation says the command included making offerings to Shiwu.

68 The grace or favor of the milk of the Dharma is the grace of being given the breast of the Dharma to drink from. Just as a mother gives a child her breast to drink from, so the Buddha and patriarchs have the grace of teaching the Dharma. "I, a fool, received the conferral from my teacher, overflowing with the milk of the Dharma, his grace being very difficult to repay." *Xuefeng yulu*, "History of the Engraving of the Xuefeng yulu" (XZJ 119.942a7).

69 For a unicorn's single horn, see Morohashi 47690.3. It means something extremely rare. In one expression, those who wish to learn the Way are as numerous as hairs on an ox, but those who succeed in doing so are as rare as the horn of a unicorn. Again, from the hagiography of Confucius, it meant a sign of impending death. It originated in the *Shijing* (Book of Odes), the last of the Airs of Shaonan, I.i Ode XI.3 (Legge [1972] 4: 19), where it is used to praise the ancestor of a clan.

諸佛、口掛壁上; 歷代祖師、身潛草裏。臨濟入門便喝、德山入門便棒、是甚兒戲! 山僧早知如此、强將空手、雲遊天下、尋師訪道、大似頭上安頭、徒被人疑。冷地看來、慙惶殺人。故來本土、藏身巖谷、不與世人、賤賣佛法、埋沒祖風、只恁麼閑閑地蕩蕩地、逍遙快活平生。虛名漏逗、今日濫受國王重請、登于此座、目視雲漢、無如之何、直得口吧吧地。諸人將謂、今日善知識出現於世、好一場笑具。山僧恁麼道、已是寐語、大衆因甚開眼瞌睡!」卓拄杖一下云、「萬化之源、萬物之母、德被河沙、量包法界。聖中之聖、大元天子、賢中之賢、本國大王! 慶會一時、恩流萬代。以道爲懷、月朗大虛; 以仁爲政、白日卓午。正恁麼時、金爐香靄靄、玉殿漏遲遲。太古小僧、更將何法祝贊?」又卓一下云「道泰不傳天子令、時清休唱太平詞。昔梁武帝、以禮迎達摩祖師、乃問、<如何是聖諦第一義?> 祖師云、<廓然無聖。> 帝云、<對朕者誰?> 祖師云、<不識。> 大衆! 此是東土最初宣揚禪旨榜樣。今日、本國大王、請吾小僧、擧揚宗乘、上祝皇帝皇后皇太子、中爲人天大衆、下爲臣僚百姓、施大法施、吾今不說一字、大王不聞一字、梁帝與祖師問答、是同是別? 若辯得、許儞一隻眼;若辯不得、聽取一曲。太古音最親切、可憐時節落花春。勸君更盡一盃酒、西出陽關無故人。」

When he reached his seat, the Chief Practitioner[70] struck with the mallet[71]

[70] *Xingshou*, the number-one position at the head of the assembly, also called Head Monk, the Number One Seat, the Senior Seat, or Head of the Assembly.

[71] Gavel, the signal mallet, the same as the signal hammer. Before a sermon begins, the wooden-fish (chime) is sounded in a ritual that announces the service. This is called the sounding of the mallet to announce a service. Also, the chime itself, being used in this fashion, is also called the signal chime. In Vinaya cloisters the mallet was first struck on the chime to signal silence for the assembly. The monk in charge of sounding the mallet was also called the signal-mallet master, and he was usually someone knowledgeable of the Dharma. Although at first all of the sounding of the mallet to signal was called the "signaling mallet," in later times the signal mallet was said with respect to sounding the chime to especially announce the first sermon (of becoming an abbot), prayers for the country, and formal sermons. The sounding of the signal mallet at the end of sermons is called the concluding mallet. "Signal hammer: this is a Vinaya ritual of the World Honored. When one is about to perform a Buddhist service one first of all grasps (and sounds) the signal (mallet), as a method of making the assembly solemn. The current signal-mallet (monk) of the Chan school must be nominated from among the venerables who are knowledgeable of the Dharma in order for him to take that duty. Once the senior monks have taken their seats, he then grasps the signal (mallet) and says, 'Assembly of dragons and elephants (eminent monks) on the Dharma mats, you should contemplate the primal

and said, "You assembly of dragons and elephants on the Dharma-mats should contemplate the primal meaning."[72] (The master) took up the essential guidelines,[73] (saying), "Thousands of saints[74] have not transmitted a single road of improvement.[75] Now say, what is it that was not transmitted? If you are involved in an iota then you will miss it by ten thousand leagues. Those who can ask[76] will receive thirty blows; those who cannot ask will receive thirty blows. [The dialogue is not recorded.] The Elder Śākya[77] said, 'The bodhi of the buddhas is distant from all letters and words.'[78] Then how

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meaning!' When the senior monks have contemplated the opportunity (i.e., listened to the sermon) and the Dharma assembly's response in concert has finished, he again grasps the signal mallet and says, 'Carefully contemplate the Dharma of the Dharma King. The Dharma of the Dharma King is thus.' This was the true regulation of the previous virtuous monks, and none of them had lost the Buddha's intention. Now we see that in public monasteries when many elevate the World Honored into his throne, that Mañjuśrī is the (striker) of the signal mallet." *Zuting shiyuan* 8 (XZJ 113.253b13ff.).

72 Following the sounding of the chime, the Chief Practitioner usually makes this announcement. The Dharma-mat means "the seat for preaching the Dharma" or "the place for discussing the Dharma" and so is a word the same as Dharma seat. The "assembly of dragons and elephants" indicates the most powerful and outstanding of the monks. Just as an elephant with preeminent powers tramples down trifling things, the bodhisattva removes the frustrations and false thoughts. This is a term to venerate the assembly sitting in the Dharma seats.

73 Take up is to raise up, and the essential guidelines are the main points, the core doctrines. This means that he presented the core of the tenets or that he summarized the sermon.

74 Thousands of saints here indicate the buddhas of the three ages and the generations of patriarchal teachers as a whole.

75 These are the words of Panshan Baoji. "Thousands of saints did not transmit a single road of improvement, and the students of it appeared to weary themselves (in transmitting it), just like monkeys grasping at reflections." *Jingde chuandenglu* 7, "Biography of Panshan Baoji" (T 2076.51.253b13).

76 *Jiewen*, Cleary (1988), 90, "know how to ask." But here *jie* is the equivalent of 能, and so parallel to *jiuyu* 解語; see *Zengo* 100b–101a.

77 See *Baeg-un* 2, note 9.

78 There is no canonical basis for this.

can the matter of our highest lineage vehicle[79] use functions and language? Functions are the games of elementals,[80] words are the dregs.[81] If one truly and correctly promotes (and shows the original endowment), the buddhas of the three ages will hang up their mouths on the wall (not speak), the generations of patriarchal teachers hide their bodies in the grass. (As soon as monks) entered his gate Linji shouted, (as soon as monks) entered his gate Deshan struck them (with his staff).[82] What child's play is this? I already thought like this (erroneously) and perforce went empty-handed and wandered like a cloud (pilgrim) through the empire, seeking out teachers and enquiring of the Way.[83] (But that) is very much like placing a head on top of one's head,[84] and was merely doubted by others.[85] If one looks at it coldly, I was an extremely embarrassed person. From the past in my homeland I

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79 See *Baeg-un* 12, notes 7 and 8.

80 To sport or jest with the spirits. The elemental ghost is the ghost, soul, or thing empty of reality. This means to discriminate with imagination and use one's mind in various ways. It can also mean to be possessed by a spirit or to raise a ghost via incantations.

81 Dregs are the leftovers of brewing alcohol. This metaphorically indicates the useless things that are left over once all has been used. "Words are the dregs of the people of the past." *Dahui yulu* 14 (T 1998A.47.870c6).

82 The shout of Linji and the staff of Deshan were topics of discussion for establishing the twin jewels of the house style in Chan. This staff and shout cut off the paths of seeking via the concepts of thought and discrimination or language and letters. All the authority of the buddhas and patriarchs was put to shame by them, and they were expedient means to investigate thoroughly the original endowment in this state. At times, according to the response of the partner, they were also used as techniques to try to approach this condition, and according to the circumstances were used variously. Also, they themselves were tasteless, and were said to have functions identical with *hwadu*. See *Jingak* 1, notes 93 and 221.

83 To travel in all directions, which means the same as traveling on a pilgrimage of practice. See *Baeg-un* 2, note 57.

84 Only one head is allowed, but one adds another. This is a metaphor for something unnecessary and useless. It is similar to "adding frost to snow" or "to spread flowers on embroidery."

85 The meanings of Deshan's blow and Linji's shout were generally not known and were criticized as Taego traveled round, so virtually no one accorded him recognition.

hid myself in the cliffs and valleys and did not sell the Buddha-dharma cheaply[86] to people of the world or bury the style of the patriarchs, and only thus leisurely and idly and at ease lived happily for my whole life. My empty fame was exposed widely, and today I have unjustifiably received repeated requests from the king, and climbed into this seat, and my eyes looked up to the Milky Way,[87] and not being able to help it in any way, ended up with my voice prattling on. If you think, 'Today an excellent teacher has appeared in the world,' it is a good joke. My speaking in this way is already sleep-talk.[88] Great assembly, why are you dozing with your eyes open?" He put down his staff once and said,[89] "The source of the myriad transformations, the mother of the myriad things, their virtues being (worlds as numerous) as the sands of the Ganges, their capacity encompasses the realm of the Dharma. The holiest of the saints is the Son of Heaven of the Great Yuan, the wisest of the wise is the great king of our country! It is fortunate that they have met at the same

86 To sell cheap means to set up various expedient means to easily explain the Chan style of the patriarchal teachers in which not even a speck of breeze could pass through, which is difficult to do at the level of the assembly.

87 See "Sayings of National Teacher Nanyang Huizhong" in *Jingde chuandenglu* 28 (T 2076.51. 438a2).

88 That you call your words "talking in your sleep" expresses suggestively the sense that you cannot reveal the fundamental tenet of the primal meaning by any techniques, beginning with words. It is not the sense of a sound that reaches the principle. Elsewhere Taego said, "What idle words are the whole of the teaching of the canon! What sleep-talk are the 1,700 *gong'an* [vines and rushes]! What child's play are Linji's shout and Deshan's blow!" *Taego eorok* (HBJ 6.672b22). Also, the following sermon by Wuzu Fayan from a similar standpoint says that all language is sleep-talk. "If we discuss the primal meaning, the twenty-eight patriarchs of India to the west, and the six patriarchs of the Tang lands stood under the (Chan) style, but the teaching of the entire canon is white clouds over ten thousand leagues (distant from the point). (The Buddha after his enlightenment) shut himself away in a room in Magadha (and did not preach), (Vimalakīrti) kept silent at Vaiśālī, and exactly as in a dream, the thousands of buddhas appeared in the world and their sleep-talk did not end, and Mañjuśrī and Samantabhadra twisted the bent to straighten it." *Wuzu Fayan yulu* 1 (T 1995.47.649a21ff.).

89 Below, "the source of the myriad transformations… drips slowly" is almost the same in content as "taking up the Essential Guidelines on the Holy Birthday," that is, the "Dharma talk given on the Ruler's Birthday" of *Xueyan Zuqin yulu* 2 (XZJ 122.496b2).

time and their favors will flow on for ten thousand generations. They harbor the Way in their hearts, like the moon bright in the sky; they govern with humaneness like the bright sun at noon. At exactly such a time the incense in the golden censer[90] burns in clouds, and the clepsydra in the jade pavilions (of the palace) drips slowly.[91] What further dharma can I, a minor monk,[92] use to glorify them?" He again put his staff down once and said, "When the Way is exalted, one (does) not (need to) transmit the orders of the Son of Heaven; when the times are pure one stops singing the songs of great peace.[93] In the past Emperor Wu of Liang welcomed Patriarchal Teacher Bodhidharma with decorum, and asked, 'What is the primal meaning of the holy truth?' The patriarchal teacher said, 'Desolately empty, there is no holy/saint/emperor.' The emperor said, 'Who is it that faces Me?' The patriarchal teacher said, 'I do not know.'[94] Great assembly, this is the pattern of the very first declaration of the Chan tenets in the eastern land.[95] Today the great king of this country requested me, this minor monk, to promote the (Chan) lineage vehicle, and above all to pray for the august emperor, the empress, and the imperial heir apparent; and in between for the great assembly of

90 Golden censer is a decorative name for the incense censer. Golden, like the jade applied to pavilions below, is a euphemism.

91 This describes the time of great peace or a utopia. Cleary (1988), p. 91: "Incense billows up from the golden censer, slowly seeping into the jade palace."

92 "A minor monk" is a self-deprecatory usage by Taego for himself.

93 This is a line that appears often in Patriarchal Teacher Chan and Ganhwa Seon. "Stop singing," in the sense of not chanting, also appears in the literature meaning to end all singing or to sing together. Instead of "the times are pure" the words "the passers-by" are inserted, and so the line becomes, "the passers-by stop singing the song of great peace" in some literature. All sources are a little different.

94 See "Biography of Bodhidharma," *Jingde chuandenglu* 3 (T 2076.51.219a27). Note that one character 帝 (emperor) sometimes replaces 諦 (truth) and 聖 can mean holy, saint or emperor, or noble. Thus punning may be involved here.

95 Eastern land indicates China. In contrast to India, which is to the west, this forms a parallel. "Bodhidharma did not come to the Eastern land, the second patriarch did not go to India to the west." *Jingde chuandenglu* 18, "Biography of Xuansha Shibei" (T 2076.51.344a7).

humans and gods; and below for the ministers, bureaucrats, and common people; and to give the donation of the Great Dharma.[96] Now I do not preach a single word, and the great king does not hear a single word,[97] so is this the same or different from the dialogue between Emperor Wu and the patriarchal teacher? If you can discriminate between them, I will grant you a single eye; if you cannot discriminate between them, listen to this tune:

The voice of Taego/high antiquity[98] is most appropriate;

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96 The donation of the Dharma is the same as 'the offering of the Dharma,' "the Dharma almsgiving," and "preach and lead (in conversion)." The excellent preaching of the Buddha-dharma and benefiting of sentient beings is regarded as the highest of the donations. "If you write out this sutra with pristine faith, circulate and give it to other people, and receive and keep, read and chant it, then the merit you gain is greater than with the previous (donations). Why is that? It is because the donation of wealth has an end, but the donation of the Dharma is inexhaustible. Why is that? It is because the donation of wealth can only gain you a worldly result, the happy result of (rebirth as) a human or god, but once gained it is lost again, and although you have gained it now temporarily, later it must be withdrawn. If you donate the Dharma, you gain what you had never gained." *Daboruojing* (*Mahāprajñāpāramitā Sūtra*) 569 (T 220.7.942a7ff.).

97 The fundamental meaning discards the framework of letters, and therefore even though one is preaching or listening to a sermon, the meaning indicated is always on the other side of the letters. If one seeks for a basis in the sutras, it is expressed in the *Prajñā sūtras*, *Vimalakīrti-nirdeśa* and *Laṅkâvatāra sūtra*, as follows: "I never preached a single word in this very profound *prajñāpāramitā* in correspondence with its meaning, and you likewise have not heard it, so what then is there to understand? Why is that? Because the sons of Heaven, in this very profound *prajñāpāramitā* and its corresponding meaning, preached letters, but were distant from it. It is because of being in this (condition) that the preachers and listeners and those who understand all were not able to obtain it." *Daboruojing* 499 (T 220.7.540b29ff.). "Because the Dharma is divorced from letters, therefore, Mahāmati, I, and the other buddhas and bodhisattvas do not preach a single word, and do not answer (with) a single word. What is the reason for this? It is because the Dharma is divorced from letters. It is not that it is not a beneficial meaning that is preached, it is because the language is a false conception of sentient beings." *Lengqiejing* (*Laṅkâvatāra sūtra*) 4 (T 670.16.506c4ff.).

98 There is a double meaning here. That is, Seon Master Taego, at the same time as he is pointing at himself, is also expressing the primordial period before one has a name and when the various kinds of phenomena are not yet differentiated. Therefore "the voice of Taego" is not communicated at all through the techniques of discrimination and language, which is "does not speak a single word," the

How sad the season is spring when flowers drop.
I encourage you to further empty a glass of wine,
There being no old acquaintances once one has gone west through the Yang Barrier.[99]

B. A Formal Sermon to Suppress Warfare held in the Royal Palace

至正十七年、丁酉、正月十五日、王宮鎮兵上堂。陞座祝香畢、就座拈疏云、「諸佛三昧、諸佛不知、今上國王、護持佛法、三昧總在這裏。誰能諦悉? 若未諦悉、却煩維那宣白。」宣疏了、拈起拂子云、「從上宗乘、還有人諦當麼? 五教三乘十二分教、只是老胡遺溺; 佛佛祖祖、只是夢中說夢的漢。若作道理商量、埋沒宗乘; 若作世諦商量、辜負先聖。恁麼也不得、不恁麼也不得、不得不得也亦不得。若是本分衲僧、四句百非外、可以相見。」

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expression of the world that Seon Master Taego was heading for. The voice of Taego indeed means the holy silence as a voice that is undifferentiated and that is in the utmost agreement with the original endowment.

99 The Yang Barrier is a barrier gate to the southwest of Dunhuang city in Gansu Province in modern China. As it was to the south of another barrier, the Yumen Guan (Jade Gate Barrier), it had the character *yang* (of yin-yang fame) attached to it. The last two lines come from a poem by Wang Wei (700–759/761) titled "The Tune of Wei Fort" (another title is "Sending off Yuan the Second as Envoy to Anxi"). Wang Wei was reluctant to bid farewell to Yuan the Second, who was departing for Anxi. The lines had been widely used by Chan teachers to reveal their tenets. The preceding two lines are: "The morning rain at Wei Fort dampens the light dust,/ The guest residences are so green, the willow colors fresh." The voice of Taego is a paradoxical expression of silence. Here, not even a single word or a single discrimination is applied. The words cannot be anticipated, and if one has reached the stage when all kinds of flowers have blossomed and faded in the late spring and the moment is about to turn into the luxuriant summer, Taego's exquisite news has already been missed. The poem reveals the meaning of leaving for distant foreign parts where one has no friends who understand one's feelings, through the sentiment that will think of having a glass of wine that he recommends at the end. The glass of wine and Taego's news, the late spring when the flowers have faded and the time of departure from the Yang Barrier share a similar image. Again, each of the two couplets is parallel and each shows clearly the meaning that will transmit and convey the widening gap between them.

On the fifteenth day of the first month of the seventeenth year of Zhizheng, *dingyou* (1357), he gave a formal sermon to Suppress Warfare[100] in the royal palace. He ascended to the seat, and having finished the prayers and burning incense,[101] he sat in the seat and picked up the encomium. He said, "Although the samādhis of the buddhas were not known by the buddhas, since our ruling monarch keeps and protects the Buddha-dharma, the samādhis are all here. Who clearly knows this? If you do not clearly know it, then trouble the deacon[102] to read it out plainly." When (the deacon) had read out the encomium, Taego lifted up his whisk, saying, "Is there a person who exactly understands the lineage vehicle[103] from the start (with the Buddha)? The five teachings, three vehicles and twelve-part teachings[104] are only the urine pissed out by the old barbarian; and the buddhas and the patriarchs are only fellows talking about a dream within a dream. If you debate, playing with logic, you will bury the lineage vehicle. If you discuss it in terms of the worldly truth, you are ungrateful to the previous saints. This way won't do, not in this way won't do, won't do won't do and that also won't do.[105] If you

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100 See *Jin-gak* 1, note 239.

101 Preceding the sermon, the officiant burned incense and said prayers. As shown previously, burning incense was a prayer ritual.

102 See *Baeg-un* 1, note 9.

103 Here it indicates the tenets of Patriarchal Teacher Chan.

104 This means in summary the whole of the Buddha's teachings.

105 These words resemble a sermon by Cishou Huaishen. However, Taego took the stand that all was suspended and denied, and nothing was permitted; whereas Cishou Huaishen concluded with the stand that freely develops and permits everything. "If you discuss things in terms of the Buddha-dharma you will bury yourself; if you discuss things in terms of the mundane truth you will be ungrateful to the patriarchal teachers. Reaching here (this understanding), you will be sure to know the Buddha-dharma, and ordinary human feelings are to be kneaded into one lump; and if coarse words (lies) and fine language are not seen as two kinds, this way won't do, not in this way won't do, but in this way and not in this way will both do. Only after this will there be no relationship [if there are no bonds], and only then can you grasp quiet in the midst of clamor, and in bustle steal leisure and look up to honor the Heaven of (Emperor) Yao and sing highly of the sun of (mythical Emperor) Shun." *Cishou Huaishen guanglu* 1 (XZJ 126.548b17ff.).

are a Chan monk of the original endowment,[106] we can meet beyond the tetralemma and hundred negations.[107]

橫拈拄杖云、「三世諸佛、也恁麼; 歷代祖師、亦恁麼。若不是本國大王之請、不會恁麼說破。國王大臣、若向這裏信得恁麼、感得箇諸佛護念、諸天降福、國王長壽、文經武緯、翊贊王化、賢臣宰輔、壽祿彌增、化及黎庶、比屋可封。千妖百怪、潛消暗爍; 姦魂寃賊、閉影潛形、乾坤更化、日月增明; 山河益固、社稷重興。有時雨有時暘、百穀登萬民樂、祥麟彩鳳、爭呈瑞應。若其然、則前朝聖賢之所云云、如言如言;信佛順天、則自然成其大國矣。向下言長、付囑拄杖、重爲國王公主王后、大臣將相、內外臣僚百官、明明說破去也。」

He picked up his staff crosswise and said, "The buddhas of the three ages are like this; the generations of patriarchal teachers are also like this. If it were not for the request of the great king of this country, I would not be able to speak frankly in this way. If the country's king and great ministers believe in this way, they will influence the protection and mindfulness by the buddhas, so that the gods will rain down good fortune, and the country's king will live for a long time, and all of the able civil and military officials

106 This refers to the Chan practitioners who adhere strictly and thoroughly only to their original endowment. This indicates those who are enlightened to their original endowment or to Chan masters who treat everything in accordance with the standpoint of only the original endowment, not permitting any other expedient means.

107 The tetralemma and hundred negations sum up all the forms that can be expressed through language. "All of these are equipped with the tetralemma and hundred negations. These are clarified in the four characters of one, different, existent, and non-existent. This means that one, not one, both one and also not one, and neither one nor not one are the tetralemma. Difference and the other (words) in this example, together with this (tetralemma), total sixteen. Again, past, present, and future each have these sixteen (alternatives), totalling forty-eight (negations). Again, already occurred and yet to occur each have these forty-eight, which together makes ninety-six. If these are combined with the fundamental four (of the tetralemma), that totals a hundred negations. But if you go beyond that it becomes limitless. So to speak of it in a totality, we do not go past the four of one and different et cetera. Therefore, in reference to this we clarify a hundred negations." *Qixinlun shu bixiaoji* (Record of Improvements to the Subcommentary on the Awakening of Faith) 4 (T 44.318b5ff.).

will support the royal civilization, and the wise ministers and prime minister will live longer and have greater salaries, and their civilization will reach the common people, and every household can be appointed (to office). The thousands of goblins and hundreds of spooks will hide, disappear and obscure their light; the treacherous spirits and vengeful bandits will conceal their shadows and hide their bodies; heaven and earth will be further transformed, the sun and moon will be further brightened; the mountains and rivers will be further solidified, and the earth and grain altars (state) will be revived. There will be timely rains and timely sunshine, the harvests will be abundant and the people happy, and the unicorn of good omen and the lucky phoenix will strive to present auspicious responses. If this is so, then you are agreeing with what the saints and worthies of the previous court have said. If you believe in the Buddha and obey Heaven, then naturally you will form this great country. To continue this talk will make it too long, (and so) I confer upon the staff (the task of) speaking clearly and frankly again for the king of the state, the princess, the queen, the great ministers and the generals and the councilors,[108] the inner and outer ministers and the officials."

卓拄杖一下、拈起拄杖云、「這箇杖子、旣無情識、那有是非? 請國王大臣、善攝心聽、且莫漏洩。」又卓一下云、「若涉擬疑、不成美事。」又卓一下云、「至公無私、天所護念。」又卓一下云、「敬佛畏天、孰不安泰。」又卓一下云、「反是爲則、有口難言。」又卓一下云、「聖君如赫怒、雷同萬人心。」又卓一下、靠拄杖。[謝詞不錄。]

He put down his staff once and then picked it up, saying, "Since this staff lacks sentient consciousness, how can it be right or wrong? I request that the king of the country and the great ministers control their minds well and listen, and not allow any (of these teachings) to leak out." Again he put down his staff once and said, "If you are involved in hesitation you will not achieve

108 This indicates the military commanders and grand councilors or is a substitute for all the civil and military officials.

admirable matters." Again he put down his staff once and said, "If you act most fairly and without bias, Heaven will protect and be mindful of you." Once again he put his staff down once and said, "If you respect the Buddha and are in awe of Heaven, who will not be at peace?" Again he put it down once and said, "If you make it a rule to oppose this, it will be difficult to speak of (the consequences) even though you have a mouth." Again he put it down once, saying, "If the saintly ruler is red with anger then many people's minds will echo him." Again he put it down once and leaned on the staff.

[The words of thanks (for the sermon) were not recorded.]

復拈拄杖云、「昔在小雪山中、渾無一法、與人說了、今寓舍那堂中、又無一法對人說與。徒受國恩、無德小報、只恁麼忽忽忙忙、日與閑神野鬼、魑魅魍魎、打交雜去。只聽介謀利資生、顚倒妄想、計較浮生、如是應對、不得小歇、斯非宿業、使之然乎?」卓拄杖一下云、「這杜撰自罵胡爲?」又云、「太古命值王政之月十有五日、請赴王宮、高陞寶座、人天一會。問道也好、問禪也好。理則然矣、事則未在。是月也、寒氣已退、朝陽騰輝。是我大君、登于明堂、飛聰馳明、無遠不察、發政施仁、賞善罰惡、是王者之大政也。國家有事、則須憑佛法之力、乃鎭其僞、是以先須正其佛法中事。賞其有道者、主於伽藍、領衆勤修、福利邦家、此乃先王之行法、王政之始也。所以、出家爲道者、不求名不求利、不要住持、不謀衣食、不求人之恭敬讚歎。甘心守節、惡衣惡食、藏身巖谷、不圖現身、是可名爲出家學道者之所爲也。只如今者、非但自求、依他勢求者、吾未如之何也已矣。」

Once again he raised his staff and said, "In the past when I was on Mt. Soseol, I was totally without a single Dharma to preach to people; and now lodged in the Vairocana Hall, again I have not a single Dharma to preach to people. I have merely received the favor of the country and yet have no merit and little to repay it with, and am just so busy and hurried, daily mixing with idle gods and wandering ghosts, and with the hobgoblins of the mountains and the sprites of the waters.[109] I only hear of schemes to make profit, of

109 These are demons and apparitions that harm people. According to the *Shuowen jiezi* etymological

topsy-turvy false imaginings that make calculations about this unstable life; and responding like this, it will not do to take the slightest rest. Is this not due to my past karma that makes me be like this?" He put down his staff once and said, "Why am I blaming myself with this fiction?" Again he said, "I received a command on the fifteenth day of the first month[110] requesting me to proceed to the royal palace and ascend high up to the jewelled throne, convene an assembly of humans and gods, it being fine to ask about the Way and fine to ask about Seon. In principle this is so, but in reality it is not yet so.[111] In this month the cold air has already retreated and the morning sun soars and shines. It is our great ruler who climbs to the Hall of Light,[112] his flying intellect spreading enlightenment and inspecting all no matter the distance. He prosecutes government with humaneness, rewarding the good and punishing evil, which is a king's great rule. When the state has concerns then it should rely on the power of the Buddha-dharma, so as to suppress that falsity. For that reason one first should correct matters within the Buddha-dharma. To award those who possess the Way, make them the abbots of the monasteries to lead the assemblies, be diligent in practice and benefit the country. This is the law carried out by the former kings and the start of the royal administration. Therefore, leaving home to become a monk

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dictionary, the *chi* is a mountain god that takes the form of beasts; the *mei* is a monster, and the *wangliang* is a water god.

110 Literally, "the king of the first month," which is the first month of the lunar calendar. It is also called "the king of spring," "the spring king month," "the king of months," and so on. The twelfth duke of Lü always said of his first year of rule, "I took the throne in the spring king first month," so in later years the first month was called the king of spring. See Morohashi 13844.844 for sources.

111 This resembles the content of the following lines from the *Lengyanjing*: "Principle can be enlightened to suddenly, (but if one) ascends to enlightenment (in stages), it will all melt away. Phenomena are not removed suddenly, but are eliminated by following a sequence." *Lengyanjing* 10 (T 945.19.155a9); see also *Dahui yulu* 22, "Instructions to Layman Miaoxin" (T 1998A.47.903b21), and *Susimgyeol* (T 2020.48.1006b23).

112 The Hall of Light was where a ruler governed from. It was the ritual heart of governance, where the ruler corresponded with Heaven, which provided the mandate to rule.

for the Way is not to seek fame and not to seek profit, and so one does not desire to be the abbot and does not plan (to obtain) clothing and food, and one does not seek respect or praise from others. They willingly keep to the frugal life, with poor clothes and poor food,[113] hiding themselves in the cliffs and valleys, not scheming to reveal themselves. These can be called the behaviors of those who become a monk and learn the Way. However, if things are just like they are at present, it is not only seeking for oneself, but is also seeking through the power of others. What can I do about that?"

卓拄杖一下云、「虎不食斑、恐傷其類。」又云、「白衣人中、亦有忠於君孝於親、懷才抱德、見棄於草莽者、尚有憂時憂國救世救民之心。太古雖愚而未賢、不忍忉忉縷縷、以薦之於上矣。賞賢良而罰邪佞、則人誰不忠、人誰不孝、人誰無道、人誰不學、人誰不修己德也哉? 然當此之時、有拔山之力、盖世之氣者、不妨出來、相與太古、角力爭雄。亡身爲國、樹立大功、則奚啻封侯! 如無是人、太古老僧、匹馬單槍、親征邊塞去也。且道! 去則不無、作麽生是樹立大功的一句?」良久云、「橫按鏌鎁全正令、太平寰宇斬癡頑。」卓拄杖兩下。

He put down his staff once and said, "A tiger does not eat striped (animals), fearing that it will harm its own kind."[114] Again he said, "Among the white-robed people[115] there are also those who are loyal to the ruler and filial to their parents, who cherish talent and embrace virtue, but who have been abandoned in the rustic wilds and yet who still have a concern about the times and concern about the country, and a mind to save the world and save the people. Even though I am stupid and not worthy, I cannot bear their distress continuing and so I will recommend them to the ruler. If you

113 "Confucius said, 'If gentlemen intent on the Way are ashamed of poor clothes and poor food they are not worth talking with.'" *Lunyu* (Analects) IV.ix (Liren chapter); see Legge(1972) 1:168.

114 Although above he has criticized the monks who have been tainted by the greed of reality, this means that he lacked the intention of admonishing or slandering them, having a feeling of hope that they would recover their original endowment.

115 The laypeople who wear white clothes as contrasted to the Chan robes of an off-color or the black robes worn by monks.

reward the worthy and good and punish the evil and treacherous, then who will not be loyal, who will not be filial, who will lack the Way, who will not study, and who will not cultivate themselves in virtue? And so, at this very time, those who have the strength to uproot mountains and the energy to cover the world[116] should best come forth and pit their strength against me in a struggle for supremacy. If you lose your life for the country and establish great merit, then why stop at being enfeoffed as a count? If there are no such people, then I, Taego, with one horse and a single lance, will personally conquer the frontier passes. Now say, if I depart then I am not non-existent, but what is the line about establishing great merit?" After a pause he said, "I draw the Mo Ye sword[117] crosswise to completely (carry out) the proper orders, and in the world of great peace cut down the stupid and obstinate."[118] Then he put down his staff twice.

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116 This is a line from the *Song of Gaixia* written by the defeated King of Chu, Xiang Yu (232–202 BC), when he was besieged by the soldiers of the Han state at Gaixia.

117 The Mo Ye sword is one of two famous swords made by the husband and wife team of blacksmiths Gan Jiang and Mo Ye from the state of Wu. They combined their strengths and made two swords, a male (yang) and female (yin) for the King of Wu, He Lu. The male sword bore the name of the husband, Gan Jiang, and the female sword bore the name of the wife, Mo Ye. Later they were mentioned as representatives for famed swords.

118 This line is frequently used in the Chan school. Usually the first half, "I draw the Mo Ye… orders" is evaluated as the method of adherence to the lure of a hundred-foot fishing pole, and the latter half, "in a world of great peace… obstinate" is evaluated as the method of advancing one step as a vigorous development. These two were techniques that excellent Chan masters wielded freely to fit the occasion. Yuanwu Keqin and Nanyan Sheng saw these two as expressing adherence and freeing up. That is, they are distributed to adherence, the adherence to the original endowment that completely blocks the thoroughfare of language and thought-discrimination, and to freeing up, which is the opening up of the path of all kinds of language and discrimination according to the circumstances. "Now say, is freeing up (as a technique) good for (teaching) people, or is adherence best? I draw the Mo Ye sword crosswise and complete the proper orders, and in the world of great peace cut down the stupid and obstinate." *Yuanwu yulu* 1 (T 1997.47.716b11ff.). Also, "A monk asked, 'I do not ask about the five ranks of freeing up, but what about the matter of the three barriers of adherence?' The master (Nanyan Sheng) said, 'I draw the Mo Ye sword crosswise to completely (carry out) the proper orders.' 'I have received directions on the three barriers of adherence, so what about the matter of the five ranks of freeing up?' The master said, 'In the world of great peace I cut down the stupid and the

C. Reappointed as Abbot of Jungheung Seon Monastery on Mt. Samgak

三角山、重興禪寺、再入院、至山門云、「昔日、不出此門; 今日、不入此門; 中間、亦無住處。大衆、向什麼處、見太古老僧遊戲處?」卓拄杖一下、良久云、「北嶺閑花紅似錦、前溪流水綠如藍。」又卓兩下。

When (Taego) was reappointed abbot of Jungheung Seon Monastery[119] on Mt Samgak,[120] he came to the mountain (monastery) gate and said, "In past days I did not go out of this gate; today I do not enter this gate; nor do I have a place of residence in between. Great assembly, where have you seen me, this old monk, playing?" He put down his staff once, and after a pause said, "The indolent flowers of the northern ranges are as red as brocade,/ The flowing waters of the front creek are as green as indigo."[121] He again put

obstinate.' 'If it is like this then your pupils must be widespread over territory but few in population.' The master said, 'If you are an intellectually sharp Chan monk, you only need a speck.' " *Xu Chuandenglu* 30, "Biography of Nanyan Sheng" (T 2077.51.677c14ff.).

119 This monastery was founded in early Goryeo, and although it was restored by Taego, now only the monastery grounds are left on Mt. Bukhan.

120 Mt. Samgak is the current Mt. Bukhan.

121 Because the discriminated phenomena in front of your eyes such as the flowers on the ridges and the water of the creeks are opposed to the non-discrimination, they themselves are only non-discriminated phenomena. This is the realm of not going out and not going in, the world where Taego plays. The direct pointing at the realms of items of phenomena you are confronting is the method of direct pointing that reveals the original endowment. "On the Buddha's death anniversary he ascended the hall: The mind (attached to) the three realms is ended, which is nirvana. The mountain flowers are as red as brocade; the torrent waters are as deep as indigo." *Hengchuan Xinggong yulu* 1 (XZJ 123.357b7). "Again he raised (the case that follows): A monk asked Dalong, 'The material body is destroyed, so what is the solid Dharma-body?' Dalong said, 'The mountain flowers bloom like brocade; the torrent water is deep like indigo. How do you understand this?' 'I do not understand it.' The master (Dahui), having finished this quotation, pointed at the bowing-mat and asked the monk who was alongside, 'Do you see it?' He said, 'I see it.' The master said, 'Again say you do not understand.' He further said, 'It is very close, so why don't you understand?' The monk was at a loss. The master said, 'It is just extremely clear and distinct, but to the contrary causes a delay in what is obtained (understood).'" *Xu Chuandenglu* 27, "Biography of Dahui Zonggao" (T 2077.51.651b19ff.).

down his staff twice.

D. Appointment as Abbot at Bong-am Seon Monastery on Mt Huiyang

曦陽山、鳳巖禪寺、入院、至山門云、「三世諸佛、莫不皆從此門出入。且道! 今日山僧、出耶入耶? 老僧不出不入、作麼生是不出不入的道理?」卓拄杖三下。

When (Taego) was appointed abbot of Bong-am Seon Monastery[122] on Mt. Huiyang[123] (in 1362), he came to the mountain gate and said,[124] "Not one of the buddhas of the three ages did not leave and enter through this gate. Now say, have I left or entered (through it)? I do not leave or enter (through it), so what is the principle of not leaving or entering?" Then he put down his staff three times.

E. Appointment as Abbot of Borim Seon Monastery on Mt. Gaji

迦智山、寶林禪寺、入院、至山門云、「釋迦老子道、<我此法門、遺囑國王大臣、是眞實語也。> 今日太古老僧、與一行衆等、始自曦陽山下、終至迦智門前。中間相去一千餘里、登途一十四日。步步南行、日日時時、路途無難。到了致箇、圓通普門、八字打開、專賴王臣護助恩力。」召大衆云、「到則到矣、如何進步上報如是重恩?」卓拄杖一下云、「溪聲最親切、山色亦依俙。」又卓兩下。

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[122] Bong-am Seon Monastery is an old monastery that had been founded in Unified Silla times on Mt. Huiyang. It was the headquarters of the Huiyang San branch, one of the Nine Mountain Seon schools.

[123] This mountain adjoins Mungyeong in Gyeongsang Buk Province and Goesan of Chungcheong Buk Province.

[124] Just like the previous sermon, here too the topic of entering and leaving through the mountain gate is offered as a *hwadu* on the principle of "not leaving and not entering."

When he was appointed abbot at Borim Seon Monastery on Mt. Gaji,[125] he came to the mountain gate and said, "The Elder Śākya said, 'I entrust this Dharma-gate to the king of the country and great ministers. It is true and real words.'[126] Today I, Taego, together with my escort, started by descending from Mt Huiyang and ended in front of the gate of Gaji. The distance between them was over a thousand leagues, and we were on the road for fourteen days. Step by step we headed south, and every day and for every hour, there were no difficulties on the road. When we had arrived here, the Universal Gate of Perfect Communication was wide open, and this is solely due to the protection by, assistance and power of the grace of the king and his ministers." He called out, "Great assembly," and said, "Once one has arrived one has arrived, so how does one advance a step further and offer up a recompense for such a heavy debt?"[127] He put down his staff once and said, "The sound of the creek is most apposite; the mountain colors are also similar (to the original endowment)."[128] Again he put down (his staff) twice.

佛殿云、「趙州古佛道、<佛之一字、吾不喜聞。> 太古卽不然。不喜的也亦不喜、昔日我是儞、今日儞是我。」便燒香禮拜。

At the Buddha Hall he said, "The old Buddha[129] Zhaozhou said, 'I do not enjoy hearing the word Buddha.'[130] Not so with me. I do not enjoy one who

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125 In 1363, the twelfth year of King Gongmin.

126 There is no canonical source for this.

127 This is advancing a further step in the repayment of the favor from the Chan master for displaying the original endowment.

128 The tendency to link Chan to the sounds of creek water and colors of the mountain began with the "Hymn of Enlightenment to the Way" of Su Dongpo (1036–1101): "The sound of the creek is the broad, long tongue (of the Buddha)?/ Are not the hues of the mountain the pristine body (of the Buddha)./ Night brings 84,000 gāthās,/ On another day (after death) how will you present it to other people?" *Xu Chuandenglu* 20, "Biography of Layman Dongpo" (T 2077.51.601b14).

129 See *Baeg-un* 14, note 6.

130 *Zhaozhou yulu* in *Guzunsu yulu* 13 (XZJ 118.313b7).

does not enjoy it,[131] but in past days I was you, and today you are me." Then he burned incense and bowed (to the statue of the Buddha).

方丈云、「鎔凡鍛聖、發天爐鞴。且道! 今日誰是當鋒者? 咄!」

At the abbot's quarters he said, "(This room) smelts common people and forges them into the saints, the forge bellows (blows flames) that fill heaven.[132] Now say, today who is it that faces the lances? Hey!"

F. Appointed Abbot of Yeongweon Seon Monastery on Mt. Jassi

慈氏山、瑩原禪寺、入院、至山門云、「盡大地是解脫門、衆等還見麼? 若也不見、利雄爲衆開示去也。」卓拄杖一下云、「解脫門大開、衆等切莫擬疑、大家隨我來便入門。」

When Taego was appointed abbot of Yeongweon Seon Monastery on Mt. Jassi, he came to the mountain gate and said, "The entire great earth is the Gate of Release. Do you assembly members see it? If you do not see it, I, Iung,[133] will reveal it to you." He put down his staff once, "The Gate of Release is open wide; you must not hesitate; all of you come follow me and enter the gate."[134]

131 Cleary (1988), p. 97, "I don't like the one who doesn't like it."

132 For comparing the abbot's quarters to a brazier, see *Naong* 2, note 8. 發 here is an error for 潑. In *Shiqi Xinyue zalu* (Miscellaneous Record of Shiqi Xinyue) (XZJ 123.151b10), there is 亘天.

133 Iung. Taego is indicating himself. After Taego died, he was granted the honorary title of the Venerable Iung, the National Teacher of Two Courts of the Three Han.

134 If all the world is a gate through which to reach liberation, this indicates the principle that one may step directly through without any need for trying to know via discrimination or hesitating anywhere. In the sermon by Chushi Fanqi at the monastery a similar idea is revealed. "At the mountain gate: The entire great earth is the gate of release, you have now uselessly made this

方丈云、「這裏好個一所、空王之室。昔時、名利雲容崛;今日、清貧道人居。佛來祖來、都不相與、明眼衲僧、近傍不得。且道! 誰是當陽坐斷、對佛揚化、對機接物? 咄! 是甚閑言?」

At the abbot's quarters:[135] "Here is a good place, the room of the King of Emptiness.[136] In past times it was a cavern where those who sought fame and fortune crowded and gathered;[137] today a pure, pure person of the Way lives here. Even though buddhas come or patriarchs come, none will associate with him, and the clear-eyed Chan monk[138] cannot be close by. Now say, who is it that clearly cuts off the promotion of the teaching in front of the buddhas or the reception of beings in accord with their abilities?[139] Hey! What idle words are these?"[140]

Buddha-dharma, understand! If there is much clay then the Buddha is large; if the water rises then the boat (floats) higher." *Chushi Fanqi yulu* 1 (XZJ 124.74a7).

135 See notes 17 and 18.

136 The King of Emptiness is the Buddha.

137 This follows the Korean translation, which takes 名利 to be a compound of fame and fortune, but Cleary (1988), p. 98, takes 名 to be a verb and the 利 an adjective for the following 雲容窟, and so reads it as "It was called Lucky Cloud Cave." Note that in the Yuan period, not long before, a scholar had a studio called Pavilion of the Cloud Appearance (Morohashi 42235.620), so here it could be Cavern with the Appearance of a Beneficial Cloud.

138 This means a Chan practitioner who has eyes that see through to the original endowment.

139 The passage here is unclear, with differences between the Korean and Cleary (1988), p. 98, translations. The latter is, "Who can instantly cut him off? Spreading the teaching according to the Buddha, receiving beings according to their potentials."

140 Taego overturns even all the words he said previously. Even the shouting of "Hey!" is a form of criticism. This is a standpoint that adheres thoroughly to the viewpoint "If the Buddha comes I will strike him, if the patriarch comes I will strike him." See *Jin-gak* 2, note 8.

2.

Formal Sermon

上堂

上堂、拈香罷、橫按拄杖云、「白的的、青廖廖;赤條條、空索索。過去諸佛、已當如是住; 現在諸佛、今當如是住; 未來諸佛、亦當如是住。利雄、伊麼擧唱、已是寐語、大衆、因甚立地瞌睡!」卓拄杖三下、便下座。

He ascended the hall, and having burned the incense, placed his staff crosswise and said, "White and ever so clear, blue and emptily desolate, red and orderly, empty and agitated. The buddhas of the past already stood like this; the buddhas of the future should also stand like this. I, Iung, in praising them in this way, am already using sleep-talk.[1] Great assembly! Why are you standing while dozing?"[2] He put down his staff three times and then descended from his seat.

1 See 1, note 88.

2 The words about the buddhas of the past, present, and future living with the bright and empty is a criticism of the assembly for accepting them as real. Although Taego pretended these words were real, in fact they were empty words like sleep-talk. All of these things are just the barriers of the *hwadu* that must be opened and decided with doubt.

3.

Instructions to the Assembly[1]

示衆

陞座、擧、「僧問趙州、<狗子還有佛性也無?> 州云、<無。>」這箇無字、如一粒還丹相似、點鐵卽成金。才擧箇無字、三世諸佛面目、掀翻出來。儞等諸人、還肯也無? 若未肯信、於此大疑之下、放下身心、如墮萬仞崖下時相似、無計較沒商量、如大死人相似。放捨如何若何之念、單單提箇無字、於十二時中四威儀內、只與話頭爲命根、常常不昧、時時檢察、提撕話頭、帖在眼前。如鷄抱卵、使暖氣相續;如猫捕鼠、身心不動、目不暫捨。不覺身心有之與無、心眼話頭攝在一處、但伊麼惺惺歷歷、歷歷惺惺、密密參詳。譬如嬰兒憶母相似、如飢思食、如渴思水、休而不休、思復深思、豈是做作底心也! 若如此眞實用功、則便到省力處、此是得力處也。話頭自然純熟、打成一片、身心忽空、凝然不動、心無所之。這裏只是箇當人、當人若起他念、則決定被影子惑矣。千萬切忌絲豪異念、正好回看、渠何面目、又趙州道無、意作麼生。卽此言下、打破無明、則如人飮水、冷暖自知。若透不得、則更着精彩、只要話頭、聯綿不斷、不論有疑無疑、有味無味、卽此大疑之下、提撕話頭、單單不昧、捱來捱去。行也但伊麼、坐也但伊麼、喫粥喫飯時但伊麼、對人打話時但伊麼、一切施爲、動靜境上、皆悉如之、則無有不辨矣。

He ascended to his seat and raised the following (case): "A monk asked Zhaozhou, 'Does a dog have a Buddha-nature or not?' Zhaozhou said, 'It does not (*mu*).' "This character *mu* is just like a pill of the cinnabar of return, that

[1] See *Jin-gak* 2, note 6.

touched to iron turns it into gold.[2] As soon as one raises this character *mu*, the faces of the buddhas of the three ages are turned out (and revealed).[3] Do you agree or not? If you cannot agree and believe in this, then beneath this great doubt,[4] put down the body and mind, just like when you have fallen off an 80,000-foot cliff. There will be no deliberation and no discussion (about the *hwadu*), as you are exactly like a stone-dead man. Abandon thoughts of (do it) like this or like that, solely take up this character *mu* in the twenty-four hours of the day and in the four awe-inspiring deportments. Just allow the *hwadu* to be the root of the life-force,[5] and constantly and always it is not to be neglected. At all times it is to be inspected, stimulating[6] the *hwadu*. You must settle it in front of your eyes, being just like a hen brooding on an egg to make the warmth continue, and just like a cat hunting mice, its mind and body immovable, whose eyes do not stray (from the prey) even for a short time.[7] Being unaware of whether you have a body and mind or not, the mind

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2 Just as a pill of the cinnabar of return makes iron into gold, if you smash through this *hwadu* of the character *mu*, you can go from the position of an ordinary person to the rank of a saint. See *Jin-gak* 2. notes 5 and 6.

3 Literally, "to turn over." Here that something is tipped over and the contents are poured out.

4 "Great doubt" is the "feeling of doubt" or the "ball of doubt," which is a foundation in method for *hwadu* study. The study of *hwadu* is not discrimination or thinking but is due to doubt, which is the original track by which you can enter into it. The following that is Taego's explanation on how the *hwadu* forms the ball of doubt and whether you can reveal your own essence.

5 In Ganhwa Seon one must never fail to take the *hwadu* to be the root of life. Hanshan Deqing (1546–1623) also conveyed this idea. "Even in dreaming it should not be abandoned. There is only the single thought, the *hwadu*, which is the root of the life force of that person." *Hanshanji* (Collection of Hanshan) 6, "Instructions to the Mountain Head (Abbot) Puen" (XZJ 127.289b10).

6 "Stimulate," a term that reveals the most fundamental gist that the *hwadu* contains. It means that one cannot lose the *hwadu* for a moment but must retain it.

7 The metaphor of the hen and the cat expresses the gist of *hwadu* study that one must always be clearly conscious of the *hwadu* and not let it slip from consciousness. "Just solely take up this character *mu*, and in the twenty-four hours of the day and in the four awe-inspiring deportments one must be alert, like a cat hunting mice or a hen brooding on an egg, and not allow any interruption to the continuity." Jinul's *Gyechosim hag-in mun* (Cautions to Beginning Students), "The Dharma Talks Instructing Mengshan by Chan Master Aishan Zhengning" (T 2019B.48.1005a9). "It is, for

eyes the *hwadu* and controls it in one place. Just be alert and focused in this way, focused and alert, and closely investigate it in detail. It is, for example, just like a baby remembering its mother, like when one is hungry one thinks of food, when one is thirsty one thinks of water. Even though you try to stop, it will not stop, and the thought deepens the thought, so how is this a mind that creates?[8] If like this you really use study techniques, then you arrive where you save strength, which is where you gain strength.[9] The *hwadu* naturally matures, and (if it) forms a single piece, and body and mind are suddenly empty, and it congeals and does not move,[10] the mind has nowhere to go.[11]

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example, like a cat hunting mice; its mind and eyes are singly focused on the object, for if it is slightly remiss it will lose the mouse. It is also like a hen brooding on eggs; she values the warmth being in contact with the egg, for if she abandons it then it will not become a chick." *Tianmu Mingben zalu*, "Instructions to Followers" (XZJ 122.724b4ff.).

8 The above metaphors for the core method of *hwadu* study were used and continued by Seosan Hyujeong, who summed it up with "doing study with an earnest mind." *Seonga gwigam* (HBJ 7.636b24).

9 "Saving strength" means that the *hwadu* is naturally taken up without any effort, and without even making an effort in trying to doubt it, the doubt thoroughly lives. This is no different from the words of gaining strength in the study of *hwadu*. This is the realm that does not neglect the *hwadu* and reveals the result of persistent doubt. The words of Dahui Zonggao and Gaofeng Yuanmiao show this idea. "In the daily operations and the four awe-inspiring deportments, you are involved in the sense-realms of distinctions, and at the time you are aware of obtaining strength, that is the place of gaining strength. Where you gain strength is the utmost of saving strength, so if you use even an iota of energy to prop it up, that definitely is a perverse dharma and is not the Buddha-dharma." *Da hui shu*, "Letter of Reply to Auxiliary in the Hall Zong" (T 1998A.47.933c11ff.). "When it comes to seeing, hearing, being aware, and knowing, all of these are only this ball of doubt. Doubt coming and going, until the doubt brings you to the place of saving strength, and that is the place you gain strength, in which you do not doubt it is produced by itself, and when you do not raise it (the *hwadu*) it raises itself." *Gaofeng Chanyao*, "Instructions to the Assembly 2" (XZJ 122.706b2ff.).

10 This means that in the *hwadu* the room for applying any discrimination disappears, and the realm that forms one piece in which all, internal and external, and not just the body and mind, are the *hwadu*. This is exactly the silver mountains and iron walls through which no further method of knowledge will penetrate. We see this idea also in the Dharma talk of Tianmu Mingben: "While studying and examining the *hwadu*, the body and mind are resolute, and they are formed into one piece, and are just like the silver mountains and iron walls. Since it has formed a piece, the body

Here there is only that said person (studying the *hwadu*), and if that person produces another thought, that is definitely to be deluded by a shadow.[12] In all cases you are forbidden an iota of different thought,[13] and it is best to turn round and look (to see) what face that person has, and also what the meaning was of that *mu* said by Zhaozhou. At these words, smash ignorance,[14] and

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and the mind, the person and the scene, are entirely merged together, not permitting any object of knowledge (to intrude). Even if you know it is of one piece, then it can again end up being two or three pieces, how then can it be the principle that is merged together?" *Tianmu Mingben zalu*, "Instructions to Chan Person Xiong" (XZJ 122.764a11ff.).

11 The mind lacks anything to do. Among the faction of the Chan masters of Ganhwa Seon, only Dahui Zonggao loved to use this term. It signifies the moment you encounter when there is not a single technique remaining in the mind to be used for the total ability of language and concepts in relation to the *hwadu*, which is the lonely realm "where there is nowhere to go." This is the previously mentioned silver mountains and iron walls, and is the climax of the *hwadu* study. In this way, only the flames, the *hwadu*, live on; it is the moment directly preceding the arrival of the decisive news that is the realm that has completely burned up the objects supported outside of this one. Other expressions of the same idea are "the path of the mind cut off" and "the tasteless place." "When miscellaneous thoughts occur, simply raise the *hwadu*. The *hwadu* is like a huge blaze, which does not allow a mosquito or a cricket to stay. Raise it up coming and going, and after a long passage of time, suddenly the mind has nowhere to go, and unaware you spurt it forth once (smashing through the *hwadu*)." *Dahui yulu* 20, "Instructions to Prefectural Magistrate Luo" (T 1998A.47.898a27ff.). "Even though you have the mind that has nothing to use, when the mind has nowhere to go, do not fear falling into emptiness. Here instead is a good place." *Dahui shu*, "Letter in Reply to Drafter Zhang" (T 1998A.47.941b15).

12 This indicates the perverse practice of seeing all sorts of phantoms when one digs up other thoughts from the gaps left in the *hwadu* even though one has been devoted mind and body to the *hwadu*.

13 This means even at exactly the moment you feel lonely and the mind is empty, with no weapons at all to deal with the *hwadu*, and there is only the *hwadu*, that you must doubt and be enlightened to the *hwadu*. Hyesim conveyed that sense appropriately: "Do not hate the tasteless and where there is nothing to grope for. Simply stimulate it, raise it, be aware of it, and examine it. Suddenly you will attain a body and mind in calm quiescence, and the boundaries of before and after are cut off, but you must not dwell in that state of calm quiescence, and not cease with the *hwadu*." *Jin-gak Guksa eorok*, "Instructions to Person of the Way Gongjang" (HBJ 6.31c19ff.).

14 "Ignorance," lack of (en)light(enment). Ignorance is not knowing that "all deeds are non-eternal, all dharmas lack self, and all is suffering." Because of suffering a thirst occurs, and as a result of that there is rebirth. And so ignorance is the most fundamental cause of frustrations.

then you will be like a person who on drinking water will know for himself whether it is cold or warm. If you cannot perceive this, then be more serious, and just make the *hwadu* continue on without interruption. No matter whether there is doubt or no doubt, whether there is flavor or there is none,[15] exactly under this great doubt, stimulate the *hwadu*, so that it is solely not neglected, and push through it to and fro. When walking it will be like this, when sitting it will be like this, when eating gruel and eating rice it is simply like this, when you are talking with people it is just like this, and all actions, in the realm of movement and silence, all (conditions for *hwadu* study) entirely are like this. If so, then there will be nothing that you cannot manage.

> 儞等諸人、還知四恩深厚麼? 還知四大醜身、念念衰朽麼? 還知汝命 在呼吸麼? 值遇佛祖出世麼? 生來及聞無上宗乘麼? 得聞此最上乘、生希有心麼? 僧堂裏切忌雜話、看語錄麼? 不離僧堂守節麼? 行住坐臥之際、點檢話頭、十二時中、無有間斷麼? 喫粥喫飯時點檢麼? 對人接話時不昧麼? 顚沛造次時有話頭麼? 坐堂時不與鄰單耳邊說話麼? 時中不與人閑言雜話、鼓扇是非麼? 不見他過、不說他非麼? 時時着力進步麼? 見聞覺知時、明明不昧、打成一片麼?若到好時、返觀自己麼? 自己面目、如何捉得趙州麼? 趙州道無意作麼生? 此生續佛慧命麼? 上中下座、互相恭敬麼? 起坐便宜時、還思地獄苦麼? 此是參禪人、日用中點檢底道理。眞實參禪者、須如此學、隨問程節、一一下語來看、下語不得處、不得放過。

Do you know the profundity and depth of the four graces?[16] Do you know the ugly body of the four elements[17] that decays moment by moment?

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15 The *hwadu* is not to be known only in the consciousness, but rather doubt about it must be alive. Also, the ideal study of *hwadu* occurs only when there is no taste of any concept at all that can discriminate a *hwadu*. However, even though one may be doing well in these two aspects, there is no need to know that, and this means that one is to study the *hwadu* only with fundamental doubt.

16 For the four graces, see *Baeg-un* 3, note 55. The content below offers in the form of questions the items that one has to examine oneself on as a practitioner daily. As a practitioner, these are the elements in *hwadu* study and the posture that one must have fundamentally, and the important items that are to be examined and the attitude in everyday life.

17 These are the four elements (earth, water, fire, and wind) that constitute all physical matter.

Do you know that your life depends on breathing in and out? Have you met the buddhas and patriarchs when they appeared in the world? Since you were born have you come to hear of the vehicle of the supreme lineage? If you have heard this supreme vehicle, do you produce the idea that this is a rare occurrence? As chat is absolutely forbidden in the monks' hall, do you look at recorded sayings? Do you keep the regulations beyond the monks' hall? Do you at times of walking, standing, sitting, and lying down, examine the *hwadu*, so in the twenty-four hours of the day, there are no interruptions (to the examination)?[18] When you are eating gruel and eating rice, do you examine it? When you are talking with people is it not neglected? In times of danger and confusion do you have the *hwadu* (in consciousness)? When sitting (in meditation) in the hall do you not speak into the ear of your neighbor? At some times don't you talk idle chatter with people, stirring up right and wrong (debates)? Don't you see others' faults and talk of others' wrongs? Do you sometimes apply your strength to walk on? When you see, hear, are aware, and know, is it very clear and not dim, and does it form one piece?[19] At good times (for smashing though *hwadu*), do you reflect on yourself? How does your own face grasp Zhaozhou's (meaning)? What was Zhaozhou's intention in saying *mu*? In this life do you continue the Buddha's life of insight? Do the senior, middling, and junior monks respect each other? When you rise and sit at your convenience, do you think of the sufferings of hell? Is there a principle that a person who is investigating Chan in his daily functions must examine? A real investigator of Chan should study like this. In accordance with the questions and regulations, try to reply to each single one, and where the reply will not do, you must not let it be.[20]

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18 Without interruptions means the *hwadu* is not to be dropped from the consciousness for a moment. That *hwadu* is to be studied continuously and examined. Whether that is continued correctly is a very important criterion. This point appears all through this Recorded Sayings.

19 All functions that occur inside yourself, such as seeing and hearing, and the external objects are constantly becoming one with the doubt about the *hwadu* that you are taking up.

20 Cf. *Zengo* 422a–b; Cleary (1988), p. 101, differs.

4.

Dharma Talks

A. Reply to Layman Bangsan (i.e., Superintendent of Training[1] O Su) 答方山居士 吳提學倕

山僧亦因業疾、不得入城相會。某雖在野外、眞吾無日不造閣下矣、閣下還肯麼？今日忽逢來書、已諳閣下尊體、動止安穩、留心此事、以道用爲日用、某亦歡喜無已。

Because of my karma I am ill and cannot enter the city to meet you. Although I am in the wilds, there is not a day that the true me[2] does not go to you sir, but do you approve? Today, unexpectedly, your letter happened to come, and so I am already acquainted that your venerable self is at ease in its activities and is paying attention to this matter and is regarding the function of the Way as your daily function. I also am endlessly pleased.

書中來云、「念念瞥起、看箇話頭。」此功尤妙。古德云、「不怕念起、唯恐覺遲。」又云、「念起卽覺。覺之卽無。」又云、「念念攀緣一切境、心心永斷諸分別。」此語皆作家爲人之端也。又老龐云、「但願空諸所有、且勿實其所無。」請閣下善分緇素、察其得失、以至究竟幸甚。

[1] In the Goryeo, this was a post of the regular third garde under the great Superintendent of Training of the subsiduary second grading of the Bomon-gate (Hall for Treasuring Literature-an academy). In the grading system of civil and milrtary officials as a whole this was at the fifth level.

In the letter you say, "Thoughts after thoughts fleetingly arise, I look at this *hwadu*."[3] This study is most marvelous. An ancient virtuoso said,[4] "Do not fear thoughts occurring; only be afraid that awakening is delayed," and "If a thought occurs, be aware of it. If you are aware of it then it will be non-existent,"[5] and "(Even though) thought after thought you cling to all the percepts, mind after mind you cut off the discriminations."[6] These words are

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2 Not the external form of the I, but the essential I.

3 In "look at the *hwadu*," the "look at" is the same as "to keep guard" or "to look after." It means you look out for and protect it in order that the *hwadu* does not escape.

4 "Ancient virtuoso" is short for "ancient saints and previous virtuosi." This indicates buddhas, patriarchal teachers, and eminent monks who in the past had accumulated eminent virtue through practice. Here it is Guifeng Zongmi.

5 Guifeng Zongmi began from the word indicating that the core of practice was "no-thought" (*wunian*). That is, Zongmi wrote, "If you are aware that the attributes are empty, the mind itself will be without thought. If the thought occurs, be aware of it. If you are aware of it, then it will be non-existent. The marvelous gate of cultivating practice only lies in this (method). Therefore, even though you have prepared by the cultivation of the ten thousand practices, only regard no-thought to be the core." *Chanyuan zhuquanji duxu* (General Preface to a Collection of the Descriptions of the Sources of Chan) (T 2015.48.403a5ff.). These words were adapted by Dahui Zonggao in his *Dahui shu*, "Letter of Reply to the Palace Writer (Academician) Wang" (T 1998A.47.929a4), from the standpoint of Ganhwa Seon. Bojo Jinul also used this in his *Susimgyeol* (T 2020.48.1007c22). The line in this Recorded Sayings is drawn as is from the line used by Jinul, but the structure of the thought is different. Although Jinul presented this method of practice to be a method of reaching the equal keeping of samādhi and insight, Taego's tenet was that when you study the *hwadu*, if you give rise to any thought besides the *hwadu*, you are to take up the *hwadu* again and investigate it and that there is no other method. This is why he quoted this line. That is, being aware the moment that such a thought has occurred, you directly look after and investigate the *hwadu*, and the other thought will disappear naturally. Dahui Zonggao said the following about when you are studying *hwadu* and the method of removing the malfunctions that occur; you only take up and look after the *hwadu*: "Unexpectedly the old (bad) habits fleetingly arise, but do not use the mind to repress them. Just go to the site of the fleeting occurrence, and then examine the *hwadu*, 'Does a dog have a Buddha-nature or not?' 'It does not.' At exactly just such a time, it is just like a snowflake on top of a red-hot stove." *Dahui shu*, "Letter of Reply to Controller-General Liu" (T 1998A.47.926a26ff.).

6 From the eighty-fascicle *Huayanjing* 71 (T 279.10.390c10).

all clues made by the skilled masters[7] for people. Also, the Elder Pang[8] said, "I simply hope that you (regard as) empty that which exists, and do not make real that which does not exist."[9] I request that you, sir, clearly distinguish the black and white (of the words),[10] examine their positives and negatives, and if you reach the ultimate that will be most fortunate.

承書中請意至切、再下葛藤。念起念滅、謂之生死、當生死之際、須盡力提起話頭。話頭純一、則起滅卽盡、起滅盡處、謂之寂。寂中無話頭、謂之無記、寂中不昧話頭、謂之靈知。卽此空寂靈知、無壞無雜。如是用功、則不日成功、身心與話頭、打成一片、無所依倚、心無所之。此時只是箇方山居士、若起他念、則決定被影子惑矣。這裏仔細參看、居士在那裏耶? 趙州道無意作麽生? 若捉敗則已、不用安排。如人飮水、冷暖自知、千疑萬疑、一時透了也。若未透徹、則千萬切忌如何之念、只要話頭聯綿不斷。

In the letter I received from you, you requested the intention (of the teaching) most urgently, so again I will set out my entangling words. The rising of thought and the cessation of thought is called birth and death (saṃsāra),[11] and in the interval of birth and death, you must exert all your

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7 This means a Chan master skilled in Chan. It is also written as the "skilled lineage master" or the "skilled lineage tradesman." A tradesman is one who can make items as he wishes, and so this is said in such a sense that an ideal Chan master with an excellent capacity trains students.

8 This is a respectful title for Pang Yun (d. 808), who is usually called Layman Pang, a lay disciple of Mazu.

9 This is the death gāthā given by Layman Pang to his lay friend, the regional governor Yu Di (d. 818). *Jingde chuandenglu* 8 (T 2076.51.263c15). See also Sasaki, Iriya, and Fraser (1971), p. 76. Dahui Zonggao evaluated this as follows: "Elder Pang said, 'I simply hope that you (will regard as) empty that which exists, and do not make real that which does not exist.' If you only realize this couplet, the investigation and study of a lifetime has been completed." *Dahui shu*, "Letter of Reply to Vice-Director Zeng" (T 1998A.47.918a20).

10 Following the Korean translation, cf. Cleary (1988), p. 105, "distinguish religious from worldly."

11 "The rising of thoughts and cessation of thoughts originally lack real substance, and if you grasp it as real, then the mind of birth and death will be produced." *Dahui shu*, "Letter of Reply to Vice-Director Zeng 3" (T 1998A.47.918b22).

strength to take up a *hwadu*.[12] If the *hwadu* is purely one (unique in the consciousness),[13] then rising and cessation are extinguished, and where it is extinguished is called calm. When there is no *hwadu* in calm, it is called neutrality,[14] and where this *hwadu* is not neglected within the calm, it is called numinous knowing. It is this empty calm and numinous knowing that lacks destruction and lacks mixture.[15] If you use study like this then it will

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12 Dahui Zonggao, while taking the *hwadu* to be a sword that cuts away the source of birth and death, held that there was no other method of taking up the *hwadu* when thoughts occur. Taego agrees in overall meaning with what he said in the letter: "Just this one character is the knife that cuts off the path of birth and death. When false thoughts occur, simply raise this character *mu*, raise it coming and going, and if suddenly it eliminates the news, then this is where one has returned home and is sitting tight. Beyond this there is nothing special." *Dahui yulu* 22, "Instructions to Layman Miaoxin" (T 1998A.47.903c3ff.).

13 The *hwadu* is purely one. This indicates the state where only the *hwadu* is taken up and there are no other thoughts, and all objects inside and outside are unified in the *hwadu*, and one reaches the ultimate of the study. Nanshi Wenxiu conveyed the overall vein of this state as follows: "Just at the interval of bending and turning (the body) and looking up and down, and while walking, standing, sitting, and lying down, examine (the *hwadu*) thoroughly and closely. If you do not forget it for a moment, as time passes and matures, naturally (the *hwadu*) will be purely one, and if you do not take it up it will take up itself, if you do not raise it it will raise itself, and will cause the whole body from the crown to your heels to be only this *hwadu*. When you reach this, then you cannot find at all the occurrence of the troubles of the sense-data and false conceptions from before." *Nanshi Wenxiu yulu* 4, "Instructions to Gui Zhengzhen" (XZJ 124.435a9ff.).

14 Indifference, more accurately, "neutrality": that there is nothing decisively prescribed with respect to the alternatives of good and bad, existence and non-existence. The representative neutrality is what the Buddha said in regard to ten or fourteen topics that were undefined or that there was no answer to. He did not reply when the answer may produce antinomy, and does not assist with liberation or nirvana. These topics can be largely divided into four categories such as the eternity or finiteness of the world and the ego, whether or not the Buddha exists after death, the unity or not of the soul and the body, et cetera. Because each of these gave rise to all possible metaphorical speculation with evidence and counterevidence, but cannot solve suffering, they are summed up as neutral. Here Taego uses this vein of thought as a word to express the condition where the *hwadu* is not raised, an empty consciousness that has no awareness. See *Jin-gak* 2, notes 31 and 48.

15 The terms "empty calm" and "numinous knowing" are words used by Bojo Jinul, and Taego used them as a tool to explain the ideal realm in the study of *hwadu*. Jinul saw empty calm and numinous knowing as "the original essence of the pristine mind" or "original face," and he viewed "empty calm"

form one piece[16] with the *hwadu*, and there will be nothing to rely on, and the mind will have nowhere to go.[17] At this time if you, Layman Bangsan, yourself give rise to another thought (not of the *hwadu*), then you will definitely be deluded by the shadow.[18] Here carefully investigate and examine (topics such as) "Where am I?" or "What is the intention of Zhaozhou saying *mu*?" If you have grasped it then that is that, there is no use in putting it in order. It is like a person who drinks water, he himself knows whether it is cold or warm; thousands of doubts or tens of thousands of doubts will at one time be penetrated.[19] If you do not penetrate through, then in all cases you are forbidden any kind of thought about what to do; you just need to continue on with the *hwadu* without interruption.[20]

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to be the essence of dhyāna, and "numinous knowing" to be function or insight. For the above see, Jinul, *Susimgyeol* (T 2020.48.1007a2, 1007b9, 1008a6). On the other hand, Taego borrowed this usage by Jinul, and even while employing it from the standpoint of Ganhwa Seon, saw that the condition in which the *hwadu* is always taken up clearly, is all realized in empty calm and numinous knowing. This is in common with what National Teacher Jin-gak, Hyesim, said of the *hwadu*, that one case contains dhyāna and insight. See Jin-gak's "The Dharma Talk Sought by Vice-Director Son." In this case, the biggest malfunction is that there is no *hwadu* and only the calm of neutrality.

16 See 3, note 10.

17 See 3, note 11.

18 See 3, note 12.

19 This means that all doubts will revert to the doubt about the one *hwadu* you are investigating and that you must resolve it with this one doubt. This is a point emphasized by Dahui Zonggao and Gaofeng Yuanmiao. "Whether a thousand or ten thousand doubts, they are only this one doubt. If the doubt about a *hwadu* is smashed, then the thousands and tens of thousands of doubts will be smashed at the same time." *Dahui shu*, "Letter of Reply to Drafter Lü" (T 1998A.47.930a14). And "Whether a thousand doubts or tens of thousands of doubts, they are only this one doubt. If you resolve this doubt, then there will be no further doubts." *Gaofeng Chanyao*, "Instructions to Layman Xinweng" (XZJ 122.711b17).

20 As a continuation of the above logic, this means that you must not change the *hwadu* you have been doubting in order to investigate another or try to find an answer in the sutras, śāstras, et cetera. The teaching that Mengshan Deyi received from Wanshan Changlao contains this theme. "When you cannot penetrate through, you are like a mouse gnawing on the wood of a coffin; you must not shift (elsewhere). If you do it (study) like this, a time will definitely come when you are

> 切切提撕、於動靜語默、一切施爲、一如不昧。但恁麼惺惺歷歷、提箇話頭、時時點檢看。一日之內、間斷有幾度耶? 若記知間斷、則更發勇猛之心、加功着力、使無間斷。若知一日一度、也無間斷、則添些精彩、時時點檢、日日無間斷。若三日如法無間斷、動靜一如、語默一如、話頭常現在前、猶急流灘上月華相似、觸不散、撥不去、蕩不失、寤寐一如、大悟時近矣。

(Since you must) urgently and earnestly stimulate[21] (the *hwadu*) in movement and calm, talking and silence, in all actions, it (must be) at one (with the *hwadu*) and not neglected. Simply in this way alertly and pointedly take up this *hwadu*, and try to examine it all times. In the period of one day, how many times was there an interruption? If you recall that there was an interruption, then again arouse a mind of courage and determination, and increase the strength applied to the study technique so that there are no interruptions. If you know that there is not even a single interruption in a day, then be a little more serious, and examine it at all times, so that day after day there is no interruption. If for three days there is no interruption according to the Dharma/method, and movement and calm are one thusness, and talking and silence are one thusness (with the *hwadu*), and the *hwadu* is always present in front of you, then it is just like the sunlight that is (reflected) on fiercely flowing rapids, which if touched does not disperse, if poked does not go, if swept away is not lost,[22] and in waking and sleeping it is as

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enlightened." *Changuan cejin*, "Instructions to the Assembly by Chan Master Mengshan Deyi" (T 2024.48.1099b4). This idea also appears in the *Naong eorok*.

21 Literally, "to arouse to attention": to stick to the *hwadu* and not let go. Just as with clasping with one's own hands around a valuable item, this means to investigate in the state wherever one goes; one does not lose it for a moment. Compared to "take it up" and "to arouse," it implies the tenet of all such uninterrupted taking up and raising to awareness. As a term that expresses the essence of the *hwadu* study, this non-interruption means that the *hwadu* is not put aside for a moment, for that is linked to the malfunction of falling into the neutrality where there is no thought at all in the moment when there is an interruption, and the false thoughts and discrimination funnel into these gaps.

22 This is a metaphor for there being no gaps or interruptions in any circumstances; one never drops off from the *hwadu*. Earlier, Mengshan Deyi took this metaphor to express the idea of study

one,[23] then the time of great enlightenment is close.

到此時節、切忌求人穿鑿、又不與閑人打話。但十二時中、四威儀內、如愚若訥、放下身心、如同死人相似、內不放出、外不放入。這裏忘却話頭則大錯。大疑未破已前、千萬不昧話頭、一如吾說。實到此田地、則驀然無明破、豁然大悟矣。悟後須見本色宗匠、決擇究竟。若不見宗師、則十箇五雙、成魔去也。至禱、至禱。

At the time you arrive at this (state), you are forbidden to seek a person to bore through (and explain the topic) or to talk with an idle, (unconnected) person (about it). Simply in the twenty-four hours of the day and within the four awe-inspiring deportments, be like an idiot or a stutterer. Put down the body and mind, and be just like a dead man, where the internal is not thrown out and the external is not thrown in. If here you have forgotten the *hwadu*, then that is a major error.[24] Before the great doubt has been smashed, in all

within activity (*dongzhong gongfu*) in which even in movement and activity one does not drop off the *hwadu* and must live actively. "I went out of the gate in order to go to a vegetarian feast (offered by believers), taking up the *hwadu* as I was walking, and was not aware that I had walked pass the house of the offering, so I again made the study within activity. Arriving at this (state), it is like moonlight penetrating the water on rushing rapids, where in the tossing waves, if you touch it it does not disperse, and if one sweeps it away it is not lost; it actively (shines)." *Changuan cejin*, "Instructions to the Assembly by Mengshan Deyi" (T 2024.48.1099c7ff.).

23 This indicates the state when awake and when sleeping, the *hwadu* continues on uninterrupted. The ultimate of the uninterrupted is where the (*hwadu*) is taken up in the consciousness without interruption always, even while sleeping. Therefore Dahui Zonggao in his *Dahui shu*, "Letter of Reply to Liu Baoxue" (T 1998A.47.925a9), asks as an item of the examination of study, "Is it united (with the *hwadu*) when dreaming or awake?" In later times, Hanshan Deqing said, "If like this you use the mind and it is purely matured over a long time, then even in dream you do not forget or lose (the *hwadu*). If waking and sleeping are as one (in this), then the study continues tightly, (and all) is formed into one piece, and it is at this time you will attain strength (in *hwadu* study)." *Hanshanji* 9, "Instructions on Practicing the Dharma-gate of the Pure Land" (XZJ 127.325a13).

24 Taego regards the most fundamental malfunction in Ganhwa Seon to be the entry of another thought into the place where the *hwadu* is taken up and the *hwadu* is forgotten. This probably also has a necessary connection with the method of non-interruption. "If for a moment the *hwadu* is

cases do not neglect the *hwadu*, it will be as one with what I preach. When you really arrive at this field, then suddenly ignorance will be smashed, and suddenly you are greatly enlightened. After enlightenment, be sure to see the lineage master of the original color[25] and settle on the ultimate.[26] If you do not see the lineage master (for the examination), then whether it is ten or five pairs (no matter what the case), you will become a demon (*māra*). I earnestly pray and earnestly pray (that you will do this).[27]

B. Instructions to Layman Muje (Agency Commissioner[28] Jang Hae) 示無際居士 張海院使

僧問趙州、「狗子還有佛性也無?」州云、「無。」這箇無字、不是有無之無、不是

not present, one will be the same as a dead man. Even though all sense-realms press on the body, simply resist them with the *hwadu*, and at all times examine the *hwadu*. Whether in activity or in calm, in obtaining strength or not obtaining strength, and in dhyāna, one must not forget the *hwadu*, for if one forgets the *hwadu*, then it will become a perverse dhyāna." *Changuan cejin*, "The Universal Sermon of Chan Master Dieshan Qiong" (T 2024.48.1101c12ff.). And, "Then take this character *mu* and embrace it in your bosom and make it into a *hwadu*, and with a feeling of doubt, do not forget it thought after thought/moment, and do not neglect it mind after mind. In all (states of) leisure and business, in activity and in calm, in the response and the non-awareness, just take up this one word, and repeatedly interrogate it with feelings of doubt, doubt it coming and going, so that only this one *hwadu* appears in front of you." *Hanshanji* 9, "Instructions to Wei Shengzi" (XZJ 127.322b18ff.).

25 This means the skilled Chan master who is not tainted anywhere and who manifests and has the original color (of the original endowment) he was born with. Like an artisan who can make any material item he wishes, he can lead students as they are and make them awaken to their original endowment.

26 To decide if you have achieved ultimate enlightenment. Taego's insistence that you have to be examined by the lineage master after smashing through the *hwadu* is emphasized in other places.

27 This is attached to the end of a letter to express one's hope that one kindly wishes the other party well.

28 An official post of the subsidiary second grade of the Central Secretariat, in charge of the receipt and issuing of the king's commands, military secrets, and palace guards. Jang Hae was an official who crossed the rebel Sindon; see *Goryeosa* 132. 32a3ff.

眞無之無、畢竟如何卽是? 到這裏、直得通身放下、一切不爲、不爲底也不爲、直到閑閑地蕩蕩地、切無擬思。前念已滅、後念不起、當念卽空、空亦不守、不守亦忘、忘亦不立、不立亦脫、脫亦不存。到恁麼時、只是箇惺惺寂寂底靈光、卓爾現前。

A monk asked Zhaozhou, "Does a dog have a Buddha-nature or not?" Zhaozhou said, "It does not (*mu*)." This character *mu* is not the *mu* of existence and non-existence (mu) and is not the *mu* of true nothingness (*jinmu*),[29] so ultimately what should it be? If you reach here, even though you have put down the entire body and you do not do anything, and you do not even not do anything, and directly arrive at the ever so leisured and easy (state), you definitely must not try to think (about it). The past thought/moment has already ceased, the future thought has yet to come, and the present thought is empty, but emptiness is not to be clung to, and the (thought of) not keeping is also to be forgotten. Forgetting likewise is not to be established, and (the thought of) not establishing is also to be shed, and shedding also is not to be preserved. When you reach such a time, there is just this alert and calm luminous light, which is majestically manifested before you.

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29 The *mu* of existence and non-existence, and of true nothingness are stubborn malfunctions. They are the representative discriminations that appear when you investigate the *hwadu* of *mu*. The *mu* of existence and non-existence is the discrimination that it is the *mu* of one of the alternatives of "exists" and "does not exist," based on the thought that Zhaozhou's *mu* meant that which is contrasted with "exists." The other is the discrimination that it was a *mu* that had a separate reality that transcended the relative opposition of existence and non-existence, that this is the *mu* of true *mu*. These are decisive obstacles in these two types of interpretation, which invite the malfunctions that think you can approach the *hwadu* on the basis of concepts and discrimination. Dahui Zonggao in his *Dahui yulu* 17 (T 1998A.47.886a7) criticized these two, plus the discrimination that thinks it is "the *mu* that is empty (of anything), to be nothing more than the boring into (metaphysical speculation) about the *hwadu* of *mu*." Besides this, starting with his *Dahui shu*, "Letter of Reply to Drafter Zhang" (T 1998A.47.941b14), in various places he mentions this as a malfunction. Bojo Jinul included these two in the ten kinds of disease (fault) that occurred while studying the *mu*-character *hwadu*. See *Beopjip byeolhaengnok jwaryo* (Excerpts from the Dharma Collection and Special Practice Record) (HBJ 4.765c3).

切莫妄生知解、但擧話頭、十二時中、四威儀內、單單不昧、切切參詳。如是參去、捱來捱去、逗到好時。宜細冋詳看、趙州道意作麼生、猶老鼠入牛角相似、便見到斷。利根者到此、豁然打破漆桶、捉敗趙州、不疑天下人舌頭。雖如是了悟、無智人前、切忌道着、須遇見本色宗師。

Definitely do not falsely produce intellectual understanding[30] but simply raise the *hwadu*, and in the twenty-four hours of the day and within the four awe-inspiring deportments,[31] solely do not neglect it, and earnestly and urgently investigate it in detail. If you investigate it like this, pushing through it coming and going, eventually you will reach a good time when it is appropriate to look back carefully and examine in detail what the intention of Zhaozhou was in speaking, and you will be just like an old mouse that has entered an ox horn, and you will see you have arrived at a cul-de-sac.[32] When those of sharp faculties arrive here, with a snap they smash the lacquered

30 To understand based on a kind of intellectual concept.

31 Walking, standing, sitting, and lying down are the four actions indicated. This sums up all daily activities. One must not put aside the *hwadu* even for a moment while doing any of these.

32 A mouse that has fallen into a ox horn slides down to the pointed end and is jammed there. This is a metaphor for the predicament where there are no means of escaping from this, not being able to go further and not being able to turn around. This talks of the situation where all conceptual weapons have been dropped, where there are no concepts to be applied that can seek or discriminate the *hwadu* you have been investigating. It is the same as the realm of the mind having nowhere to go, where all news is cut off, and the place for the mind to go has been cut off. This is a situation that is revealed as it is of the essence of the tasteless *hwadu*, the silver mountains and iron walls. This is used as a metaphor in the "Instructions to Senior Puxian Wen" of Yuanwu Keqin's *Xinyao* (XZJ 120.709a16), and later. Ever since Dahui Zonggao described the realm just before one smashes through the *hwadu* with this metaphor, it became a talk topic in Ganhwa Seon. "When you investigate it thoroughly coming and going, and reach where there is nothing to investigate thoroughly, then you will be like an old mouse up an ox horn. If suddenly the thieving mind is eliminated, that is where that person aimlessly returns home and sits tight." *Dahui yulu* 17, "Instructions to the Governor of E, Xiong of the Bureau of Sacrifices" (T 1998A.47.898c1ff.). Dahui also spoke of this condition as the excellent realm before the news of one's enlightenment has arrived, in *Dahui shu*, "Letter in Reply to Drafter Zhang" (T 1998A.47.941b).

pail,[33] and capture Zhaozhou('s intention) and are not deluded by the tongues of people of the world.[34] Even though you are enlightened like this, it is forbidden to talk (of this news) before people without wisdom, and you should meet with the lineage master who has original color.

C. Instructions to Metropolitan Graduate Choe 示崔進士

公自問云、「那箇是父母未生前本來面目?」才擧起一聲、便了則已。不然、則行住坐臥之際、十二時中、心心不昧、念念相續。如鷄抱卵、如猫捕鼠相似。便直下如此、不過三日、乃至七日之內、必有相應分。此路正是先生徑直發明之端也。論其方便、則公作念云、<是我四大色質、灼然父母所生底、不定某時、必然散壞去也。那箇是父母未生前、本來面目?> 千萬參不昧參不昧。如是無間斷、則自然工夫純熟、身心清爽、如秋天氣肅相似。到這裏、利根者、豁然大悟、如人飮水、冷暖自知、但明明了了、自肯而已矣。方信道、照盡體無依、方見本來人。

Sir, you yourself asked, "Which is your original face before you were born from your parents?"[35] As soon as you have raised this one sound (of this *hwadu*), the realization (enlightenment) is over. If this is not so (for you),

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33 A jet-black pail. Although it usually indicates foolish people who are ignorant of the principles of inanimate things, here it indicates the original *hwadu* itself, which has shut out all discrimination and which does not communicate any news. This is the same as the aforementioned metaphor of the dilemma of the mouse that has fallen into an ox horn.

34 The word "deluded" here means to "cause doubt" or to "confuse." Having totally smashed a *hwadu*, even though one is presented with the *hwadu* of another, this reveals the condition where one can freely move the body without being governed or deluded by it. Yuanwu Keqin conveys this vein of thought as follows: "When you arrive here (at this understanding), if you enter deeply into the core of the bones and the marrow, and you directly penetrate through, you will not be deluded by the tongues of the people of the world, and as soon as you hear the questions they raise (or what they mention), you kick off the ground and go, and you can cut off all directions and can walk independently through the universe." *Yuanwu yulu* 11 (T 1997.47.764b8ff.).

35 See *Jin-gak* 1, note 66.

then at the moments of standing, walking, sitting, and lying down, and in the twenty-four hours of the day, each mind is to be not negligent (of the *hwadu*) and thought after thought/moment (this *hwadu*) is continued, just like a hen brooding on her eggs or like a cat hunting a mouse.[36] Then if you are just like this, within only three or even seven days, there is certain to be a share of (the desired) response. This road is properly the start of your shortcut to initiating enlightenment. Speaking of the expedient means for this, if you, sir, think, "The material nature of the four elements of my (body) was obviously born of my parents, but at some non-specified time it will necessarily be dispersed and destroyed, then what is my original face before I was born from my parents?" then in all cases investigate it without neglect, investigate it without neglect! If you do it like this without interruption, then naturally the study will mature, and the body and mind will be clean and invigorated, just like the majestic air of an autumn day. If you reach here (at this understanding), a person of sharp capacity (like yourself) will be suddenly and greatly enlightened, just as a person drinking water knows whether the water is cold or warm, and simply will clearly and evidently approve of themselves. As soon as you believe the words "If one is enlightened to (the fact that) the entire body has no support,"[37] only then will you see the original person.[38]

D. Instructions to Layman Saje 示思齊居士

既知無常迅速、生死事大、特來問道、「此眞大丈夫之所爲乎?」然、恁麼知無常生死的、是阿誰? 特來問道的、又是阿誰? 居士若向這裏、諦當分明、則曰、「容顏甚奇妙、光明照十方。我適曾供養、今復還親近。」然、於此四句中、切不

36 For explanations of these metaphors, see 3, note 7.

37 These are the words of Hongzhi Zhengjue. "If you are enlightened (to the fact that) the entire body has no support, then the complete body will coincide with the Great Way." *Hongzhi guanglu* 3 (T 2001.48.34c14). Besides this, the identical expression appears in this book at 1.4c8, 4.38a27, 5.65a11 among others.

38 "The original person" is the same as "original face." See *Baeg-un* 3, note 27.

可將心意識、停機佇思。若佇思則轉疏轉遠矣。然則不如向活句上參究。不見?「僧問趙州、狗子還有佛性也無?」州云、「無。」這箇無字、不是有無之無、亦不是眞無之無。且道! 畢竟作麼生道理? 若擧起便知則已、若擬疑不破、則只向疑不破處、但擧無字參看。四威儀內、十二時中、常常不昧、但伊麼參詳看。若透徹則、卽與趙州相見了也。於時、宜見本色宗師。咄!

Since you know that (all things) are transient and rapidly (change), and that the matter of birth and death is great,[39] you specially came to ask me about the Way, (saying) "Is this what a true hero[40] is to do?" But who is it that knows in this way the transience of life and death? And who is it who has come specially to ask about the Way? If you here are exactly and truly clear (about these questions) then it is said (in the sutra of such a person), "His countenance is most uncannily marvelous, his light illuminates all directions. I had once made an offering (by immolating myself) and now return to be close to you."[41] However, with respect to these four lines (of the gāthā), you definitely must not take the mind of volitional consciousness to stop the

39 This is one of the lines of a dialogue conducted when Xuanjue visited the sixth patriarch, Huineng. "The matter of birth and death, (all things being) transient and rapidly (changing)." Zongbao edition of the *Platform Sutra* (T 2008.48.357c11).

40 A hero: this is a rhetorical usage to praise a man who has a strong spirit and a far-reaching ambition in the world. The Buddha in the non-lay world has thirty-two attributes and was called a hero because he was the most prominent of human beings. In accord with such a usual sense, it is used to describe a person who has ripened in the practice of the Buddha-dharma and understands the Buddha's knowledge and views, and especially in the Chan school it indicates individuals who freely reveal the Chan capability via the independent face that is not reliant on anything anywhere.

41 This is a gāthā that appears in the "Chapter of the Original Affairs of the Medicine King" in *Lotus Sutra* 6 (T 262.9.53c4). The gāthā praises the virtue of the Buddha of the Virtue of the Pure Light of the Sun and the Moon and is spoken by the Bodhisattva Seen with Delight by All Sentient Beings. This bodhisattva heard the words of the *Lotus Sutra* from the Buddha of the Virtue of the Pure Light of the Sun and Moon, practiced for twelve thousand years and obtained the samādhi that manifests all material bodies. To repay that buddha's favor, this bodhisattva decided to immolate his body in offering, and only after burning for 1,200 years did that body disappear. Then, when he was reborn, he saw that that buddha was still present and sought to hear his voice and see him, and so praised him in this way. See Hurvitz (1976), p. 294–296.

mechanism (of the mind's operation) and to be lost in thought. If you are lost in thought then you are even further and more distant from (the sense of the gāthā). So then it is not as good as investigating the live verse[42] thoroughly. Haven't you seen (the *hwadu*), "A monk asked Zhaozhou, 'Does a dog have a Buddha-nature or not?' to which Zhaozhou said, 'It does not (*mu*).'" This character *mu* is not the *mu* of existence and non-existence or the *mu* of true non-existence.[43] Now say, ultimately what is the principle of this? If you raise it up and know it, then that is all. But if you try to doubt it and do not smash through, then only in that place where the doubt is not smashed through, simply raise the character *mu* and try to investigate it. Within the four awe-inspiring deportments[44] and the twenty-four hours of the day, always and constantly do not neglect it, but simply try to investigate and examine it closely in this way. If you can penetrate through the case then you have met with Zhaozhou(s idea). At that time it is appropriate to see your lineage master with the original color. Hey!

E. Instructions to Administrator of the Hall Yeom Heungbang[45] 示廉政堂 興邦

僧問趙州、「狗子還有佛性也無?」州云、「無。」這箇無字、不是有無之無、亦不

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[42] Live verse indicates the tasteless *hwadu* that cannot be captured by thought and discrimination. The live verse is not words whose meaning can be known by groping for it via thought. Rather, only when you reach the realm where all thought is cut off is the essence of that tastelessness revealed. In other words, if you approach it with thought, the live verse will degrade into a dead verse, and only the investigation based on the "doubt" that excludes all concrete discrimination will give life to the live verse as a live verse.

[43] See note 29.

[44] See note 31.

[45] This title is short for Literatus of the Chamber of Administration, which in the Goryeo was a subsidiary grade-two post of the Secretariat-Chancellery. Yeom took the Metropolitan Graduate degree in 1357, the sixth year of King Gongmin. See *Naong*. 27, note 2.

是眞無之無、畢竟什麼道理耶? 旣有此疑時、切切参詳看。自然逗到百不知百不會、這裏便是好處。利根者到此、豁然大悟。若大疑未破、則切忌如何若何之念、亦莫生求悟之心、但向疑情上、單提話頭、切切參詳。於一切施爲動靜時、千萬不昧、若一日二日、乃至七日、如法參詳、無間斷、夢中亦記得話頭、如是則大悟時近矣。若破疑、如人飮水、冷暖自知、拈與人不得、說與人不得。到此時節、須遇見本色宗師、切不向無智人前說破。勉之、勉之! 太古因賢相請意勤勤、不覺縷縷、復爲詞曰、

A monk asked Zhaozhou, "Does a dog have a Buddha-nature or not?" to which Zhaozhou said, "It does not (*mu*)." This character *mu* is not the *mu* of existence and non-existence, nor the *mu* of true non-existence. Ultimately what is the principle of this? Once you have this doubt, at that time earnestly and urgently investigate and examine it carefully. Naturally you will come to (where) you know nothing and understand nothing,[46] which is a good place. If those of sharp capacity reach here, then suddenly they will be greatly enlightened. If the great doubt is not yet smashed, then it is forbidden to think about what to do. Do not produce the mind of seeking enlightenment, but simply in that feeling of doubt, solely take up the *hwadu* and earnestly and urgently investigate it in detail. In all actions, whether in motion or calm, in all cases do not neglect it, and if you can investigate it in detail according to the Dharma, without interruption, for a day or two days, or even seven days,[47] then in a dream you also remember the *hwadu*.[48] If you are like this

[46] Literally "one hundred not know, one hundred not understand." This indicates the state where the mind has nowhere to go and there are no methods or techniques to discriminate any further about the *hwadu* of *mu*. See 4, note 17 and 3, note 13. Dahui Zonggao evaluated it as follows: "If you know nothing and understand nothing, are not involved in thinking, and do not enter the path of principle, just that is the bliss of ease." *Dahui yulu* 14 (T 1998A.47.869a7). The "hundred not" is a strong negative; see *Zengo* 393b.

[47] Gaofeng Yuanmiao said that the time taken for an outcome in the study of *hwadu* should at most take ninety days of a retreat, and at the very least seven days. "The upper limit is ninety days, the lowest limit is seven days." *Gaofeng Chanyao*, "Instructions to the Assembly at the Commencement of a Retreat 4" (XZJ 122.708a4).

[48] See 4, notes 23 and 36.

then the time of great enlightenment is close. If you have smashed the doubt, you are like a person drinking water, who himself knows whether it is cold or warm, and you cannot present it to another person or explain it to another person. When you arrive at this time period, be sure to meet and see the lineage teacher who has the original color (for examination), and definitely do not speak frankly of this in front of a person without wisdom. Be diligent in this, be diligent in this. Because you, worthy minister, have requested the meaning most zealously, I have unconsciously been verbose, so I will repeat it in verse:

趙州道無意 正好切参看
参到百不會 便是露團團
疑盡情忘處 趙州是何顔
若也別生念 面前蜀道難

The intention of Zhaozhou saying *mu*,
Is best to be investigated urgently and examined.
If the investigation arrives at no understanding,
Then it is exposed as a whole.
Where doubt is eliminated and feelings are forgotten,
What face does Zhaozhou have?
If you produce yet another thought,
Then like the Shu Road the path ahead will be hard.[49]

49 "The Shu Road… will be hard." Shu is present-day Sichuan Province in China, and the difficulties of the road there were famous. In the realm where no further discriminations are applied to the *hwadu*, if you absentmindedly discriminated again, the investigation will become as difficult as the road to Shu. Li Bo (701–762?) wrote a poem on the topic of the dangers of the road to Shu with this title: "How awesome and how high! The difficulties of the road to Shu are more difficult than climbing up to the blue sky."

F. Instructions to Layman Nag-am on the Essentials of Mindfulness of the Buddha[50] 示樂庵居士念佛略要

阿彌陀佛、梵語、此云、無量壽佛。佛者、亦梵語、此云、覺。是人人箇箇之本性、有大靈覺、本無生死、亙古今而靈明淨妙、安樂自在。此豈不是無量壽佛也! 故云、「明此心之謂佛、說此心之謂教。」佛說一大藏教、指示人人自覺性之方便也。方便雖多、以要言之、則唯心淨土·自性彌陀。心淨則佛土淨、性現卽佛身現、正謂此耳。阿彌陀佛、淨妙法身、徧在一切衆生心地。故云、「心佛及衆生、是三無差別。」亦云、「心卽佛、佛卽心、心外無佛、佛外無心。」

Amitābha Buddha is Sanskrit, which is translated as the Buddha of Limitless Life.[51] Buddha also is a Sanskrit word, which is translated as awareness.[52] It is each single original nature of each person, which has a great numinous awareness that was originally without birth and death, constantly in past and present and yet is numinously bright and purely marvelous and at ease in bliss freely. How is this not the Buddha of Limitless Life? Therefore it is said, "The enlightening of this mind is called buddha, and the preaching of this mind is called teaching." The entire store of the teaching preached by the Buddha was expedient means to indicate each person's own aware nature. Although there are many expedient means, if we are to summarize them in their essentials, then they are mind-only Pure Land, and their own-nature is Amita.[53] If the mind is pure then this Buddha-land[54] is pure, and if

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50 This is a Dharma talk that shows a model of the "mindfulness of Buddha Chan" or "the identity of Chan and Pure Land" thought that applied the method of *hwadu* study to "mindfulness/chanting of (the name) of the Buddha." Based on the idea that "one's own nature is Amitābha," in which the aware nature (potential for enlightenment) that everybody has is the Amitābha Buddha, it combines the study of *hwadu* with mindfulness of buddha (K. *yeombul*, C. *nianfo*) as a means to actualize this.

51 Amida-buddha is one of the phonetic transcriptions. "Amita-buddha is correctly Amitābhaya, in our language, the Buddha of Limitless Life." *Yiqiejing yinyi* (Phonetic Translation Terms from All the Sutras) 22 (T 2128.54.447b14).

52 Buddha is a phonetic transcription, the full form being *Fotuo*, or *Foutuo*, *Foutu*, et cetera.

53 These words mean that only the mind is the Pure Land, and each person's original nature is the Amitābha Buddha. The Pure Land and the Amitābha Buddha who dwells there are not in a distant

the nature is manifested then the Buddha-body[55] is manifested, then that is just what is meant. The Amitābha Buddha's pure, marvelous Dharma-body[56] penetrates all through the mind-ground of all sentient beings. Therefore it is said, "The mind, buddha and sentient beings—there is no distinction between these three."[57] It is also said, "Mind is buddha, buddha is the mind; there is no buddha outside of the mind and there is no mind outside of buddha."[58]

若相公眞實念佛、但直下念自性彌陀、十二時中、四威儀內、以阿彌陀佛名字、帖在心頭眼前、心眼佛名、打成一片、心心相續、念念不昧時、或密密返觀、「念

place over there and actualizing him through one's own awareness means that there is nowhere that he is not. These two concepts are seen in the *Lebang wenlei* (Texts on Delight in the Buddha's Country) 2 (T 1969A.47.172b5), and in the Chan school the start of this thought all reverts to the own nature, and can be found even in the own-nature Buddha (*zixingfo*) of the *Platform Sutra* that built Chan thought. "My mind itself has the Buddha, and one's own buddha is the true buddha. If you have no Buddha-mind yourself, then where will you seek the true buddha?" Also "I preach to you the three bodies in one essence/body self-nature Buddha so that you will see the three bodies (trikāya) and will clearly be enlightened by yourself to your own nature." Zongbao edition of the *Platform Sutra* (T 2008.48.362a2;354b13). Yuanwu Keqin said, on the same basis, "(The Pure Land of) Amitābha is not obtained outside (of the mind), for all the worlds are the Western Pure Land." *Yuanwu yulu* 4 (T 1997.47.728c21). We see the same idea later in Hanshan Deqing: "Mind-only is the Pure Land, one's own nature is Amitābha, for originally they were not divorced from a single thought of that person. This is the true practice of the Dharma." *Hanshanji* 10 (XZJ 127.338a17).

54 The Buddha's land, also written as Buddha-world, Buddha-country, and the like. Whether it is the Pure Land where the Buddha always resides or the polluted land tainted by frustrations where the Buddha teaches, all are called the Buddha's land.

55 *Buddha-kāya*, the body of the Buddha, is a body that has the virtues of no outflows (of frustration) and is released from all discrimination and frustrations. Here it is used in the sense that if you come to see the nature, then your own body is changed into the Buddha-body.

56 *Dharma-kāya*, one of the Buddha's three bodies. Not the corporeal body but the Correct Dharma (corpus) that is spoken by the Buddha and the truth of the Dharma of no-outflows that he is awakened to.

57 Sixty-fascicle *Huayanjing* 10 (T 278.9.465c29).

58 *Xuemolun* (On the Veins) (T 2009.48.373b28).

者是誰?」久久成功、則忽爾之間、心念斷絶、阿彌陀佛眞體、卓爾現前。當是時也、方信道、「舊來不動名爲佛。」

If you, sir, really are mindful of the Buddha, just be mindful that your own nature is Amitābha. In the twenty-four hours of the day and within the four awe-inspiring deportments, take the letters of the name Amitābha Buddha and hang them in front of your mind's eye,[59] and the mind's eye and the Buddha's name form one piece. Mind after mind continues with this, and when thought after thought/moment it is not neglected, closely reflect on "Who is the person being mindful?"[60] If you have perfected the study technique over a long time, then unexpectedly in a moment, the mind and its thoughts will be cut off and eliminated, and the true body of Amitābha Buddha will firmly appear in front of you. At this very time you will believe the words "From of old the immovable is named buddha."[61]

59 "Mind's eye" means that the mind, just like the eye, inspects freshly, and so is called mind's eye. "At that time, although the Great King was locked away in gloom, his mind's eye had no obstacles and he saw the World Honored from afar, and he bowed his head to the ground, and naturally he progressed further (in his practice) and became an *anāgāmin*." *Guanwuliangshou Fojing* (Sutra of the Contemplation of the Buddha of Eternal Life) (T 365.12.341c3ff.).

60 The method of taking up the letters of Amitābha Buddha and being mindful of the Buddha as a *hwadu*, and not putting it aside for a moment, is no different from the method of investigation of the *hwadu*. Similarly, examples of the use of mindfulness of the Buddha as a method of investigation of *hwadu* on the basis of the idea that one's own nature is Amitābha were popular in Taego's day, and Naong in the same period also clearly expressed this as a method of practice. "Where is your own nature Amitābha?/ At every time and in every thought/moment you must not forget (this question). / Suddenly, one day it is as if you have forgotten what you had remembered/ And everything at every point is not covered and hidden./ There cannot be a gap in your memory and mindfulness of Amitābha,/ And in the twenty-four hours examine it carefully./ Then suddenly one morning you will personally recall him/ And there will not be a hair's breadth between east and west." *Naong Hwasang gasong* (Songs and Hymns of Reverend Naong) (HBJ 6.743a9ff.).

61 This is the last line of the *Hwaeom Ilseung beopgyedo* (Diagram of the Dharma Realm of the Singular Vehicle of Huayan) written by Uisang of Silla (HBJ 2.8b18).

G. Instructions to Layman Baek Chungsin[62] 示白忠信居士

佛言、「過十萬億佛土、有世界、名曰極樂。其土有佛、號阿彌陀、今現在說法。」云云。佛之此語中、深有密意、忠信居士、還知麽? 阿彌陀佛名、當在心頭、常常不昧、念念無間、切切參思、切切參思。若思盡意窮、則返觀念者是誰? 又觀能恁麼返觀者、又是阿誰? 如是密密參詳、密密參詳。此心忽然斷絕、卽自性彌陀、卓爾現前。勉之、勉之。

The Buddha said, "Over a billion Buddha lands away there is a world named Utmost Joy.[63] This land has a buddha called Amitābha, who is now preaching in the present."[64] The Buddha profoundly had a secret intention in these words. Layman Chungsin, do you know it? The name of Amitābha Buddha should be in your mind, constantly and never neglected for thought after thought/moment without interval, and you should earnestly and urgently investigate and consider it, urgently and earnestly investigate and consider it. If the thought ends and the intention in exhausted,[65] then reflect on "Who is it that is mindful?" Again contemplate "Who is it that can reflect in this way?" Like this closely investigate this in detail, closely investigate it in detail. If suddenly this mind is cut off and eliminated, that is your own mind is Amitābha, which is firmly manifested in front of you. Be diligent in this, be diligent in this.

H. Instructions to Layman Muneung (Minister Duke Bak Seongnyang)[66] 示無能居士 朴相公成亮

62 This Dharma talk, like the preceding, is based on the Unity of Chan and Pure Land.

63 Utmost Joy = Sukhāvatī, meaning the Pure Land of Amitābha. Also called the Pure Land of Utmost Joy or the Pure Land of the West.

64 *Amituojing* (T 366.12.346c10).

65 This is the same realm as that where the mind has nowhere to go and the path of the mind is cut off, where there is no further discrimination to be applied to the *hwadu*.

66 This is a Dharma talk on the tenets of the *hwadu* of *mu* that has been mentioned earlier.

僧問趙州、「狗子還有佛性也無?」州云、「無。」只這箇無字、不是有無之無、亦不是眞無之無。且道! 畢竟什麼道理? 參詳去、旣疑情未破時、但單單提個無字、行住坐臥、千萬不昧。參到百不知百不會、忽然心無所之時、莫怕落空。這裏便是好處、切忌如何若何。若透得趙州關、則如人飮水、冷暖自知、不疑天下人舌頭去在。到此時節、千萬無智人前莫說、宜見本色宗師。

A monk asked Zhaozhou, "Does a dog have a Buddha-nature or not?" to which Zhaozhou said, "It does not (*mu*)." This character *mu* is not the *mu* of existence and non-existence, nor is it the *mu* of true non-existence. Now say, ultimately what is the principle of this? If having investigated it in detail and still you have not smashed through the feeling of doubt, then at that time just solely take up that character *mu*, whether walking, standing, sitting, or lying down, and in all cases do not neglect it. If you in investigation arrive at not knowing anything or understanding anything, then suddenly when the mind has nowhere to go, do not fear falling into emptiness. Here then is a good place where it is forbidden to think what to do. If you have penetrated Zhaozhou's barrier, you are just like a person drinking water, who knows whether it is cold or warm and is not deluded by what is on the tongues of people of the world. Arriving at such a time period, in all cases do not speak of this in front of people without wisdom, for it is best to see the lineage teacher of original color.

I. Instructions to Seon Person Dang 示當禪人

古之出家之士、一聞此事、生大希有、發大勇猛、直截而去、誓不退轉故、有慧命不絶、心燈無窮、佛祖門下、不乏其人。今之出家之流、十箇五雙、無不自有自劣之障、人多懈怠、於此事上、高推聖境、甘爲下劣。又似不信、形同朝露、命速西光、孜孜矻矻、憁憁忙忙、自好爲之者、皆是三途業因也。縱此七情、而使其三業故、造妄業雖易、他時刀山劍樹鑊湯洋銅、受六交報、苦苦最難。

The gentlemen who became monks in ancient times, hearing of this matter once, came (to think that) this very rarely occurs. They produced great courage and directly vowed not to retreat or turn back. Therefore the life

of their insight was not eliminated, and the lamplight of the mind was not extinguished, and there was no lack of such people among the pupils of the Buddha and patriarchs. But the current crop of those who become monks is neither here nor there. All have the obstacle of their own (feeling of) inferiority, and many of them are lazy with respect to this matter, and calculating the realm of the saint to be elevated, they are content to be considered inferior. Moreover, it appears that they do not believe that the body is the same as the morning dew (evanescent) or that life is as fleeting as the setting sun, toiling diligently and busily on what they like. All of these are the karmic causes (of rebirth) in the three (evil) paths.[67] Because they indulge in these seven feelings[68] they cause these three (types of) karma.[69] Although it is easy to create false karma, at another time (after death) the (hells of) the mountains of knives, trees of swords, cauldrons of boiling water and seas (of boiling) copper[70] will be endured, and you will receive the six repayments for union,[71] which is the suffering of suffering[72] and very difficult.

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67 The three evil paths out of the six paths of rebirth, namely, hell, hungry ghosts, and beasts.

68 "These seven emotions are pleasure, anger, sorrow, joy, love, hate, and desire. The emotions are the subjects that give rise to ideas of right and wrong, and so are the root of benefit and harm." *Shishi yaolan* (T 2127.54.296c11).

69 These are the deeds (karma) committed by the bodily actions, the voice and the mind.

70 The hell of the mountains of knives is where the blades in the mountains cut apart your hands and feet, and then all parts of the body. The hell of the trees of swords is where the branches of the trees are like swords, and the sinners who fall into them are sliced all over and suffer great pain. The hell of the boiling cauldrons is where the sinners are placed in distress into the boiling water. The hell of the sea of copper is where boiling copper is poured down one's throat, and all the organs, starting with the lips and tongue, are burned up.

71 Also called the six repayments. According to the karma created by the six *vijñānas* of the eye, ear, nose, tongue, body, and mind, the invited evil consequences are joined with and arise in the six sense organs. These are the six repayments in order of the repayments of sight, hearing, smell, taste, touch, and thought.

72 The suffering of suffering, one of the three sufferings, the other two being the suffering of destruction and the suffering of action.

汝旣出家、爭似今日是事具足! 十分便宜時、發勇猛心、立決定志、放捨情念、一刀兩段、參究此事。一念悟破、則生死卽絶、更不疑天下人舌頭、佛祖奈倆不得、豈不是究竟無事安樂者哉!

Since you have already become a monk, how can that be compared with today being fully equipped with this matter? When you (are so) fully at ease, produce a mind of fierce courage and establish a decisive ambition, discard emotional thoughts, (just as) with one (stroke of the) blade it is cut into two pieces, and investigate thoroughly this matter (of original endowment). If in a thought/moment enlightenment breaks through, then (the rebirths of) life and death are cut off, and one is no longer deluded by the tongues of the people of the world, and the buddhas and patriarchs can do nothing to you, aren't you then a person of the ultimate, unconcerned and in peace and delight?

J. Instructions to Seon Person Jin 示眞禪人

汝旣出家、須立丈夫之志、發勇猛心、深信無常迅速、生死事大、行住坐臥、一切時中、單單不昧此事、切切參詳。如人墮在千尺井中、千思萬想、只是箇單單求出之心、不日內必有相應分。如是用功、若未成辨、佛法無靈驗矣。

Since you have already become a monk, be sure to establish an ambition of the hero and produce a mind of fierce courage. Deeply believe (that all is) transient and (changes) rapidly, and that the matter of (ending) birth and death is the uppermost.[73] While walking, standing, sitting, and lying down, at all times do not neglect this matter, and earnestly and urgently investigate it in detail. Just like a person who has fallen into a thousand foot well, in all his thoughts, if he is solely of a mind that seeks to get out of there, within a day he is sure to have the share of a response. If, through study you have not yet managed it like this, then the Buddha-dharma lacks the verification of its

[73] See 4, note 12.

numinosity.[74]

昔日、香嚴、聞竹聲而悟道、靈雲、見桃花而明心。如此則當人、但十二時中、四威儀間、但伊麼惺惺歷歷、不昧此事、純一無雜。動靜時、但伊麼; 語默時、但伊麼、寤寐一如、則聞聲見色、豈無香嚴靈雲! 參禪人、須時時自責自點看、自己功力、與古人侔與不侔。若有敗闕處、則千萬自責、更發丈夫之志、時時念念、一切善惡、都莫思量。正當伊麼時、<那箇是我父母未生前本來面目?> 單單不昧、切切參詳、忽然心無所之、打成一片。利根者、到這裏、打破無明、向後須見本色宗師。

In past days, Xiangyan heard the sound of a bamboo (being struck with a pebble) and was enlightened to the Way; and Lingyun saw a peach blossom and enlightened his mind.[75] To be like this, the said person must simply in the twenty-four hours of the day and in the intervals of the four awe-inspiring deportments, simply be alert and focused in this way, and not neglect this matter, being purely one (in concentration) without any mixing (in of other thoughts). When you are active or calm, simply be like this; when speaking or silent, just be like this; and if you are awake or asleep you are at one with it;[76] then if you hear a sound or see a material object, how can you lack (the enlightenment of) Xiangyan and Lingyun?[77] A person who

74 An identical metaphor and tenet is seen in a Dharma talk by Gaofeng Yuanmiao. This expresses the idea that you must be filled only with the *hwadu* without any other thought entering. "If in the investigation of Chan you need to achieve a result in a certain time, that is just like falling to the bottom of a thousand-foot well, and if from morning till night and from night to morning, in all your thoughts, in every one of your thoughts, you are solely of a mind that seeks to get out, then ultimately you will definitely not have a second thought. If you can truly use this study technique like this, then in three or five days, or seven days, if you have not penetrated through, I (Xifeng) today will have committed a great lie and will fall forever into the hell where the tongue is ripped out and scarified." *Gaofeng yulu* (XZJ 122.692a3ff.).

75 See *Baeg-un* 4, notes 32 and 33.

76 See 4, note 23.

77 If in the thought only of the *hwadu* you reach the state of the *hwadu* where it has melted into that one *hwadu* in its entirety and is unified into one piece with all other phenomena beginning with

investigates Chan must be sure at all times to rebuke and examine himself (to see if) the strength of his own study equals or not that of people of the past. If you lose (in the comparison) then by all means blame yourself, and again produce the ambition of a hero, and at all times and in all thought/moments, do not consider any good or evil.[78] At exactly such a time, (take up) "Which is your original face before you were born from your parents?" solely and do not neglect it, earnestly and urgently investigate it in detail. Suddenly the mind has nowhere to go, and it is formed into one piece (with the doubt). For those of sharp capacities, reaching here will smash the ignorance, but later they should see the lineage teacher of the original color.

K. Instructions for Seon Person Eui 示宜禪人

本師世尊、語阿難曰、「汝雖復憶持、三世如來、十二部經、不如一日、修無漏學。」是四實語中、眞赤心之語乎! 諸佛諸祖、授受相傳的妙義、不在文字語言之上。然、佛祖以大悲故、對機不得已、而乃以文字語言。只這文字語言、偏爲中下之機、借其方便、而直指心地。然則大凡學人、借其方便、以爲實法不捨、則豈不是大病!

The original teacher,[79] the World Honored One, said to Ānanda,[80] "Although

sound and matter, this means that enlightenment has been set off by an object that is accidentally appropriate to the occasion/ability and that the hearing of a sound and being enlightened to the Way and seeing a material object and being enlightened in his mind are accommodated into the stream of Ganhwa Seon.

78 "Do not consider and good or evil" are the words of the sixth patriarch, Huineng. These words have likely been reinterpreted in the terms of *hwadu* study. That is, the phrase has been accommodated as words that point to the investigation of *hwadu* only, rejecting good thoughts or bad thoughts. This is a line that appears in the *Platform Sutra*, but is not in the Dunhuang, Daijōji, or Kōshōji editions. it is in the later, popular, Deyi and Zongbao editions. See Zongbao edition (T 2008.48.360a13).

79 See 1, note 33, and *Baeg-un* 5, note 1.

80 The Venerable Ānanda, in Chinese translation "Rejoice" or "Joy," was one of the ten disciples of Śākyamuni. He was a cousin of Śākyamuni, and after he became a monk, at the recommendation of

you also have remembered the twelve-part sutras[81] of the Thus Come of the three ages, that is not as good as practicing the karma of no outflows for a day."[82] So in these four true words[83] are not the words those of the true, naked mind? The marvelous meanings that the buddhas and patriarchs passed down and received in transmission do not lie in letters and language. But because the buddhas and patriarchs are very compassionate, in response to opportunities/abilities they cannot but use letters and language. These letters and language are preferred only for those of middling and lower abilities, and so the buddhas and patriarchs borrow these expedient means that directly point at the mind-ground. So then for the most part students

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the great assembly, he served for twenty years as Śākyamuni's attendant. While he was serving close to Śākyamuni, he heard most of the sermons and was famous for having the most correct memory of them. For this reason he was designated the most learned (listening) monk. After the Buddha entered nirvana, Ānanda participated in the first compilation of the sutras and gained the greatest merit for the canonization of the Buddha-dharma.

81 The *dvādaśāṅga-buddha-vacana*. It is classified into twelve types according to the content and form of description of the Dharma preached by the Buddha. It was a general term for the Buddha's teaching. It is also called the twelve-section teaching and the twelve-sectioned sutras.

82 When the causation of good and bad (black and white) karma is completely ended and has parted from the attributes of good and evil, it is the karma that is pristine and without frustrations. This is the realm that can be cultivated as soon as you reach the stage of nirvana. This is an adaptation of a line of the *Lengyanjing*, but there is no line that matches it exactly. The following correspond in general to the content: "Ānanda, even though you have passed through eons and have retained the memory of the Thus Come's secret and marvelous awe, it is not as good as cultivating the non-outflowing karma for one day." *Lengyanjing* 4 (T 945.19.122a4). "Even though you still keep the memory of the twelve-part sutras of the Thus Come of all directions and the pristine, marvelous principle…people call you the most learned (monk); though this learning was accumulated over accumulated eons, you will not be able to escape the temptations of Mātaṅga." (T 945.19.121c27ff.). The "marvelous awe" is a samādhi that is achieved by the buddhas and tenth-stage bodhisattvas; it indicates the *śūraṃgama-samādhi*. The temptations of Mātaṅga were those of a woman who seduced Ānanda in an attempt to have him break down the body of his precepts.

83 The four true words are the true, the gentle, the non-seductive, and the not forked tongue. "Again there are four dharmas that are four good deeds of the mouth. One is true language, two is gentle language, three is non-seductive language, and four is not forked tongue." *Chang Ahanjing* 8 (T 1.1.50b25).

borrow these expedient means and regard them as the real dharma not to be abandoned, so how can this not be a great malfunction![84]

譬如窮子、捨父逃逝、寄托旅亭、妄謂自家、則非但失家、那有到家之日。嗟夫! 惜哉! 執指爲月者也。公今不然、定知佛祖語言、皆直指心地之方便、從前學解文字語言、便一刀兩段、宜參心地、一生須辨大事、可以斷生死、可以報四恩也。

For example, it is like the prodigal son who has left his (rich) father and run away,[85] staying in travelers' rest houses. If he falsely thinks these to be his home, then not only has he lost his home, how will there be a time when he arrives back home? Alas! How distressing! This is taking the (pointing) finger to be the moon.[86] Since you now are not doing so, definitely know that the

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84 "All of what I speak is medicine to cure an illness for a limited time, and totally lack any real Dharma." *Linji lu* (T 1985.47.498b18). This is because the tasteless *hwadu* that is given has cut off the logic of any further discrimination. "(Enlightened) people of the past could not but on seeing students being deluded and acknowledging shadows (as real) therefore set up expedient means to entice them and make them conscious of the scenery of their original land, and clearly see their original face and that is all, but from the start they did not have a real Dharma to give people." *Dahui yulu* 23, "Instructions for Layman Miaoming" (T 1998A.47.910a27ff.). "Hearing for the first time teachers indicating the fodder (basis) of the original endowment to be outside of intelligent volitional consciousness, and that calculations with thought pass by (the truth) right in front (were evidently in error), they took this to be 'The ancient virtuosi from the start had a true Dharma to give to people.' Zhaozhou's 'put it down' and Yunmen's 'in the category of Mt. Sumeru' are (rather) correct." *Dahui shu*, "Letter of Reply to Vice-Director Zeng" (T 1998A.47.917b22–24).

85 *Lotus Sutra*, "Chapter on Faith and Understanding" (T 262.9.16b25) uses this metaphor. See Hurvitz (1976), p. 85ff.

86 "Taking the finger to be the moon" is a phrase appearing in the *Zhengdaoge*, with its source in the *Laṅkâvatāra sūtra* and the later *Lengyanjing*. The *Lengyanjing* 2 (T 945.19.111a8ff.) says, "You are still using the conditioned mind (that discriminates objects) to listen to the Dharma. This Dharma then is also a condition, and cannot be the nature of the Dharma. It is like a person who points out the moon to another person with his finger, and that other person should follow the finger and consequently look at the moon. If again he looks at the finger to be the moon itself, how can that person have only lost the moon? For the orb also lost that finger. Why? Because the indicating finger is taken to be the bright moon. How can one only forget the finger? (Because) they still did not recognize the difference between the light and the dark. Why? Because he regarded the finger itself

words of the Buddha and patriarchs are all expedient means pointing directly at the mind-ground, and once the letters and language that have been learned and understood from before and then cut adrift at one stroke, it is best to investigate the mind-ground, and for this life you should distinguish the great matter, so that you can cut off (the cycle of) birth and death, and so can repay the four graces.[87]

> 人之心地、至微至妙、不可以語言解、不可以思想得、不可以寂默通。但一切時中、單提此事、千萬不昧、千萬不昧、自然打成一片了也。到百不知百不會時、切忌如何、但惺惺歷歷、一切施爲、動靜語默時節 但能相續。如一得力、則便有好時、無智人前、切忌道着、向後須遇見本色宗師、密密決擇。此是大丈夫之平生事業也。

The mind-ground of humans is extremely subtle and extremely marvelous, cannot be understood via language, cannot be attained via thought, and cannot be comprehended via calm silence.[88] Simply at all times, solely take up this matter, and if in all cases you do not neglect it, naturally it will have formed one piece. When you arrive where you know nothing and understand nothing,[89] it is forbidden (to think) what to do. Simply be alert and focused, and in all activities, whether in times of movement and calm, talking and silence, simply continue (with the *hwadu*). If at once you gain strength,[90] that then is to have a good time (intimation of enlightenment), but you are

to be the brightness of the moon, lacking any realization of the nature of light and dark." Again, "The intelligence of the non-Buddhists lacks wisdom, and is stupid and also childish ignorance. To produce a true understanding from the empty fist and its fingers is a useless effort of grasping a finger to be the moon." *Zhengdaoge* (T 2014.48.396c9).

87 For the four graces, see *Baeg-un* 3, note 55.

88 This means the realm in which approaches via the techniques of language, silence and thought are cut off. There are similar lines by Dahui Zonggao. See *Baeg-un* 3, note 7.

89 See 4, note 46.

90 See 4, note 23.

forbidden to speak of this in front of people without wisdom. Later you should meet and see a lineage teacher with original color, and closely settle (on whether you have been enlightened). This is the lifetime work of a hero.

L. In Reply to Senior Elder Damdang Seuk 答湛堂淑長老

敬奉開天堂上司徒老禪翁問慰之書。其中云、「以老病緣故、小有傷歎之志、求一轉語、以爲末後資糧。」此語豈徒然哉？餘亦歎之感矣。古今世間人人、到臘月三十日、謂言舊年已終、新歲到來、但伊麼互相慶賀、以當人情。禪翁旣是箇中人、亦以箇中事、警其時流、而乃發眞實語也。禪翁豈不知、自己靈明、巍巍堂堂、露裸裸、赤洒洒、沒可把者也？這箇、豈有古今之異、新舊之別、本無凡聖之見、何關生死之妄耶？古人、喚作無位眞人、尚亦不中、如今喚作什麼？如人飮水、冷暖自知、請下笑一聲看。

In the letter I respectfully received from you, the Minister of Education[91] of the Hall Open to Heaven (Gaecheondang), the Senior Elder of Seon,[92] inquiring after my health, you said, "Because of the conditions of old age and illness, I have little intention of being sad and distressed, (but rather) seek a turning word[93] to be the final provisions (to fuel enlightenment)."[94] Are not these words in vain? I also feel sad! When people of the world, past and present, came to the thirtieth day of the last month they said the words, "The old year has already ended and the new year has arrived." In this way they simply congratulated each other as was appropriate to those people's feelings.

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91 In the Goryeo one of the three dukes, rank regular grade one. Not a true administrative post, but an honorary one as an advisor to the royal house.

92 No Seonong. *No*(Elder) is an honorific, and *Seon-ong* is an honorific for a Seon practitioner. Indicates the recipient for the reply letter, Damdang Seuk. This could possibly mean he lived in Gaecheon Monastery in Chongju, Gyeongsang province. See *Goryeo sa*, 135.5b9.

93 A single turning word.

94 A metaphor for the ultimate techniques for reaching enlightenment.

Since you, sir, are one of those people here (in their original endowment), you should also through this matter (of the original endowment) here warn people of fashion by issuing true and real words. Sir, don't you know that your own numinous light[95] is ever so imposing and ever so vast, clean and exposed, bare and spotless, with nothing to be grasped?[96] In this, how can there be a difference between past and present, or the difference of new and old, (for) originally there were no views of the ordinary person or saints, so how is it related to the falsities of birth and death? A person of the past called it the true person of no rank,[97] which is still not spot on, so now what would you call it? It is like a person drinking water, who by himself knows whether it is cold or warm, so I request you to try and laugh out loud.

趙州古佛、道箇無字、以開天下衲僧眼。迦智未知、開天堂中、有數衲子眼。卽今如何? 其中若有未開的、餘爲頌曰、
放下萬事端 須度趙州關
參到百不會 便是露團團
直截如斯去 須臾破疑團
衲僧家中事 如是乃安閑
臘月三十日 亦可爲精滄
對人相慰賀 何似自怡看
赤足踏冰雪 方知徹骨寒
師豈不預備 餘亦助其間

95 "Your own numinous light" is the nature of the divinely knowing mind, which is expressed as "intelligence," "wisdom," et cetera. The "own mind that is numinous light" that appears in Zongmi's commentary on the *Yuanjuejing* (T 1795.39.533b28) has a similar meaning: "Your own mind that is numinous light originally was not worried by conditions (discrimination). If you now recognize that worrying about conditions [acting to discriminate objects] is your own mind, and you follow after it thought after thought/moment, then you will float out and sink into the sea of suffering."

96 See *Baeg-un* 1, note 6.

97 By Linji Yixuan; see *Jin-gak* 1, note 67.

The old buddha Zhaozhou[98] spoke this character *mu* in order to open the eyes of the Chan monks of the world. I, (on Mt.) Gaji,[99] do not know whether there are a number of Chan monks with eyes in the Hall Open to Heaven. What is it like now? If there are those among them who have yet to have their eyes opened, I will write a hymn for them:

If you put down the beginnings of the myriad phenomena,
You must pass over Zhaozhou's barrier.
If you investigate till you understand nothing,
Then that is to be exposed wholly.
If you directly go on like this,
In a flash you smash the ball of doubt,
And the matters in the home of the Chan monk
Like this will be at peace and in leisure.
On the thirtieth day of the last month,
It should still be a refined meal,
And you console and congratulate people,
So why not try to be delighted yourself?
Barefoot walk on the ice and snow,
And only then will you know bone-piercing cold.
Master, why don't you prepare,
And I also will assist in this.

M. Instructions to Seon Person Mun[100] 示文禪人

98 See *Baeg-un* 14, note 5.

99 At the time Taego wrote this letter he was abbot on Mt. Gaji, and so he used this as a self-reference. Titles like this were called mountain titles, and were usually used by Chan monks to indicate themselves.

100 The overall meaning of this hymn is the same as the method of study presented in the earlier Dharma talks. This is the basic study method that Taego always presented: beginning from the

君旣知非去名利 此生須報佛祖恩
若也今日三明日四 幾時了斷無明根
君今已發丈夫志 時復提起吹毛利
常持如是做將去 有甚魔外亂其理
直到路窮當鐵壁 緣慮妄念都永寂
功如透水皎月華 漸至寤寐一如域
塵將息而光將發 到此莫生悲悅懌
亦莫生知覺心 才生知覺失功力
但但提撕眼惺惺 反復看渠渠何形
忽然捉敗佛祖關 只消得箇一笑聲
向後宜尋參本色 決擇巴鼻兮同條生

Since you sir know the wrong and have removed fame and profit,
In this life you should repay the favor of the Buddha and patriarchs.
If today is the third and tomorrow is the fourth,
How long will it take to cut off the roots of ignorance?
Since you now have already the ambition of a hero,
When will you again take up the blown-hair sword?[101]
If you always hold it like this[102] and take it with you,
What demon (*māra*) and non-Buddhist will disturb the principle?
When you reach the end of the road and face the iron wall,[103]

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making up of the mind, take up the *hwadu* till you reach where the path of the mind is blocked; then until you reach the realm where waking and sleeping are as one and you only repeatedly take up the *hwadu*, finally meet the lineage master who has the original color for an examination.

101 The blown-hair sword is a metaphor for the weapon of the *hwadu* that cuts down discrimination and false thoughts. The blown-hair sword means a sword that is so sharp that if a hair is blown to on it, it will cut the hair in half. Dahui Zonggao compared the various sorts of *hwadu* to the weapon, after writing, "This one character *mu* is a weapon that destroys much wrong knowledge and false consciousness." *Dahui shu*, "Letter of Reply to Fu of the Palace Secretariat/Bureau of Military Affairs" (T 1998A.47.921c8).

102 This means to not put down the *hwadu* for a moment and to always take it up and doubt it.

103 The end of the road and the iron wall express the realm where all techniques for investigating the *hwadu* cannot pass. The road is blocked and you can go no further, and there is no method for boring

Then all of the conditioned worries and false thoughts are calmed forever.
If your study is like the light of the bright moon piercing the waters,
Gradually you will come to the region where waking and sleep are as one.[104]
Since the dust (of frustration) will end and the light will be emitted,
To arrive here do not produce sadness or rejoicing,
Nor produce the mind of knowing and awareness,
For as soon as you produce knowing and awareness you lose the study.
Simply stimulate (the *hwadu*) and keep the eyes alert,
And repeatedly look at it (to see) what form it takes.
Suddenly you capture the barriers of the Buddha and patriarchs
And manage to enjoy having a laugh.
After that it is best to seek out and consult the original color (lineage master)
And settle on whether what you have grasped is whether you are born of the same stock.[105]

N. Instructions for Seon Person So[106] 示紹禪人

佛說戒定慧 淨身口意業
身三口四意三業 一一莫作持淨戒
念念提起趙州無 一切時中不昧無
行住坐臥二便時 着衣喫飯常提無

through an iron wall that obstructs you. These indicate the condition where discrimination can explore no further.

104 The identical metaphor appears in this Recorded Sayings in "Reply to Layman Bangsan"; see notes 4, notes 22 and 23.

105 Born of the same stock, meaning you are born from the same sort of root. It has the same meaning as of the same school, the same lineage. Here it means that there is a material understanding of minds with the lineage teacher who gives you the seal of approval.

106 This hymn presents suggestively Taego's unusual thoughts about the method of investigation of the *mu* character *hwadu*.

如猫捕鼠鷄抱卵 千萬不昧但擧無
如是話頭不間斷 起疑參因甚道無
疑不破時心頭悶 正好單提這話頭
話頭聯綿正念成 參復參詳看話頭
疑與話頭成一片 動靜語黙常提無
漸到寤寐一如時 只要話頭心不離
疑到情忘心絶處 金烏夜半徹天飛
於時莫生悲喜心 須參本色永決疑

The Buddha preached precepts, dhyāna and insight,[107]
And purified the deeds (karma) of the body, voice, and mind.[108]
As the body is three, the voice four, and the volition is three deeds,[109]
Each single one is not to be done, but you have to keep the pure precepts.
In each thought/moment take up Zhaozhou's *mu*.
At all times do not neglect *mu*.
When walking, standing, sitting, and lying down, and the two defecations,
Wearing clothes and eating food, always take up *mu*,
And be like a cat hunting mice or a hen brooding on an egg.[110]
In all cases do not neglect it but simply raise up *mu*,
And thus the *hwadu* will not be interrupted.
Give rise to doubt and investigate the reason why he said *mu*.

---

107 These are the three studies that a practitioner must cultivate: the study of precepts, dhyāna and insight. Precepts study (*adhiśīla*) is not to commit evil but to cultivate good; dhyāna study (*adhicitta*) is to grasp the scattered mind and remove disordered thoughts and cleanse the mind; and insight study (*adhiprajñā*) is through correct views remove the frustrations and to see the true attributes of the Dharma.

108 See 4, note 69.

109 The ten forms of evil karma are allocated to the three karmas of body, voice, and mind. The karma of the body are the corporeal three of killing, stealing, and licentiousness; the karma of the mouth are the vocal four of split tongue, foul mouth, false words, and seductive language; and the volitional three are greed, anger, and stupidity—in all ten evil karma.

110 See 3, note 7.

When the doubt is not smashed and the mind is depressed,[111]
That is the best (occasion) to solely take up this *hwadu*.
When the *hwadu* is continuous, then the correct mindfulness[112] is achieved,
Then investigate and further investigate in detail, examining the *hwadu*.
When doubt and the *hwadu* have formed one piece,
Then in movement and calm, talking and silence, constantly take up *mu*,[113]
And when you have gradually arrived at waking and sleeping as one,
You only need for the *hwadu* to not be divorced from the mind.
When doubt reaches where emotions are forgotten and the mind is eliminated
Then the golden crow (sun) at midnight flies through the sky.[114]
At that time do not produce a mind of sadness or happiness,
For you must consult with the original color (lineage teacher) and forever resolve doubt.

---

111 In this vein, the term "the mind is depressed" was used only by Dahui Zonggao: "When you are aware that there is nothing to grasp (in the *hwadu*), that it is tasteless, and the mind is depressed, it is best to exert effort, and it is forbidden to follow something else. Just this place of depression is the place to become Buddha or be a patriarch, and to cut off the forked tongues of the world." *Dahui shu*, "Reply to Assistant Director of the Court of the Imperial Clan, Zeng" (T 1998A.47.934b4ff.).

112 "Correct mindfulness" or (*samyak-smṛti* or *sammāsati*) occur when the *hwadu* is continued on without interruption. Correct mindfulness, as one of the correct paths of the eightfold-path, does not put aside the rising and ceasing of the differentiations and nature of all dharmas, and on this point of scrutinizing and being aware, it resembles the condition of the continuous observation without interruption of the *hwadu*.

113 See in "Reply to Layman Bangsan," at 4, notes 16 and 21 following.

114 These are the words of Gaofeng Yuanmiao: "When the myriad dharmas revert to one, where does the one revert to? Just value being alert and making the volition doubt. When doubt arrives at where the emotions are forgotten and the mind is cut off, the golden crow at midnight flies through the sky." *Gaofeng Chanyao* (XZJ 122.717a3).

O. Instruction to Seon Person Ga 示可禪人

勸君須立丈夫志 此生了報大師恩
如今正法將欲墜 早續明燈度迷津
踏碎天下群邪網 切須要見明眼人
眼裏莫着黃金屑 心田頓拔煩惱根
苦海常泛般若艇 二利功業日日新
丈夫功業只如是 如是之義誓不容易

I encourage you, sir, be sure to establish the ambition of a hero,
And in this life to fully repay the grace of the great teacher (Buddha).
Right now the Correct Dharma is about to collapse,
So quickly succeed to the bright lamplight and cross the ford of delusion,[115]
And trample to smithereens the host of evil nets[116] of the world,
And you must earnestly need to see a clear-eyed person.
You must not place flecks of gold in your eyes,[117]
And in the field of the mind you at once pull out the roots of the frustrations.
The boat of prajñā[118] is always sailing on the sea of sorrow,

115 The ferry over delusion. This indicates the abandonment of the deluded world of this shore and its cycle of birth and death for the other shore of liberation.

116 This is a metaphor for teachings based on wrong views. This originally derived from the net of the teaching, which meant the nets that saved sentient beings from the waters of the sea of suffering into which they had fallen.

117 "Flecks of gold" is a metaphor for excellent words. No matter how valuable flecks of gold are, if they get into the eyes they will cloud them. Likewise, an alien substance, no matter how excellent a teaching or a theory is, if you are attached to it, it will be no more than yet another obstacle. "Just as a single thing cannot remain on a person's eyeball, even though gold is a precious treasure, in the eye it is still a fault." *Jingde chuandenglu* 7, "Biography of Weikuan" (T 2076.51.255b3). "Although gold flecks are valuable, if they fall into the eye they cause cataracts." *Linji lu* (T 1985.47.504a1).

118 Prajñā is the true wisdom that is revealed by the practice of the noble eightfold path and the six pāramitā. Here wisdom is compared to a boat that crosses over the sea of suffering.

And the meritorious karma of the two benefits[119] is to be daily renewed.
The meritorious karma of becoming a hero is just like this,
And the meaning of (to become) like this should be a vow not to (treat it) as easy.

P. Instructions to Seon Person Sang 示詳禪人

汝初依吾落髮時 雙親感歎便垂泣
父母恩愛重如山 放汝出家情何及
汝知如是父母恩 勤修精進如火急
汝求名利踈道行 便是無間黑業習
人生誰是久長生 可憐浮命在呼吸
是以於我本師尊 捨其王位出城邑
入山苦行示六年 蛛網於眉雀巢肩
蘆芽穿膝任從容 有甚毫釐利名顚
汝今依師學此行 雙親九族必生天

汝違師教 還作無髮俗
自累師親 同墮無間獄

When you first relied on me to tonsure you (as a monk),
Both your parents lamented, their tears streaming down.
The favor of love by parents is as heavy as a mountain;
What emotion can equal letting you become a monk?
Knowing that your parents' favor was like this
Should encourage you to zealously practice as urgently as fire fighting.
If you seek fame and fortune that distances you from the practices of the Way,

119 The two benefits are the benefit of oneself and the benefit of others.

That is a karmic habit[120] that (brings you) into uninterrupted[121] blackness.
In human life, who can live forever?
Pitiable, this floating life force resides in breathing,
Which is why our original teacher, the Venerable (Śākyamuni),
Gave up his royal throne and left the city,
And entered the mountains for ascetic practice over a period of six years.
A spiderweb (lay) across his eyebrows and sparrows nested on his shoulders;
Reed shoots bored through his knees,[122] but still he remained composed.
He rejected even the slightest iota of benefit and fame.
You now rely on the teacher (Buddha) to learn this practice,
So that both your parents and nine generations will surely be born in heaven.[123]

---

120 Habit or habit-force = *vāsanā*, here abbreviated. This means the infected habits and results occurring due to all thoughts and deeds. Even though the direct cause of the affliction has disappeared, because of the karma of that frustration, the habit that was produced remains.

121 The hell without interruptions, Avīci, is one where there is no place to rest from the continual suffering.

122 This expresses that state of deep samādhi resulting from the ascetic practice he had entered before he commenced the noble path. "He saw that the grass growing from the ground was boring through the bodhisattva's flesh and growing right up to his elbow." *Guan Fosanmei haijing* 1 (Sutra of Contemplation of the Ocean of the Buddha's Samādhi) (T 643.15.650c3). "Later he went to the Himalayas temporarily to practice austerities to make the demons and non-Buddhists surrender. He manifested various attributes in order to subdue sentient beings. He allowed magpies to nest on the crown of his head and spiders to hang webs between his eyebrows and reed shoots to bore through his knees and white mold to grow around his mouth." *Zhu Huayan jingti fajie guanmensong* (Commentary on the Hymns on the Gate of Contemplation of the Dharma-realm as raised in the Huayanjing) (T 1885.45.694a22ff.).

123 If a child becomes a monk, then all nine grades of relatives will be born in the heavens. This follows the words of Dongshan Lianjie. The nine grades are the great-great-grandfather, great-grandfather, grandfather, parents, self, sons, grandsons, great-grandsons, and great-great-grandsons. "Therefore a sutra says, 'If a child becomes a monk, the nine generations of family will be born in Heaven.' I, Liangjie, now abandon the physical life of this world and vow not to return to my family." *Dongshan yulu*, "Farewell Letter to My Mother" (T 1986A.47.516b17). Cf. Baeg-un, *Jikji*; Jorgensen and Cho (2005), p. 209 and note 528.

If you violate the master's teaching,
You become just a bald layperson.
If you implicate your master and parents,
You will fall together with them into the Avīci Hell.

Q. Instructions to the Wife of Lord Ansan,[124] Myodang 示安山君夫人妙幢

參禪須透祖師關 學道要窮心路斷
心路斷時全體現 如人飮水知冷暖
到此田地莫問人 須參本色呈機看

If you are to investigate Chan, you must penetrate the barrier of the patriarchal teachers.
If you are to learn the Way, you need to investigate till the mind's path is cut off.[125]
When the path of the mind is cut off, the entire substance is manifested,
And like a person drinking water, you will know whether it is cold or warm.
If you reach this field, do not ask anyone,
But be sure to consult the original color (lineage teacher) and try to present your ability to him.

R. Instructions to Seon Person Jiseong of Japan 示日本志性禪人

124 Lord Ansan is the late Goryeo military official An Jin (d. 1360).

125 These are the words spoken when Wumen Huikai pointed out the essentials of the investigation of the *mu*-character *hwadu*. See case 1, "Evaluation," of *Wumen'guan* (T 2005.48.292c25). The second line is "If you are to be marvelously enlightened, you need to investigate till the path of the mind is eliminated," which is almost identical in meaning.

白日出扶桑 請君須見當
返觀明明了 脚下卽是菩提場

A bright sun comes forth from Fusō.[126]
I ask you to be sure to see it.[127]
If you reflect and see it clearly,
Beneath your feet is the site of bodhi.[128]

S. Instructions to Seon Person Eui 示宜禪人

古今大智人 念念知幻身
知幻便離幻 當當現本眞

The persons of great wisdom past and present,
Thought after thought/moment knew the illusion of the body,
And knowing it was illusory then divorced themselves from illusion,
And evidently manifested the original likeness/truth.[129]

---

126 J. Fusō = C. Fusang. Although this was a mythical tree, tradition had it that it was located where the sun rose, and so it also indicated the sun itself. It also meant a country of divine immortals in the east. According to the literature, it was an island to the east of China, and although it was held to have been Japan, there is no evidence to decide on one out of the various legends. "Above the Valley of Sunshine there is a *fusang* [is a tree], which is where the ten suns bathed. It is to the north of the (country of) black teeth. Living in the water is a large tree; nine suns live on its lower branches, one sun lives in the uppermost branch." *Shanhaijing* (Classic of Mountains and Seas) 9. "Fousang: the *Huainanzi* says, 'Fusang is where the sun rises. In the Valley of Sunshine these mulberry trees (*fu*) grow supporting (*fu*) each other.' *Fou* should be written *fu* (support)." *Zuting shiyuan* 1 (XZJ 113.9a3).

127 As instructions conveyed to a practitioner originating from Japan, the word *fusang* (K. *busang*) here would mean Japan, on the premise that just as the sun that rises every day can be bathed clean there, so everywhere can be seen to be the ground for the realization of the Way.

128 This means that the world that materializes enlightenment is all the closest surrounding areas where one is really standing. "The site of bodhi" is the *bodhimaṇḍa*, here in abbreviation. This indicates the site of practice where the Buddha perfected enlightenment, and points to the *vajra*-throne that was beneath the bodhi tree in Buddha-gayā in central India.

129 This hymn is based overall on the following tenets of the *Yuanjuejing*: "Knowing that it is illusory,

T. A Caution to the Attendants' Residence 警侍司

八十人生命 一場春夢間
汝曹參此事 坐臥志如山

A human life of eighty (years)
Is the span of a spring dream.
You investigate this matter,
Sitting and lying down, your ambition as a mountain.

---

then divorce yourself from it, not using an expedient means; being divorced from illusion, then you are enlightened, and this is not done gradually in stages." *Yuanjuejing* (T 842.17.914a20). If you know it is an illusion and you depart from illusion, and that being the truth, means that there is no need for a further gradualist, expedient means. Note, *jin* here means both truth and the likeness of a portrait.

5.
Songs, Chants, and Inscriptions

歌吟銘

A. Song of the Taego Hermitage[1] 太古庵歌

吾住此庵吾莫識 深深密密無壅塞
函盖乾坤沒向背 不住東西與南北
珠樓玉殿未爲對 少室風規亦不式
爍破八萬四千門 那邊雲外青山碧
山上白雲白又白 山中流泉滴又滴
誰人解看白雲容 晴雨有時如電擊
誰人解聽此泉聲 千回萬轉流不息
念未生時早是訛 更擬開口成狼籍
經霜勁雨幾春秋 有甚閑事知今日

1 This is one kind of the genre of "Song of Delight in the Way" that clearly showed the personal Seon style via the topic of the hermitage where Seon Master Taego lived and its surrounding scenery. In this entire poem Taego indicates Seon Master Taego himself and also expresses the period before the myriad things were differentiated (the unformed chaos of great antiquity). In other words, it means the realm where no discrimination passes, the undifferentiated condition before the individualized existence was divided up. Taego sent this poem to his teacher Shiwu Qinggong, and attached to the letter of reply sent on the first day of the eighth month of 1347 was the following hymn: "Previously there was this hermitage,/ And only then was there this world./ When the world is destroyed/ This hermitage is not destroyed./ The host in this hermitage/ Whether he is in or not,/ The moon shines long in the sky/ And the wind produces the myriad sounds." *Taego eorok* (HBJ 6.683b4).

麤也飡細也飡 任儞人人取次喫
雲門胡餅趙州茶 何似庵中無味食
本來如此舊家風 誰敢與君論寄特
一毫端上太古庵 寬非寬兮窄非窄
重重刹土箇中藏 過量機路衝天直
三世如來都不會 歷代祖師出不得
愚愚訥訥主人公 倒行逆施無軌則
着卻青州破布衫 藤蘿影裏倚絶壁
眼前無法亦無人 旦暮空對青山色
兀然無事謌此曲 西來音韻愈端的
徧界有誰同唱和 靈山少室謾相拍
誰將太古沒絃琴 應此今時無孔笛
君不見 太古庵中太古事
只這如今明歷歷 百千三昧在其中
利物應緣常寂寂 此菴非但老僧居
塵沙佛祖同風格 決定說君莫疑
智亦難知識莫測 囘光返照尚茫茫
如如不動如頑石 放下着莫妄想
卽是如來大圓覺 歷劫何曾出門戶
暫時落泊今時路 此菴本非太古名
乃因今日云太古 一中一切多中一
一不得中常了了 能其方亦其圓
隨流轉處悉幽玄 君若問我山中境
松風蕭瑟月滿天 道不修禪不參
水沈燒盡爐無煙 但伊騰騰恁麼過
何用區區求其然 徹骨淸兮徹骨貧
活計自有威音前 閑來浩唱太古歌
倒騎鐵牛遊人天 兒童觸目盡伎倆
曳轉不得徒勞眼皮穿
菴中醜拙只如許 可知何必更重宣
舞罷三臺歸去後 青山依舊對林泉

I reside in this hermitage, but none know me.
So deep and so close, there were no stopgaps.
It contains and covers heaven and earth, with no front or back,
And is not located in east, west, north or south.
Pearl towers and jade pavilions[2] cannot compare to it.
The style of Shaoshi (Bodhidharma's) regulations also are not followed,
Shining through the 84,000 (dharma) gates,
And beyond the clouds over there, the blue hills are emerald.
The white clouds on the mountaintops are whiter than white,
And the flowing springs in the mountains drip and drip again.
Who can see the appearance of the white clouds?
Clear skies and rain, at times it is like a lightning strike.
Who can hear the sound of those springs?
A thousand turns and tens of thousands of twists, the flows do not stop.
Before a thought has been produced, it is already a deception,
And further trying to open your mouth, it has become messier.
Going through the frost and pounding rains for how many seasons,
And how much of idle matters, I only know today.
Whether it be rough food or fine foods,
I leave it up to each of you to take and eat.
Yunmen's sesame pancake and Zhaozhou's tea,[3]

---

2 "Pearl towers" means gorgeous towers; "jade pavilions" means palace buildings; i.e., ornamental and beautifying words.

3 The dialogues these two *hwadu* are derived from are as follows: "A monk asked Yunmen, 'What is the talk of the transcendence of the Buddha and excelling over the patriarchs?' Yunmen said, 'Sesame pancakes!'" *Yunmen guanglu* 1 (T 1988.47.548b5ff.). "The master (Zhaozhou) asked a new arrival, 'Have you been here?' 'I have.' The master said, 'Have some tea.' Again he asked a monk (the same question). 'I have not.' The master said, 'Have some tea.' Later the abbot said, 'Why then when they had been here you said, have some tea, and when they had not been, you said, have some tea?' The master called out to the abbot, who responded, 'Yes.' The master said, 'Have some tea.'" *Wudeng huiyuan* 4, "Chapter on Zhaozhou Congshen" (XZJ 138.131b17ff.).

How can they compare with the hermitage's tasteless food?[4]
Originally like this, the style of the old house,
Who would dare discuss with you its fine specialties?
Taego's hermitage on top a hair's end,
Whether broad or not, narrow or not,
Layer after layer of lands, hidden here,
The path of one of surpassing capacity[5] cuts across the heavens directly.
But the Tathāgatas of the three ages understand nothing,
And the generations of patriarchal teachers cannot leave,
And the ever-so-stupid and ever-so-stammering owner,
Acts contrarily and acts disobediently,[6] without any rules.
He wore the tattered hemp jacket of Qingzhou,[7]
And in the shadow of rattan and wisteria, he leans on a sheer wall.[8]

---

4 This expresses the *hwadu* that cannot be tasted through any concepts of discrimination or techniques of cognition. Not only does it mean that this *hwadu* was only in Taego's hermitage, it is also a *hwadu* that has no taste, whether of Yunmen's sesame pancake or Zhaozhou's tea. Because it has no taste, there is no room to open the mouth and eat or speak. "Now, because Dongshan's words were tasteless, his food was tasteless, and his Dharma was tasteless, his tasteless lines will block up people's mouths." *Dongshan Shouchu yulu* in *Guzunsu yulu* 38 (XZJ 118.647a7).

5 A superior person of incalculable ability.

6 Not bound by fixed laws and rules; acting counter to the conventions. Reveals the free and independent function of a Chan master wielding his capacities.

7 This line uses the following *hwadu* by Zhaozhou: "Asked, 'The myriad dharmas revert to one, so where does the one revert to?' the master said, 'When I was in Qingzhou, I made a hempen jacket that weighed seven catties.'" *Zhaozhou yulu* in *Guzunsu yulu* 13 (XZJ 118.318b9). Cf. *Baeg-un 3*, note 3.

8 This means at the end, the sheer wall where you can go no further than taking up the "hempen jacket *hwadu*" of Zhaozhou, that you investigate to reach the realm that has cut off words and discrimination. Dahui Zonggao evaluated this *hwadu*, saying, "Chan monks who put their heads together to seek the clear tenet are still like a mosquito or horsefly gnawing on an iron nail." *Dahui yulu* 4 (T 1998A.47.828a4). No matter how fast a mosquito is, it cannot taste a drop of blood. While this is simultaneously a word that expresses the essence of a *hwadu*, it is like the iron wall where you can go no further.

In front of his eyes there are no Dharma and no person.[9]
Morning and evening he emptily faces the hues of the blue hills,
Steadfastly without concerns he sang this tune,
But the rhyme that came from the west (with Bodhidharma) was much more to the point.[10]
In all the world who can sing harmoniously with him?
On Gṛdhrakūṭa (Numinous Mountain) and Shaoshi they slowly clap along.[11]
Who plays Taego's stringless lute,
And who will respond to this now with the holeless flute?[12]
Have you not seen the Taego matter in Taego Hermitage?
Only this like now was clear and distinct,
And a hundred thousand samādhis are in this.
While benefiting beings and responding to conditions, he is always so calm,
In this hermitage it is not only me living there.
Buddhas and patriarchs (as numerous) as Ganges' sands share the air,
And decisively preach to you not to doubt.
It is difficult to know through wisdom, and consciousness will not fathom it,
So turn back the light to reflect on it, yet it is so vast.
Be thus and not move, like a stubborn rock,

9 This means there was absolutely no attachment to these two kinds, the Dharma as objective and the person as the subjective. That is, he is speaking of attachment to the Dharma and grasping of the ego not existing.

10 A word expressing not being dependent on diverse expedient means, but a direct and core tenet.

11 The Buddha transmitted the Dharma to Kāśyapa, at Gṛdhrakūṭa; Shaolin Monastery, Bodhidharma's residence, was at Mt. Shaoshi. These are the symbolic locations in India and China for the rise of the Chan school.

12 This seems to mean that the stringless lute and flute without holes, both musical instruments that lack the functions to produce sound, are symbols expressing the news before sound and words were revealed from ancient times (*taego*) until the present.

And put it down and do not (think) false thoughts.
This then is the Thus Come's great perfect awareness,
So passing through eons, why would one go outside the door?
For a brief moment he fell and stayed on the present road.
This hermitage originally was not named Taego,
So it was because of the present that it was called Taego (great antiquity).
Within one there is all, there is one in many,
So in not attaining one, it is always so vivid.
It can take the form of a square or of a circle,
And where it follows the flow and turns, all is extremely profound.[13]
If you ask me about the scene in the mountains,
The wind in the pines sighs desolately, the moon fills the sky.
The Way is not cultivated, the Chan is not investigated,
The *aguru* incense[14] is burned up, but the censer has no smoke.
He simply passed nonchalantly by in this way,
So what use is there in me seeking for it to be so?
Penetrating the bones it is clear, penetrating to the bones it is poor,
A livelihood itself being before the Awesome Voice (King's eon),[15]
Leisurely he came to lift up his voice and sing Taego's song.
Riding backwards on an iron ox he traveled among men and gods,
Whatever the boy sees is all a trick,
(But) not being able to drag (students) around, labored in vain to bore through his eyelids.[16]

---

13 The changes of things are all and many; the profound meaning corresponds to the one.

14 Literally "water sunk" = *aguru*, a type of sandalwood incense.

15 See *Jin-gak* 1, note 216 and *Baeg-un* 9, note 25.

16 The words "bore through [the] eyelids" and stare describes the situation where even though you use all your abilities in methods for attracting students ("drag[ging them]around"), they have completely disappeared. This expresses the realm where all techniques of discrimination have disappeared totally. "When a monk asked, 'The World Honored was awakened on the eighth day of the last month, and at night in front of the mountain he saw a bright star and was enlightened to the Way. What does this mean?' the master replied with a gāthā that said, 'Where the bright

The ugly appearance in the hermitage is just so much,
Why must that which is to be known be displayed yet again?
Having danced on three stages,[17] after going back,
The blue hills as of old face the forest and springs.

B. Inscription on Investigating Chan 禪銘

日月似電光 光陰良可惜
生死在呼吸 難以保朝夕
行住坐臥間 寸景莫虛擲
勇猛加勇猛 如我本師釋
精進復精進 心地等惺寂
深信佛祖意 須要辨端的
心卽天眞佛 何勞向外覓
放下萬事看 路窮如鐵壁
妄念都滅盡 盡處還抹郤
身心如托空 寂然光達赫
本來面目誰 纔擧箭沒石
疑團百雜碎 一物蓋天碧
莫與無智說 亦莫生悅懌
須訪見宗師 呈機復請益
然後名繼祖 家風不偏僻
困來展脚眠 飢來信口喫
人問是何宗 棒喝如雨滴

star appeared, his eyes bored through his lids (in staring),/ (but) Chinese and barbarian talk was limitless./ The newly rich beggar should not talk of dreams,/ For whose kitchen fire has no smoke?" *Xu Chuandenglu* 35, "Biography of Ruiyan Shou" (T 2077.51.708c7ff.).

[17] Uncertain meaning. ZGDJ 403c says that these are three famous terraces in China, a place of entertainment. Yoshizawa Katsuhiro, ed. and comment. *Shoroku zokugakai* (Kyoto: Zenbunka kenkyūsho, 1999), no. 1789, claims it was a famous tune.

The (passing of) days and months (is as fast) as a lightning bolt.
Light and shade (time passing) is most distressing.
Life and death lie in breathing in and out,
And it is hard to guarantee for a morning and evening.
Midst walking, standing, sitting, and lying down,
Do not throw it away in vain for a tick of time.
Add courage onto courage,
Be like our original teacher Śākya.
Be zealous and even more zealous,
(So that) the mind-ground is equally alert and calm.
Deeply believe in the intent of the Buddha and patriarchs,
And distinguish the point (in that).[18]
The mind is the naturally true buddha,
So why labor to look for it outside?
Try to put down all matters,
And the road ends as with an iron wall.[19]
The false thoughts (there) are completely extinguished,
And if where it is distinguished again is obliterated,
The body and mind will be as if entrusted to emptiness,
And calmly the light penetrates brightly.
Who is the original face?
As soon as (this is) raised the arrow is stuck in stone,
And the ball of doubt is smashed to smithereens,
And a single thing covers the heavens blue.
Do not speak (of it) with those unwise,
And likewise do not become overjoyed.
You should visit and see the lineage teacher,
And present your ability and again request the benefit (of his teaching),

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18 See 5, note 10.

19 The path of discrimination is blocked, which is the realm just before the *hwadu* is smashed. See 3, notes 10 and 11, and 4, note 103.

And after that you will be named as an heir to the patriarch,
And the family style is not out of the way.
If tired then stretch out your legs and sleep,
If hungry trust to the mouth and eat.
People ask what lineage/tenet is this,
The blows and shouts are like raindrops.

VI

THE RECORDED SAYINGS OF NAONG

Naong • 懶翁惠勤

1320–1376

1.

The New Abbot's Initial Sermon[1] at Guangji Chan Monastery

廣濟禪寺開堂

師、自江南行脚畢、還大都、遊涉燕代山川。道行聞于內、乙未秋、奉聖旨、住廣濟禪寺。丙申十月望、設開堂法會、賜金襴袈裟·象牙拂子。是日、諸山長老·江湖衲子·及諸文武官僚、無不集會。

The master (*Naong*), having completed his pilgrimage[2] through Jiangnan,[3] returned to Dadu[4] by travelling across the mountains and rivers of Yan and Dai.[5] The (Yuan) court heard of his Buddhist activities, and in the autumn of 1355 he received an imperial directive to reside in Guangji Chan Monastery. On the mid-point (fifteenth) of the tenth lunar month of 1356 he inaugurated a Dharma assembly for the abbot's initial sermon. He was gifted a gold-embroidered robe[6] and an elephant-tusk (handle) whisk. On

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1 The first sermon delivered when an abbot or new monastic head took office. It is also the ritual that prayed for the longevity of the king on his birthday and involved translating the scriptures. Generally the function of the "first sermon" was to show the tenets of Chan, to pray for the long life and health of the king, and to wish for the accumulation of good fortune by sentient beings. See *Zuting shiyuan* 8 (XZJ 113.235a15ff.). Cf. Yifa (2000), p. 306 note 56.

2 See *Baeg-un* 2, note 57.

3 The region to the south of the Yangzi, namely, Jiangxi, southern Anhui, and Zhejiang provinces.

4 Dadu was the capital of the Yuan dynasty, corresponding to modern Beijing.

5 Present-day northwest Hebei and northern Shandong provinces.

6 This was a gold-embroidered robe given by Emperor Shun. Historically, in the Chan school

this day the senior elders of the mountain (monasteries), the companion Chan monks, plus civilian and military officials all gathered in the assembly.

師受袈裟提起、問天使云、「山河大地、草木叢林、盡是一箇法王身。未審這箇向甚麼處披?」天使云、「不識。」師指左肩云、「向這裏披。」師又問大衆云、「湛然空寂、本無一物、燦兮爛兮、從何而出?」衆無對。師曰、「九重宮金口中。」乃披。拈香祝聖罷、陞座橫按拄杖云、﹁利劒全提、正令當行、擬議之間、喪身失命。還有當鋒底麼? 有麼? 有麼? 正好一帆風過海、此中不遇駕舟人。[世謝不錄。]

The master accepted the robe and lifted it aloft, asking the imperial envoy, "All of the mountains, rivers, and the great earth, the grasses, trees, and forest groves are entirely the one body of the Dharma-king. Where then is this (robe) to be worn?" The imperial envoy said, "I do not know." The master pointed to his left shoulder and said, "It is worn here."[7] The master also asked the great assembly, "Clean, empty, and calm, originally without a single thing; so resplendent and so glorious, from where has it emerged?" The assembly had no reply. The master said, "(From out of) the golden mouth (of the emperor) in the celestial palace." Then he wore (the robe). Having finished offering incense and praying for the emperor, he ascended to his seat and placed his staff horizontally across it, and said, "(I) entirely wield the sharp sword to prosecute the proper command.[8] The moment you hesitate (to

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the gold-embroidered robe carried the meaning of the robe transmitted to the person who had succeeded to the lineage of the Buddha-dharma. According to the "Biography of Śākyamuni" in the *Jingde chuandenglu* (T 2076.51.205c3), the Buddha gave Kāśyapa a gold-thread *sanghāṭī* (cassock) and enjoined him to keep it until Maitreya appeared in the world. See also the "Biography of Mahākāśyapa" in the same book, 206b: "Kāśyapa took the *sanghāṭī* and entered Mt. Kukkuṭapāda and waited for Maitreya's birth on earth." This was the basis of the custom followed by Emperor Shun.

7 The *kaṣāya* (robe) is to be worn draped over the left shoulder, the right shoulder left uncovered. See Yifa (2002), p. 65.

8 The proper command is a strict order, here compared to the tenets that are wielded without allowance for any expedient means that have a basis in language or thought. See *Zengo* 211, citing *Biyanlu* 38 (T 2003.48.175c11), for example.

speak) you will lose your life. Do you dare face up to it? Do you? Do you? It is exactly the same as with a sailboat blown across the sea; you will not find a sailor in it."[9] [The worldly thank-you is not recorded.][10]

豎起拂子云、「三世諸佛。歷代祖師。天下老和尚、盡在山僧拂子頭上、放大光明、異口同音、奉祝我皇帝。大衆! 還見麼? 若道不見、有眼如盲; 若道有見、且作麼生見? 還會麼? 見與不見、會與不會、拈向一邊、畢竟是箇甚麼?」擲下拂子云、「氂牛拂子也不識!」便下座。

He held his whisk upright and said, "The buddhas of the three ages, the successive generations of patriarchal teachers and the elder reverends of the world are all on the top of my whisk, emitting a great light, and are offering up prayers for our august emperor with different mouths but the same voice. Great assembly! Do you see (them)? If you say that you do not see (them) then you have eyes that are as if blind. If you say that you see (them), then how do you see (them)?[11] Do you understand? Whether you see or not,

9 From "I entirely wield" to "in it" is almost identical in content with the formal sermon of Yangshan Zhengyou (1285–1352) of the Linji lineage during the Yuan. "After becoming abbot he ascended the hall and said, 'I solely hold the sword of insight and clearly prosecute the proper command. If you hesitate and do not come, you will lose your life. Do you dare face it?' After a pause he said, 'It is exactly the same as with a sailboat blown across the sea; you will not find a passenger in it.' Then he shouted once." *Nan Song Yuan Ming Chanlin sengbao zhuan* (Biographies of Monk Jewels of the Chan Monasteries of the Southern Song, Yuan, and Ming) 10 (XZJ 137.717b12ff.).

10 The text has recorded the content of the sermon that is based on the master's original endowment, and has not left a record of the emperor's gift in thanks.

11 Seeing and not seeing is a method leading to there being no path to seek or discriminate with the mind whatsoever, with both alternatives curbed. Through this you are led to confront the silver mountains and the iron walls. This sermon and that of Dahui Zonggao share this content. "Again he raised his whisk and said, 'The elder Śākya has come! Do you see (him)? If you say that you do not see him, then you have eyes that are as if blind. If you say that you see him, then say, is he inside the whisk or outside the whisk, or in between the whisk? If you say that he is not inside or outside or in between, and you have seen clearly, my (Jingshan's) pupils should catch a beating.'" *Dahui yulu* 2 (T 1998A.47.818b13ff.).

understand or not, you are adopting one side, so ultimately what is it?" He threw down his whisk and said, "You don't even know a yak-tail whisk!"[12] Then he descended from his seat.

12 Taking up the whisk and establishing that there were seated buddhas and patriarchs not even there was meant to create the barrier gate of the silver mountains and iron walls. This is a sermon that finally presents the yak-tail whisk just as it appears to the eyes. A similar form is found in the Recorded Sayings of Chushi Fanqi: "He held his whisk upright and said, 'What is it?' Again he said, 'Don't you even know a duster-whisk?'" *Chushi Fanqi yulu* 2 (XZJ 124.80a5ff.).

2.

(First) Entry to the Cloister[1] of Shenguang Monastery (by the New Abbot)

神光寺入院

師到三門、以手指云、「盡大地是箇解脫門。大衆! 還曾入門麼? 若也未入、隨我向前。」至普光明殿云、「蹋着毘盧頂上、猶是染足底漢。且道! 禮拜箇什麼?」以手指像云、「因我得禮儞。」。

When the master arrived at the Triple Gate[2] he pointed at it with his hand and said, "All of the great earth is this gate of release. Great assembly! Have you entered the gate? If you have not entered the gate as yet, follow me forward." When he arrived at the Hall of Universal Light[3] he said, "(Even though) you tread on the *uṣṇīṣa*[4] of Vairocana, you are still a person with filthy feet.[5] Now say, what do you bow in worship to?" He pointed at the image with his hand and said, "It is due to that I can worship you."[6]

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1 See*Taego* 1, note 3.

2 See *Baeg-un* 1, note 1.

3 See *Baeg-un* 1, note 7.

4 The *uṣṇīṣa* is the top of a buddha's head, something that cannot be looked at even from above.

5 Even though one has reached the highest pinnacle, one must discard even that.

6 These are words presented by Xuansha Shibei (835–908). Later, in front of the Buddha Hall, Xuansha burned incense and fixed these words in the *hwadu* he used. "The master saw a monk coming to bow to him, so he said, 'Bow! It is due to that I can bow to you.'" *Jingde chuandenglu* 18, "Biography of Xuansha Shibei" (T 2076.51.346b16ff.). Also, "Xuansha saw a new arrival about to bow to him and said, 'It is due to that I can bow to you. In front of my eyes there is no ācārya (teacher),

次到據室云、「此室、是烹佛烹祖底大爐。」拈拄杖云、「這箇、是煞佛煞祖底利劒、大衆! 還有劒下翻身底麼? 不防出來、不防出來。」卓拄杖杖一下云、「除是我家親嫡子、誰人敢向裏頭行?」 喝一喝、便下座。

Next he arrived at the room he was to occupy[7] and said, "This room is a great brazier to temper the Buddha and temper the patriarchs."[8] He raised his staff and said, "This is a sharp sword that kills the Buddha and kills the patriarchs. Great assembly, do you have a dodging body under the sword? Better get out, better get out." He laid down his staff and said, "With the exception of my relatives (in the lineage), who dares travel here?" He shouted and descended from his seat.

次上堂。拈香祝聖罷、陞座云、「山僧未離臺山已前、早爲諸人說破今日事了也。卽今賓主相參、坐立儼然、已成多事、更待山僧、抛沙撒土、白雲萬里。雖然如是、官不容針、私通車馬。還有知音者麼?」

Next he ascended the hall,[9] and having offered incense and prayed for the

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and on the seat there is no old monk (I). It is due to that I can bow to you, which is to misread the scale." *Yu'an yulu* 7 (XZJ 124.346a4ff.). This interpretation of "due to that I can bow to you" is uncertain; it could be "Because of me (ego) I can bow to you." For the source, see Iriya Yoshitaka, and Tōdai goroku kenkyūban, *Gensha kōroku*, vol. 3 (Zenbunka kenkyūsho, Kyoto, 1999), p. 10.

7 See *Taego* 1, note 17.

8 Comparing the abbot's quarters to a bellows and brazier used by a blacksmith. The metaphor is thus of the tempering of iron by the artisan to make items being compared to the teaching that trains the student. To temper (usually cook) means to smelt and refine, to temper iron and forge it. This means that to create buddhas and patriarchs, the ordinary person who passes through is heated and boiled. "Having entered the cloister (to be abbot) he pointed at the abbot's quarters and summoned the great assembly, saying, 'Here is the great brazier and bellows that tempers the Buddha and tempers the patriarchs, and I grasp the tongs and hammer that forge life and forge death.'" *Dahui yulu* 5 (T 1998A.47.830a6ff.).

9 He performed the last ceremony of becoming abbot. In this formal sermon he made them compare the path of expedient means that was opened up so that all was permitted and through which anyone could enter or leave, and the state that did not permit even the slightest expedient means or a viewpoint about the original endowment.

emperor's longevity, he ascended to his seat and said, "Even before I had left Mt Wutai, I had already spoken frankly today's service for you.[10] Just now the guests and host consult each other, the seated and standing are strictly (separated),[11] and I have already completed most of the service, (so) if you are still waiting for me to throw sand and scatter soil,[12] (you will be as far away) as white clouds over ten thousand leagues.[13] Even though it is like this, officially not even a needle is permitted through, but privately carts and horses pass through.[14] Is there anyone who truly knows my meaning?"

問答了、乃云、「塵塵刹刹、沒一纖毫、日日堂堂、現成活計。看時不見、暗昏昏;用則無窮、明歷歷。三世諸佛、立在下風;歷代祖師、退後三千。且道! 是什麼物、得恁麼奇特? 還委悉麼? 若能委悉、於一切處、離相離名、摧邪現正、横拈倒用、煞活自在。將一莖草、作丈六金身; 將丈六金身、作一莖草。」驀拈拄杖、

10 A similar theme can be seen in a sermon by Dahui Zonggao. "He ascended the hall and said, 'Eighty days before I left my village I had already spoken frankly of today's service. What is today's service?' Then he shouted once." *Dahui yulu* 3 (T 1998A.47.821b20ff.). This form is a normal *hwadu* in Chan that presents a non-discriminated state. "Before (the Buddha) had descended from the Tuṣita Heaven into the royal palace, and before he had left his mother's womb, he had finished liberating people." *Yuanwu yulu* 19 (T 1997.47.800c17ff.).

11 The seated and preaching master Naong is the host, and the standing and listening assembly are the guests.

12 This means that the assembly wants to listen in vain to more sermon when it has already been preached. "The guests and host kept standing is cutting out flesh to make a scar [ruining something]; raising now what had been raised in the past—(raising) the past is (like) throwing sand and scattering soil where there is nothing the matter, which is exactly like an iron hammer (head) without a hole (for the handle). If there is also a mechanism then one should enter the uninterrupted hell (of Avīci)." *Xuedu Chanshi yu* in *Xu Guzunsu yuyao* 2 (XZJ 118.892a7ff.). The iron hammer without a hole means the ultimate state that has no place for discrimination.

13 Cf. *Zengo* 380a–b, citing *Biyanlu* 85, "Evaluation of the Hymn" (T 2003.48.211a21), "Seeing it and not apprehending it is already white clouds for ten thousand leagues."

14 Although ultimately the paths of all language and discrimination are blocked and no method or technique whatsoever is permitted, this does not mean that there were absolutely no paths at all that were transmitted as expedient means. The official is the state before things are expressed in words; the private indicates the state expressed by expedient words.

左邊卓一下云、「這箇是一莖草; 那个是丈六金身?」右邊卓一下云、「這箇是丈六金身; 那箇是一莖草? 若向這裏提得去、皇恩佛恩一時報足。其或未然、各各歸堂、子細看。」

Finishing the question and answer (session), he then said, "Not an iota exists of all the lands and dust motes,[15] (but) day after day, they distinctly reveal a livelihood.[16] When you look you cannot see it, it being dark and gloomy,[17] (but) it functions inexhaustibly, being bright and clear. The buddhas of the three times stand in awe of its reputation, the generations of patriarchal teachers retreat three thousand (leagues) behind it.[18] Now speak. What is it that it can be so special? Can you shed light on it? If you can clarify it, then you are divorced from attributes and from names everywhere, and you destroy the perverse and reveal the correct, take up the contrary and convert it into use, and you are freely independent in killing and vivifying. You will take a single blade of grass and make it into a sixteen-foot-high golden body (of a buddha)[19] and take a sixteen-foot golden body and make it into a single blade of grass."[20] He suddenly picked up his staff and placed

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15 "All the lands and dust motes" is K. *jinjin chalchal. Chal* is a phonetic transcription of *kṣetra*, being an abbreviation of *heulchadalla*, *chaltara*, or *chatara*. This means a land or country, which was rendered in a mixture of Sanskrit and Chinese as *chalto*. This section is based on the theory that each dust mote was a country. See *Jin-gak* 1, note 48.

16 An identical line can be seen in *Dahui yulu* 2 (T 1988.47.819b24).

17 This is a sentence using the words of Yunmen Wenyan. "Each and every person of themselves has a light within; when you look you cannot see it, it being dark and gloomy." *Yunmen guanglu* (T 1988.47.553a8ff.).

18 Following on from the line in the *Dahui yulu* quoted in note 16, there is, "The souls of the generations of patriarchal teachers fly off, and their gall (courage) is damaged." This means to be frightened out of one's wits.

19 For the golden body of the Buddha, see *Baeg-un* 1, notes 15 and 19.

20 An identical sentence is found in *Yuanwu yulu* 7 (T 1988.47.746c26ff.). It originates from the following words of Zhaozhou Congshen: "I grab a stalk of grass and make it function as a sixteen-foot golden body; I grab a sixteen-foot golden body and make it function as a stalk of grass. The

it down immediately on his left, saying, "This is a single blade of grass, which is the sixteen-foot golden body?" Then he placed it down immediately to his right and said, "This is the sixteen-foot golden body; which is the blade of grass?[21] If you can take up this (problem/staff) here, the grace of the emperor and of the Buddha[22] will immediately repay you. If perhaps you cannot do so, then each of you go back to your hall and examine this carefully."

Buddha is frustrations, the frustrations are the Buddha." *Zhaozhou yulu* in *Guzunsu yulu* 13 (XZJ 118.310a16ff.). Grass here has an implication similar to "the grass of ignorance," a phrase that metaphorically indicates ignorance and frustration.

21 This is a scene in which the golden body and grass are exchanged at will, and which tries to reveal the free usage spoken of. This is a technique usually seen in the formal sermons of the Chan masters. See *Jin-gak* 2, note 11.

22 These are two of the four graces. See *Baeg-un* 3, note 56.

3.

Formal Sermon to Commence the Retreat

結制上堂

師到法座前、以手指云、「這一着子! 多少人、登不到蹋不着。山僧到來、等閑蹋斷流水聲、縱觀寫出飛禽跡。」拈香云、「堯仁廣被、齊日月之盛明; 湯德彌新、竝乾坤之久固。山僧信手拈來、爇向爐中、端爲祝延聖上陛下。萬歲! 萬歲! 萬萬歲!」。

The master arrived before the Dharma-seat and pointed at it with his hand, saying, "This single move (decisive word).[1] Many people have been unable to climb into it and unable to trample on it. I have arrived and leisurely trampled on it, cut off the sound of flowing water, and broadly contemplated and depicted the traces of the flying animals (birds)."[2] He lifted up the incense and said, "Yao's humaneness was spread widely, equal to the full brightness of the sun and moon; Tang's virtue was fully renewed and was coeval with heaven and earth.[3] I trust my hand to pick up (the incense) and

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1 "Single move" here means the Dharma-seat. See *Baeg-un* 2, note 18.

2 "Leisurely trample…flying animals" is a line that comes from a hymn by Xuedu Chongxian, but "leisurely" is there instead "walk slowly." See *Biyanlu* 6, "Hymn" (T 2003.48.146b14); Cleary (1998), p. 43, "Placidly walking along, he treads down the sound of the flowing stream."

3 An identical sentence appears in *Dahui yulu* 6 (T 1998A.47.834a2). Yao and Tang were mythical sage emperors praised by Confucius. A similar line is found in a poem by Su Shi (Dongpo, 1037–1101): "Tang's virtue was daily renewed;/ Yao's humanity covered over the heavens." Morohashi 5272.37.

burn it in the censer in order to pray for the longevity of his holy majesty. Long live, long live, live forever."

陞座云、「弩發機而眼判、箭破的而手親。莫有眼判手親、發機破的底麼? 出來!」有僧便出、從東過西、從西過東、却立中閒問云、「和尚陞座、學人上來、未審是甚時節?」師云、「一任東西馳走。」問、「和尚、自方丈裏、來到寶座; 學人、從寂默堂中、來到這裏。未審彼處還更有身不?」師云、「有。」學云、「莫是毛端藏刹海、芥子納須彌麼?」師云、「是。」進云、「宗門中事卽不問、如何是北崇峰前境?」師云、「山門依舊向南開。」問、「如何是境中人?」師云、「眼橫鼻直皆相似。」

He ascended to the seat and said, "A crossbow launches a bolt, and the eye discerns (the target); the arrow hits the mark, and the hand is familiar with it.[4] Isn't there a person here who has the discerning eye and familiar hand to launch the bolt and hit the target? Come forth." A monk came out and crossed from east to west and from west to east,[5] and then stood in the middle and asked, "Your Reverence, you have ascended to the seat. I, your student, have come up, but what is the occasion?" The master said, "At once permitting you to run east and west." "Your Reverence, you have come from the abbot's quarters to the precious throne. I have come here from the Hall of Calm Silence. Do these places still have (our) bodies or not?"[6]

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4 "The two great elders (Zhaozhou and Zhuyu) had discerning eyes and habituated hands, and so did not fire an arrow in vain. Although Xuedu had a person-killing sword, he had no sword to give life to people with." *Gulin Qingmao yulu* 3 (XZJ 123.461a4ff.).

5 This is like the incident when Deshan Xuanjian went to Guishan Lingyou's place. "Deshan came to consult, clasping his pouch (under his arm), and he came up into the Dharma Hall. He crossed it from the west to the east and from the east to the west, then looked into the abbot's room and said, 'Do you have it, do you have it?' The master (Guishan) continued sitting and did not particularly glance around. Deshan said, 'You do not have it, you do not have it!' and then left." *Guishan yulu* (T47.578a10ff.).

6 A question as to whether or not the bodies are not only in the place where the dialogue is being conducted, but also in the abbot's quarters and the Hall of Calm Silence where they were before. A dialogue of an identical form between Grandee Lu Xuan and Nanquan has been transmitted:

"They do." The student said, "Are not the sea of worlds[7] stored on the tip of a hair, and is not Mt. Sumeru contained in a mustard seed?"[8] The master said, "That is correct." The student continued, "Since I am not asking of matters within (the logic of) the Lineage (Seon) school, what is the scene in front of Mt Beichong?" The master said, "As usual the mountain gate[9] is opened to the south." "What about the people in the scene?"[10] The master said, "All resemble each other in having eyes horizontal and nose vertical."[11]

"Grandee Lu Xuan asked, 'Your disciples have come from all directions, but do they still have bodies in those (places)?' The master said, 'Clearly remember this and bring it up with an accomplished master.'" *Jingde chuandenglu* 8 (T 2076.51.258b8ff.).

7 "Sea of worlds," a term similar to the "lands and countries" referred to in *Jin-gak* 1, note 48.

8 These are the words of Longmen Foyan based in Huayan doctrine. See *Foyan Chanshi yulu in Guzunsu yulu* 27 (XZJ 118.507b18).

9 This is the same as the Triple Gate. See *Baeg-un* 1, note 1.

10 One of the usual dialogue formats used in Patriarchal Teacher Chan is to establish the scenery of the site of a monastery or a mountain (Beichong Peak) as a topic and ask about it, and then to ask about the people in it. "(Fenyang) ascended the hall and a monk asked, 'What about the scene of Fenyang?' The master said, 'The Zixia Peak is high and few climb it; the waters of the West River are full, and those who ask about fording it are many.' 'What about the people in the scene?' The master said, 'They sit for a long time examining the direction of the wind, burn incense, and light the holy lamps.'" *Fenyang yulu* (T 1992.47.605c18ff.).

11 Although anyone can be known via sensation then and there, it is the principle that nothing more can be applied via words or discrimination. Although the everyday, in which there is no invention, is just so and the news is that there has been no change from before, at the same time there is also a state that advances a step further after enlightenment. "If you say that there is something or anything more, then the single road of Cao Creek (Huineng) is flattened and submerged. Therefore, the saints from the start (Buddha) all came forth from the fire's blaze to proffer their hand (to assist people by teaching), only warning all people to have their eyes horizontal and nose vertical." *Baiyun Shouduan guanglu* 1 (XZJ 120.400b15ff.). See also: "Question, 'What about the scene in the people?' The master (Foyan) said, 'The bejeweled pavilion towers into the air, its golden bells echoing; the uncanny pine bends sharply and the wild monkeys in it cry.' The student said, 'What about the people in the scene?' The master said, 'Their noses are vertical and eyes horizontal.'" *Wuzu Fayan yulu* 20 (XZJ 118.411b14ff.). See *Jin-gak* 1, note 24.

進云、「人境已蒙師指示、向上、還有事也無?」師云、「有。」進云、「恁麼則向上一路作麼語、至言妙理是何宗? 蕩盡此言千里外、是則吾宗第一機? 作麼生是第一義?」師云、「儞問底是第二義。」進云、「恁麼則丈夫自有衝天志、不向如來行處行。」師云、「非儞境界。」

He pressed on to say, "I have already received your instruction about the people and the scene, but beyond that,[12] is there anything more?"[13] The master said, "There is." He continued, "If so, then what do you say about the road beyond that? What proposition/lineage are the ultimate words (that express) the marvelous principle? If you completely exterminate these words for over a thousand leagues (around), then is this the primal opportunity of our lineage? What is the primal meaning?" The master said, "What you have asked about is the secondary meaning."[14] He continued, "If so then that is 'The powerful man himself had the intention of reaching heaven and does not walk where the Buddha walks.'"[15] The master said, "It is not your realm."

問、「今日諸官僚士庶、特請上堂、來到這裏。發言吐句;擧香祝香; 上床就座; 横拈倒用底、莫是和尚爲人處也無?」師云、「不是。」進云、「如何是和尚本分底事?」師竪起拂子。進云、「胡亂三十年、不曾少鹽醬。」師云、「莫說閑言語。」進云、「學人承聞、和尚親見平山、是否?」師云、「是。」進云、「如何是天竺山親傳底一句?」師以拂子擊禪床一下。

He asked "Today the officials, gentlemen, and commoners specially requested a formal sermon and so have come here. You have spoken words

12 A state to be arrived at beyond the level of a buddha or patriarchal teacher.

13 We have an answer by Yuanwu Keqin to the same question: "You must not add mud onto soil." *Yuanwu yulu* 9 (T 1997.47.754b8ff.).

14 "What you have asked about is the secondary meaning" is also found in an identical dialogue of Ju'an Shigui. See *Xu Chuandenglu* 29 (T 2077.51.668a16).

15 Also seen in the "Biography of Yangqi Fanghui" in *Xu Chuandenglu* 7 (T 2077.51.507b26) and *Dahui yulu* 3 (T 1998A.47.822b7). Cf. *Zengo* 222b.

and issued verses, and have offered incense in prayer,[16] risen from the bench and gone to the seat, laid the staff crosswise and inverted it in free use.[17] Is that what your Reverence does for people?" The master said, "It is not." He continued, "What is the service (that comes from) your Reverence's original endowment?" The master held his whisk upright. The (student) continued, "There has been a barbarian rebellion for thirty years, but there has not been a shortage of salt or soy."[18] The master said, "Do not speak idle words." He continued, "I have heard that your Reverence personally saw Pingshan.[19] Is that correct?" The master said, "It is." He continued, "What was the one sentence that Pingshan personally transmitted to you on Mt. Tianju?" The master struck the meditation bench once with his whisk.

進云、「千古嶺南好消息、今日淸風吹匝地。此則且置、今日高陞寶座、非爲他

16 The ritual of burning incense and praying preceding the formal sermon.

17 *Zengo* 38b, citing *Biyanlu* 2, "Evaluation of the Case" (T 2003.48.142a2), about Zhaozhou. Cleary (1998), p. 21, renders it, "He could present sideways and use upside down, oppose or accord, having great freedom."

18 Meaning that everyone has the necessities of life, and does not need help from anybody. These are the words of Mazu Daoyi. To examine the views of Mazu, Nanyue Huairang sent one of his disciples. At that time Mazu spoke in this way, and Nanyue approved of those words. See "Biography of Nanyue Huairang" in *Jingde chuandenglu* 5 (T 2076.51.241a23). Later, Mazu sent his pupil, Baizhang Huaihai, three jars of soy sauce together with a letter written with these words, but Baizhang smashed the jars with his staff in front of the assembly. See *Baizhang yulu* (XZJ 119.818b13). "The hymn of Fazhen (Shouyi): 'Sent three jars of soy and a letter to communicate from afar/ At that time he smashed them and alarmed the assembly./ Who knows that the father was kind and the son filial?/ Do not say that the Chan masters are not very emotional (heartless).' " *Seonmun yeomsong seolhwa* 183 (HBJ 5.184c4ff.). For "thirty years" see *Jin-gak* 1, note 86.

19 Pingshan Chulin (1279–1361), a Chan master of the Linji lineage. He came from Renhua in Hangzhou, Zhejiang Province, and was surnamed Wang. He became a monk at twelve and received the full precepts at seventeen. Later he studied in the school of Ji'an Zongxin and succeeded to his Dharma. Naong met Pingshan in the eighth month of 1350. See note 163. This does not mean that he personally met him, but it incorporates the sense that he had received the transmission of his Dharma and was enlightened to the tenets. See *Jin-gak* 3, note 28.

事、祝聖一句、請師道着。」師云、「萬年聖日裏福長、文武四法隨大陽。」進云、「四海五湖王化裏、不勞野老賀昇平。」退禮三拜。

He continued, "In the distant past good news came from Lingnan (about Huineng); today a pure breeze (Qingfeng) blows around the entire land. This being so, I shall put it aside. Today you have ascended to the precious throne, not for another service, so I request you to speak a single sentence praying for the (longevity) of the holy (emperor)." The master said, "(I pray that for) ten thousand years of the holy (emperor's) days, in the palace good fortune persists; the civil and military officials at all times[20] follow the great sun." He continued, "Midst the royal conversion of the four seas and five lakes (the empire), you do not bother the rustic elders in congratulating (the emperor) for the peace."[21] He retreated and bowed three times.

又有僧出問云、「一切卽不問、如何是學人本分事?」師云、「着衣喫飯」又問、「刹刹塵塵明了了、如何是明了底心?」師擧起拂子。進云、「向上一路、千聖不傳、如何是不傳底事?」師云、「儞問我答。」僧卽禮而退。又有僧問、「見色明心; 聞聲悟道、如何是明底心?」師竪起拂子。進云、「如何是悟底道?」師便喝、僧禮拜而退。

Another monk came forth and asked, "I do not ask about anything (else, but) what is the matter of my original endowment?" The master said, "Wearing clothes and eating food."[22] Again he asked, "Each land and dust

20 "At all times" = the four laws, which are the four methods of determining the time. See Morohashi 4682.660.2.

21 "The real nature of ignorance is the Buddha-nature; based on these two places (ignorance and Buddha-nature), names are forcibly established. Within the four seas (empire) are clear skies, and the timely rains are sufficient, and there is no bothering of the rustic elders to congratulate (the emperor) on the peace." *Zhengdaoge song* (XZJ 114.871b13ff.).

22 This expresses the Way of the everyday mind that reveals the state of no concerns (*musa*) of the everyday as is. "The Buddha-dharma has no use for effort, and is just the everyday mind with no concerns. (It is) shitting and pissing, wearing clothes and eating food, lying down when tired. Foolish

mote is totally illuminated, so what is the totally illuminated mind?" The master raised his whisk. (The monk) continued, "The thousands of saints have not transmitted[23] the single road of improvement, so what was the matter (*sa*) that has not been transmitted?" The master said, "You asked and I answered." That student then bowed and retired.

Yet another monk asked, "Seeing matter (*saek*) one illuminates the mind; hearing sounds one is enlightened to the Way;[24] what (then) is the illuminated mind?" The master held his whisk upright. The (monk) continued, "What is the enlightened Way?" The master shouted, and the monk bowed and returned.

師乃云、「本來無結、何須解？ 無解隨時、示道流。打破虛空成片片、一條毒棒毒難收、有時肩擔向山去、直入千峯萬嶺頭、佛祖相逢當怖走。縱橫煞活摠無虧。興波作浪非他物、振動乾坤也是他。驀地一聲親蹋着、不移一步便還家。」

The master then said, "Originally there was no commencement, so why is there a need to dissolve it?[25] Whenever there is no dissolution/understanding, then I instruct the followers of the Way. It smashes the empty heavens into pieces; the hurt of this malicious staff is hard to take. There was a time I shouldered it and went off to the mountains, and directly entered into

people laugh at me, but the wise understand." *Linji lu* (T 1985.47.498a16ff.). Watson (1999), p. 31, takes *musa* (*wushi*) to be "without trying to do anything in particular," and Demiéville (1972), p. 71, "sans affaires." Sasaki (2009), p. 185, has "with nothing to do." I.e., do not make an effort, let things flow without discrimination.

23 The words of Panshan Baoji; see *Taego* 1, note 75.

24 Seeing a peach blossom, Lingyan Zhiqin was enlightened. This is the representative example of "seeing matter and illuminating the mind." Xiangyan Zhixian was enlightened on hearing the sound of a pebble he had flicked up to strike a bamboo. This is a representative example of "hearing a sound and being enlightened to the Way." See *Baeg-un* 4, notes 32 and 33.

25 Commencement and dissolution hint at the commencement of and dissolution of a retreat. The sermon is interpreted through the framework of the commencement and dissolution of a retreat.

thousands of peaks and tens of thousands of ranges,[26] but I encountered the buddhas and patriarchs, was afraid and ran away. But I was totally without loss going to and fro, killing and vivifying. That which produces billows and creates waves is no other thing, and that which shakes and moves heaven and earth is also that. Suddenly a single sound personally trampled it down, and without taking a step I returned home."[27]

拈拄杖云、「還見麼?」卓一下云、「還聞麼? 若能見得徹聞得通、山河大地、萬像森羅、草木叢林、四聖六凡、情與無情、便見冰消瓦解。到這裏、是禪耶、是道耶? 是凡耶、是聖耶? 是心耶、是性耶? 是玄耶、是妙耶? 是異耶、是不異耶?」

He lifted up his staff and said, "Do you see it?" He put it down at once, saying, "Do you hear it?[28] If you can see it perspicaciously and hear it comprehensively, then the mountains, rivers and great earth, the myriad

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26 Similar words to "thousands of peaks and tens of thousands of peaks." This is the state that is not commenced through any methods whatsoever, such as language or thought. This is the standpoint that adheres strictly to the original endowment only and does not permit even the slightest expedient means such as the methods of language and thinking, just as the mountaintops are so high and steep that they cannot be reached. "The master (Fenyang) lifted up his staff and showed it to the assembly, saying, 'If you know this staff, then your pilgrimage service is over.' Xuefeng (Wen)yue, having taken up (this as a *gong'an*), lifted up his staff and said, 'This is a staff, that is a pilgrimage service.' Again he said, 'The staff carried across the shoulders, I do not glance at people, but directly enter into the thousands of peaks and tens of thousands of peaks.' " *Liandeng huiyao* 11, "Chapter on Fenyang Shanzhao" (XZJ 136.621b3ff.). Cf. *Biyanlu*, case 25 (T 2003.48.165c13–14); Cleary (1998), p. 142, "My staff across my shoulder, I pay no heed to people; I go straight into the myriad peaks."

27 Because where you were originally standing is your home, all places are therefore your home, so without taking a step you can arrive home.

28 By inquiring as to whether they heard the sound of the staff being put down or saw it being raised, he exposes the style of Patriarchal Teacher Chan that appeals for you to realize "this sound and condition." This reveals clearly to the senses that at exactly this location "one does not even yield to discrimination." This is transmitted as a method of direct pointing through the mediation of the functions such as seeing, hearing, feeling, and knowing,. "He held the whisk upright and said, 'Do you see it?' He tapped the whisk and said, 'Do you hear it? Hearing and seeing it distinctly, what is it?'" *Liaoan Qingyu yulu* 1 (XZJ 123.588a7ff.).

array of phenomena, the grass, trees and forest groves, the four saints and six ordinary beings,[29] the sentient and the insentient,[30] will be perceived like the ice having melted and tiles broken up.[31] If you arrive here (at this understanding), is it Seon or is it the Way? Is it the ordinary or is it the saintly? Is it the mind or is it the nature? Is it the profound or is it the marvelous? Is it different or is it not different?"

又卓一下云、「禪也不可得、道也不可得。凡也不可得、聖也不可得。心也不可得、性也不可得。玄也不可得、妙也不可得。異也不可得、不異也不可得。只這不可得亦不可得、旣摠不可得、畢竟是个什麼? 還會麼? 若也會得、皇恩佛恩、一時報足。其或未然、更擧一着。眞性絶攀緣、眞見不由境。眞智本無礙、眞慧本無邊。上合諸佛本源、下合衆生心地。所以道、處處眞處處眞、塵塵盡是本來人。眞實說時聲不現、正體堂堂沒却身。大衆! 作麼生是堂堂正體?」

Again he put (his staff down) once and said, "Seon is unobtainable, the Way also is unobtainable. The ordinary also is unobtainable and the saintly likewise is unobtainable. The mind also is unobtainable as is the nature unobtainable. The profound also is unobtainable and the marvelous also is unobtainable. The different is also unobtainable and the not different is also unobtainable. Just this unobtainable is likewise unobtainable. Since all

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29 The four saints are the śrāvakas, pratyekabuddhas, bodhisattvas, and buddhas and their worlds; the six ordinary beings are the residents of hell, the hungry ghosts, beasts, asuras, humans, and gods and their worlds. Altogether there are ten realms.

30 The sentient are the beings that have life and consciousness; the insentient are those that lack them.

31 In another version, see 見 (perceive) is given as attain得, with the sense of the passive, but usually it precedes the verb to express the passive. 得has the sense of "will be," meaning that a certain condition will occur. Although 得and 見will both make sense, in most cases 見 is used. "The ice melting and tiles breaking up" is used for example, to describe the elimination of doubt. See *Biyanlu*, case 32, "Evaluation of the Hymn" (T 2003.48.172a9–10), and Cleary (1998), p. 173, "Struck once by Linji, at once he found it had shattered and dissolved."

is unobtainable, finally what is it?[32] Do you understand? If you understand, then the imperial grace and Buddha's grace will repay you at once. But if you cannot do so, then make another move.[33] The true nature eliminates any conditions to cling to, and true seeing does not depend on percepts. True wisdom originally[34] has no hindrances, true insight originally lacks boundaries. Above it coincides with the original source of the buddhas, below it coincides with the mind-ground of sentient beings. Therefore it is said, 'Everywhere is true, everywhere is true; every dust mote is entirely the original person. When one speaks truly and really, the sound is not revealed and the proper substance is distinct, having eliminated the body.'[35] Great assembly, what is the distinct proper substance?"[36]

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32 To cut off all forms of discriminative modes, and after having removed all the bases that can be sought via thought, that clear "seeing and hearing" is the method indicating its proper substance. It is a usual method of Patriarchal Teacher Chan to ask a final question like this once you are in the state where all categories and teachings that form the bases of cognition have been removed. A sermon in the same form is found in *Dahui yulu* 9 (T 1998A.47.849b1ff.) and *Liaoan Qingyu yulu* 1 (XZJ 123.594b17ff.).

33 From here until "eliminated the body" is similar in content to the *Dahui yulu* 3 (T 1998A.47. 821b26ff.).

34 "Originally" is lacking in the *Dahui yulu*; likewise in the next sentence.

35 Although they appear in *Yuanwu yulu* 9 (T 1997.47.753b28ff.) and elsewhere, it is uncertain whose words these originally were. "Original person" is similar term to "one's original face," or "the person of the original enlightenment," "the original self'," et cetera, but it has no theoretical prescription. However, as with this sermon's tenets, this speaks of the person concerned being awakened to that which is in each and every condition, such as the phenomenon of the sound or the showing of the staff. See *Naong* 10, note 6. Depending on the text, we find "the sound is not manifested," "originally it was wrong," or "the person does not know," et cetera. Although it has already been revealed, by indicating the said person who is awakened to that, and not the sound or the body itself, the sound and the body are negated.

36 Holding up the staff and saying, "Do you see it?" is in a vein that continues on from the theme that began with this question. He is consistently indicating "that" which is heard and seen then and there in front of one's eyes. This is leading you to apprehend and witness directly the proper substance, all things such as the mountains, rivers, great earth, and myriad array of phenomena, without any mediation of discrimination.

卓一下云、「這箇是堂堂正體、那箇是拄杖子。」又卓一下云、「這箇是拄杖子、那箇是堂堂正體」遂擲下云、「貪他一粒米、失却半年糧。衆慈久立、珍重。」下座。

He put it down at once and said, "This is the distinct proper substance; that is a staff." Again he put it down at once and said, "This is a staff; that is the distinct proper substance."[37] Then he threw it down, saying, "Having coveted a single grain of rice belonging to another person, you have lost half a year's provisions.[38] Assembly, you have kindly stood for a long time. Please take care."[39] Then he descended from his seat.

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37 See *Jin-gak* 2, note 11.

38 "Painfully planning to take a single grain of rice from another, you lose half a year of your own supplies. If you go on pilgrimage like this, what benefit will there be?" *Jingde chuandenglu* 19, "Biography of Yunmen Wenyan" (T 2076.51.357c). The "to take single grain of rice from another" means to seek enlightenment outside yourself, and your own provisions indicate your own original mind-nature.

39 See *Jin-gak* 1, note 17.

4.

Formal Sermon for the Dissolution of the Retreat

解制上堂

師陞座云、「四月十五當結制、七月十五方解結。衲子聚之還復散、春去秋來、新舊變。」驀拈拄杖云、「且道! 這箇是結耶、是解耶? 是聚耶、是散耶? 是去耶、是來耶? 是新耶、是舊耶? 是變耶、是不變耶?」卓一下云、「結也不可得、解也不可得。聚也不可得、散也不可得。去也不可得、來也不可得。新也不可得、舊也不可得。變也不可得、不變也不可得。旣摠不得、畢竟是箇什麼?」擲下云、「剔起眉毛親見徹、堂堂的信是烏藤。珍重。」

The master ascended to his seat and said, "We commenced the retreat on the fifteenth day of the fourth month and now conclude the retreat on the fifteenth day of the seventh month. You Seon monks have gathered here, and now you will disperse again. Spring has passed and autumn has come, and new and old are exchanged." Suddenly he lifted up his staff and said, "Now speak! Is this the commencement or is it the dissolution? Is this the gathering or is this the dispersing? Is this the passing or is this the coming? Is this the new or is this the old? Is this the change or is this the unchanging?" He put (his staff) down once and said, "It cannot be the commencement and it cannot be the dissolution. It cannot be the gathering and it cannot be the dispersal. It cannot be the passing and it cannot be the coming. It cannot be the new and it cannot be the old. It cannot be change and it cannot be unchanging. Since none of them will do, ultimately what is it?"[1]

1 He has offered various forms of discrimination concerning this one staff and has denied them all

He threw down (his staff) and said, "Raise/trim your eyebrows[2] and you will personally see perspicaciously, the distinct news is the black staff.[3] Take care."

in this method. See 3, note 32.

2 *Zengo* 322a, to raise, leap up. See *Biyanlu*, case 22, "Hymn" (T 2003.48.163c10); Cleary (1998), p. 131, "Raise your eyebrows and you won't see." Mujaku, *Kattōgosen*, 197b discusses this.

3 Literally, "black wisteria/rattan"; the black-colored staff. See *Zengo* 31b.

5. Universal Sermon[1] on Entering the Court Chapel

入內普說

「佛眞法身、猶若虛空、應物現形、如水中月。」豎起拂子云、「釋迦老子來也、在山僧拂子頭上、現妙色身、放大智光明、開大解脫門、全爲我聖上陛下萬萬歲。百千法門無量妙義、世出世間一切諸法、盡在裏許。諸人還見麼? 若也見得徹去、山河大地、萬像森羅、草木叢林、四聖六凡、情與無情、不銷一捏、便見冰消瓦解。到者裏、也無禪、也無道;也無心、也無性;也無玄、也無妙、淨倮倮、赤洒灑、沒可把。便恁麼去、更買草鞋、行脚三十年、未夢見衲僧氣息。且道! 衲僧氣息、有甚麼長處?」良久云、「夜靜子規知此意、一聲聲在翠微中。」

"The Buddha's true Dharma-body is just like empty space. It reveals its form in response to beings just as the moon is (reflected) in water."[2] He held

[1] The universal sermon is a gathering together of a great assembly from all over; it is one form of a sermon. Just as with a formal sermon, the preacher likewise ascends to and sits on the Dharma-throne; but unlike with the formal sermon, he does not perform the ceremony of burning incense to pray for the longevity of the ruler, nor does he wear the *kaṣāya*, and there is no form of this that is performed to a set schedule. Usually the universal sermon is carried out in the sleeping room (the abbot's quarters) or in the Dharma Hall. In the cases where the students burn incense and specially request a universal sermon, it is also called "the announcement by incense of a universal sermon." The origins of the universal sermon are with that held when Zhenjing Kewen (1025–1102) was abbot at Dongshan's Guizong Monastery. By the time of Dahui Zonggao it was often practiced.

[2] *Jinguangmingjing* (*Suvarṇaprabhāsa-uttamarāja sūtra*) 2 (T 663.16.344b3). See *Jin-gak* 1, note 174.

his whisk upright and said, "The Elder[3] Śākya has come and is on the tip of my whisk, manifesting a marvelously colored body. He emits a light of great wisdom and has opened up a great gate of release entirely for our holy emperor, his majesty's long, long life. The hundred thousand Dharma-gates of limitless marvelous meanings and all of the profane and transcendental dharmas are entirely within him. Do you see him? If you have seen him perspicaciously, then the mountains, rivers, and great earth, 'the myriad array of phenomena,' the grass, trees, and forest groves, 'the four saints and six ordinary beings,' the sentient and the insentient will not be needed in the slightest,[4] and then you will see that the ice has melted and tiles broken up (all has disappeared). If you attain this (understanding), there will be no Chan and no Way, no mind and no nature, no profundity and no marvel, it being purely naked, bare and exposed with nothing to grasp. Then depart like this, and also buy straw sandals and go on pilgrimage for thirty years,[5] not dreaming of a Chan monk's enthusiasm.[6] Now speak, what advantage does a Chan monk's enthusiasm have?" After a pause he said, "In the silence of the night the nightjar knows his intention, its one sound sounding in the middle of the verdant hillside."[7]

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3 "Elder" is an expression of respect for a superior person. See *Baeg-un* 2, note 9.

4 A colloquialism, "not needing a single pinch" or "not wasting a pinch." See Yoshizawa Katsuhiro, comp., *Shoroku zokugokai* (Kyoto: Zenbunka kenkyūsho, 1999), pp. 66, 144. Cf. *buxiao* 不消, "not bother (to do X)" or "no more than" in Tien (1982), p. 30b. *Zengo* 399a has "not even use a pinch," quoting from *Wuzu Fayan yulu* 1, "all of heaven and earth, and the great earth, not using a pinch"; and *Biyanlu* 25, "Evaluation of the Hymn" (T 2003.48.165c22), has been translated in Cleary (1998), p. 143, as, "If you know his snare, it isn't worth taking hold of."

5 See *Jin-gak* 1, note 86.

6 *Zengo* 74a, literally, "breathing, ardor, will to succeed, animus." In *Jingde chuandenglu* 16, "Entry on Nanji Sengyi" (T 2076.51.328c9–10) there is the following dialogue: " 'What is a Chan monk's enthusiasm?' The master said, 'It has already infected you, has it not?' "

7 This is a verse from a hymn in the hymns and gāthās section of the *Fayan yulu* (T 1995.47.667c3).

6.

Informal Sermon[1]

小參

「進一步、則大地平沈、退一步、則虛空撲落、不進不退、有氣死人。摠不恁麼、畢竟如何？還有道得者也無？若有道得者、出來!」良久云、「擬議之間、十萬八千。」以棒打床一下、下座。

"If you advance a step then the great earth will be submerged; if you retreat a step then empty space is struck down. If you neither advance nor retreat you are a breathing dead man. If you are not like any of these, what then?[2] Is there any one of you who can speak? If there is, come forth!" After a pause he said, "In the interval of trying to deliberate, there are 108,000 (leagues of distance)." He put down his staff once and descended from the seat.

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1 See *Jin-gak* 1, note 1.

2 This is a normal method of Patriarchal Teacher Chan and Ganhwa Seon, both of which deny both advancing and retreating. Having abandoned these two paths, the passage takes up the problem of the state in which not even seeking is permitted. "If you advance you will be deluded about the principle; if you retreat you contradict the tenets; if you neither retreat nor advance, you are a breathing dead man. Now speak, how will you tread?" *Wumen'guan*, "Exhortation to Chan" (T 2005.48.299b4).

7.

Informal Sermon for New Year's Eve[1]

除夜小參

「虛明獨露、絶對絶緣。自古自今、難爲話會。所以、靈山會上、拈花示衆。小林夜半、立雪安心。發揮劫外光明、照見本來面目。」拈起拂子云、「這箇是本來面目、那箇是拂子。」又竪起云、「者个是拂子、那箇是本來面目。諸人還會麼? 於斯薦得無疑、臘月三十日、免得手忙脚亂。若也有疑、臘月三十日、今正是時。諸人作麼生折合去?」擧起拂子云、「這一絡索、過去也只恁麼、未來也只恁麼、現在也只恁麼。逗到今夜、舊歲君未去、新歲君未來。正當與麼時、且道! 不涉新舊底一句、作麼生?」 擲下拂子云、「舊歲今宵盡、新年明日來、珍重。」下座。

"The light of the sky is alone revealed, cutting off objects and cutting off conditions,[2] (and so) from the past to the present it has been difficult to speak about and understand. Therefore at the Lingshan (Gṛdhrakūṭa) assembly (the Buddha) picked up a flower and showed it to the assembly,[3] and Bodhidharma calmed the mind (of Huike) who stood in the snow at Shaolin,[4] which was the elucidation of the light beyond the eons and the

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1 *Chuye*, the night of the thirtieth day of the twelfth month.

2 "In the midst of the unborn Dharma, the original face alone is revealed, which is exactly the divorce from attributes and the divorce from name that cuts off objects and cuts off dependence." *Liaoan yulu* 2 (XZJ 123.609a16).

3 See *Baeg-un* 3, notes 17 and 56.

4 On a snowy day the second patriarch of Chinese Chan, Huike, stood before Bodhidharma and cut off his own arm to show his determination to seek the Way, which is called the "story of Huike cutting off his arm." See *Jin-gak* 1, note 205, and *Baeg-un* 9, note 23.

illumination of seeing one's original face."[5] He lifted up his whisk and said, "This is the original face; that is the whisk." Again he raised it upright and said, "This is the whisk; that is the original face. Do you understand? If you suddenly come to have no doubts about this, then on the thirtieth day of the twelfth month (the last day of your life),[6] you will be able to avoid being in a frantic rush,[7] but if you have doubts, then this last day (of the year/life) is right now. How will you settle this?" He raised up his whisk and said, "This single thread (of talk)[8] was like this in the past, and also like this in the future, and at the present is also like this. As you approach tonight, the dominion of the old year has not yet passed and the dominion of the new year has not yet arrived. At just such a time, speak! What is the single sentence that is unrelated to the new or the old?" He threw down his whisk and said, "The old year this night has ended, the new year comes tomorrow. Take care." He descended from his seat.

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5 Through the light of the wisdom that escapes the bounds of time (beyond the kalpa), one reveals and shows the original face.

6 The last day of the year is made to correspond to the moment of your impending death. See *Jingak* 2, note 13.

7 Literally, "hands busy and feet confused," which Tien (1984), p. 340a, glosses as "in a frantic rush; in a muddle."

8 Originally a thread of straw rope, but the meaning was extended to express words that like straw rope are twisted together and not unravelled. It indicates the problem that runs like a thread through a *hwadu* that must be resolved and presented through language and letters. Here it means a *hwadu* that is entangled with the reversal each time of the original face and the whisk, of the whisk and the original face, this and that. Cf. *Zengo* 16b, "the single thread of discussion."

8.

Universal Sermon

普說

師陞座良久云、「會麼? 四衆共集一會、誠心堅請普說、山僧、升於此座、大衆、默默而住、聽此普說。只這目前、孤明歷歷、能聽普說者是誰? 合掌問訊底是誰? 低頭禮拜底是誰? 各自點撿看! 諸人、莫道能聽能解底、是我主人公! 我且問儞、若道主人公、是長是短? 是大是小? 是甚面目? 是甚樣子? 是在甚處安身立命? 直須儞知得分明、見得分明、說得分明、我更問儞、<能知能見主人公底、又是阿誰?> 所以祖師道、<不是心不是佛不是物。> 儞且道! 不是心不是佛不是物、畢竟是箇什麼? 這裏若不悟去、爭見此山一萬二千曇無渴眞身? 爭聽一萬二千菩薩常說般若? 只見奇巖高聳、松栢森然者也、我臨濟正宗、有甚交涉? 有甚扶起? 諸人、切莫退屈! 臨濟眼橫鼻直、諸人眼橫鼻直、覓一絲毫異相、不得; 覓一絲毫同相、不得。旣是吾門種草、誰管是異是同、滅却正法眼藏、扶起臨濟正宗!。」

The master ascended to his seat and after a pause,[1] said, “Do you understand? The four assemblies[2] are gathered together into one assembly of sincere

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[1] Although a pause indicates different content according to the circumstances, here, before he began preaching the sermon, it is a forestalling to indicate “that what” that clearly appears before one’s eyes.

[2] The four assemblies are the four kinds of pupils of Buddhism. They are also called the four-part assembly, the four-part great assembly, and the four-part pupils. This is a term that sums up the ordained bhikṣus, bhikṣuni (nuns), and the lay *upāsaka* and *upāsikā*. It can also indicate the four kinds of monastics: bhikṣu, bhikṣuni, śrāmaṇera, and śrāmaṇerikā.

mind and have firmly requested a universal sermon. I have risen to this seat, and the great assembly remains ever so silently listening to this universal sermon.[3] This indeed is in front of your eyes, a lone[4] light, bright and distinct. Who is it that listens to this universal sermon?[5] Who is it that puts his palms together and enquires? Who is it that lowers his head and bows? Each of you, try to examine yourself. You must not say that the listener and knower is my subjective self.[6] I now ask you, if you say the subjective self is long or is short, is big or is small, then what face does it have, what appearance does it have, and where does it lodge its body and establish its life? You should be sure to know this clearly. Even if you can see it clearly and can speak about it clearly, I will again ask you, still, who is the subjective self who knows and sees? Therefore a patriarchal teacher said, 'It is not mind, it is not Buddha, it is not a thing.'[7] If you now say, 'It is not mind, it is not Buddha, it is not a thing,' then ultimately what is it?[8] If you have not been enlightened here, how can you see that this mountain is the twelve thousand true bodies of

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3 From "This indeed is in front of your eyes" to the line "If you now say it is not mind, it is not Buddha, and it is not a thing, then ultimately what is it?" is mostly in agreement with the content of *Tianru Weize yulu* (XZJ 122.825a9–b2), one part being summarized, the rest having only a few different characters.

4 Alone, not dependent in anything, it shows a property of being free and independent. This is just as a single, lone moon in the sky clearly illuminates the world. It has the same image as "singular."

5 These words often appear in the sermons of Linji Yixuan. "Followers of the Way, this now before my eyes, the lone light that is distinctly listening, this person is everywhere unhindered and passes through the ten directions, free in the three realms." *Linji lu* (T 1985.47.498b8ff.); Watson (1999), p. 33; Demiéville (1972), p. 75; and Sasaki (2009), p. 192. Also *Dahui yulu* 16 (T 1998A.47.878c24ff.).

6 The subjective self (K. *juingong*), hero, is a similar word to the "host in charge," "the original person," and "the original face." Below it does not present a definite meaning of subjective self, but it is presenting a *hwadu* that cannot be captured by discrimination. While denying mind, buddha, sentient beings, et cetera, in the setting of giving a problem to the assembly, you can glimpse your inner thought.

7 Nanquan Puyuan (748–834), presented this *hwadu* based on the words of Mazu Daoyi. See *Nanquan Puyuan yulu* in *Guzunsu yulu* 12 (XZJ 118.295a11); *Mazu yulu* (XZJ 119.815b7).

8 Up to here is the section that agrees with *Tianru Weize yulu*.

Dharmodgata,[9] how can you hear the twelve thousand bodhisattvas always preaching prajñā, and only see the uncanny cliffs soaring high, the pines and cypresses in leafy luxuriance? What relation does this have to our correct tenets of Linji, and what support does it promote (for it)?[10] You must not flinch![11] Linji's eyes were horizontal and nose vertical, and your eyes are horizontal and nose vertical,[12] so you cannot detect an iota of difference or detect an iota of similarity. Since you are heirs[13] of our school, who cares if you are different or the same, or have extinguished the storehouse of the eye of the correct Dharma,[14] or have supported and promoted the correct tenets of Linji?

「且臨濟正宗、作麼生扶起? 扶起三玄三要耶? 四料揀四賓主四喝耶? 且喝是粥飯氣、阿誰不會? 如何喚作臨濟正宗? 縱使道、<一喝分賓主、照用一時行。會得

9 Dharmodgata, a bodhisattva's name, here in a phonetic transcription, translated into Chinese as Fasheng, Fayong, Faqi, et cetera (all meaning Dharma-rising). He is known as always preaching the prajñāpāramitā, and the bodhisattva Sadāpralāpa (Ever-weeping) heard this bodhisattva preaching and was wakened to the principles of the prajñāpāramitā. Here it is used in the sense that all the phenomena of "this mountain" that transmit this news are not different from the true bodies of Dharmodgata, who always preached prajñā.

10 From the following line, "you must not flinch," until "examine it" largely agrees with the content of the *Tianru Weize yulu* (XZJ 122.826a3–827a12), some of it summarized and with a few different characters.

11 The *Tianru Weize yulu* has "even if," which is probably correct.

12 For "eyes horizontal and nose vertical," see *Jin-gak* 1, note 24, and *Naong* 3, note 11.

13 See *Baeg-un* 9, note 13, literally, "seed of grass."

14 When Linji Yixuan was about to die, he evaluated the Chan skills of Sansheng Huiran. These words follow on from that: "When the master was about to pass away, he occupied his seat and said, 'After my decease you must not extinguish my storehouse of the eye of the correct Dharma.' Sansheng came forth and said, 'Who would dare extinguish your Reverence's storehouse of the eye of the correct Dharma?' The master said, 'Later if some person asks you, what will you say to him?' Sansheng then shouted. The master said, 'Who would have known that my storehouse of the eye of the correct Dharma will be destroyed by this blind donkey here!' Having finished speaking, he died in an upright posture." *Linji lu* (T 1985.47.506c3ff.); Watson (1999), p. 126; Demiéville (1972), pp. 240–241 and Sasaki (2009), 340.

箇中意、日午打三更。> 這說話、只瞞得諸人、瞞不得山僧。諸人子細點撿看!」

Now, how do you support and promote the correct tenet of Linji? Do you support and promote the three profundities and the three essentials,[15] or the four selections,[16] four (positions of) guest and host,[17] or the four shouts?[18] Now the shout is the energy (from) the gruel and the rice,[19] so who would not understand? How could you call these the correct tenets of Linji? Even if you say, 'The one shout is divided into guest and host, and they illuminate and function at the same time. If one understands the intention in this, at noon one strikes (the bell) for the third watch (midnight),'[20] these words may

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15 For the three profundities and three essentials, see *Jin-gak* 1, notes 94 and 95.

16 The four selections or four alternatives: Chan Master Linji, according to the stamina and the time, used these four types of rules of guidance in to teach students. "The master instructed the assembly at the evening consultation, 'At times I steal away the person but do not take away the scene; at times I take away the scene but do not take away the person; at times I take away both person and scene; and at times I do not take away scene and person.'" *Linji lu* (T 1985.47.497a22ff.); Watson (1999), p. 21; Demiéville (1972), 51, esp. the notes; and Sasaki (2009), p. 150.

17 These are the four guest and the four host positions, which is the division into four of the conditions wherein a host (the master) meets the guest (the student). Each lineage of Chan and each master differs as to the content. " 'What is the host within the guest?' The master said, 'Entering into the marketplace, both eyeballs blind.' 'What is the guest within the host?' The master said, 'Turning round the imperial carriage (on a tour of inspection), both brilliances (sun and moon) are renewed.' 'What is the guest within the guest?' The master said, 'He knit his brows and sat on the white clouds.' 'What is the host within the host?' The master said, 'He sharpened a three-foot-long sword.' " *Jingde chuandenglu* 13, "Biography of Fenxue Yanzhao" (T 2076.51.303c15ff.).

18 These are the four types of shout presented by Chan Master Linji. "The master asked a monk, 'At times a shout is like the jeweled sword of a Vajra King. At times a shout is like a golden-haired lion crouching on the ground. At times a shout is like the lure on a fishing pole. At times the shout has no use as a shout. Do you understand?' The monk hesitated and the master shouted." *Linji lu* (T 1985.47.504a26ff.); Watson (1999), pp. 98–99; Demiéville (1972), pp. 195–196 and Sasaki (2009), p. 308.

19 For the energy from gruel and rice, see *Yunmen guanglu* 1 (T 1988.47.545c17). " 'What is the eye of the correct Dharma?' The master said, 'The energy from the gruel and rice.' " Compare with the interpretation in *Zengo* 205a, "the smell of the morning gruel and the midday rice."

20 "Hymn of Ciming" in *Rentian yanmu* 1 (T 2006.48.304c15).

only blind you, they cannot blind me. You carefully check and examine it."

良久、喝一喝云、「未形已前、賓主照用、是有是無? 此喝旣消之後、照用賓主、是有是無? 正當喝時、賓主照用、在喝裏在喝外? 在不裏不外耶?」

After a pause he shouted once and said, "Before (the shout) had been formed, did the guest and host, illumination and function exist or not? Once this shout had ended, did the illumination and function, guest and host exist or not? At the exact moment of the shout, were the guest and host, illumination and function, in the shout or outside of the shout? Or was it not inside and not outside?"[21]

又一喝云、「却將箇中意、一時說破了也。山僧與麼批判、還扶得臨濟正宗起麼? 旣扶不起臨濟正宗、決定不在照用處、四料揀、四賓主、四喝、三玄三要處。旣不在一切處、畢竟在甚麼處? 只在諸人分上、諸人當知自己分上一着子、煩天共地。三世諸佛、歷代祖師、天下善知識、不敢正眼覰着、只貴當人直下承當便了。」

Again he shouted once, saying, "However, I have taken the intention in this and have at once spoken frankly about it.[22] In such a criticism, have I supported and promoted the correct tenet of Linji? Since I have not promoted the correct tenet of Linji, then definitely it is not anywhere in illumination and function, the four selections, the four guests and hosts, the four shouts, and the three profundities and three essentials. Since they are not anywhere, finally where is it? It is simply in your endowment, so you should know that it is a (decisive) move[23] that troubles heaven in common

21 Usually, according to the conventions, this is known as a Linji lineage method that transmits the idea that one cannot understand its tenet and so it drives one into total doubt. The text again brings up this information below.

22 This means that he has shown all of the intentions that were to smash that convention that it contained the techniques of host and guest, illumination and function.

23 A move; see *Baeg-un* 2, note 18. Here it reveals one's own Chan opportunity/mechanism that

with the earth.[24] The buddhas of the three ages, the generations of patriarchal teachers and the excellent teachers of the world do not dare look (at you) with the correct eye, merely valuing whether that person has directly taken responsibility (and been enlightened).

> 「前輩尊宿、爲儞不肯直下承當、不得已而曲垂方便、教儞參無義味話。只如僧問趙州、<狗子還有佛性也無?> 州云、<無>、早是和槃托出。儞不得能領略、不淂已而如死馬醫、又教儞草草捏一个無字。先將四大五蘊、六根六塵、乃至目前所見、山河大地、明暗色空、森羅萬像、情無情等、都盧并作一箇無字、一擧擧起。行也恁麼擧、乃至坐臥、睡夢喫飯、一切處、只如此擧、綿綿密密、無閒無斷、打成一片、針劄不入。銀山鐵壁相似、不知不覺、一撈撈透、自己一着子、不待承當、而自然分曉矣。」

"The previous generations of venerable elders[25] do not approve of your direct acceptance of responsibility (enlightenment), and so they can only bend and hand down expedient means and teach you by consulting with meaningless and tasteless words.[26] It is just like with the monk who asked Zhaozhou, 'Does a dog have a Buddha-nature or not?' Zhaozhou said, 'It does not (*mu*).' He has already come forth carrying a tray,[27] but if you are

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shows it is not dependent on any technique or expedient means.

24 *Tianru Weize yulu* has "lights up the heavens and illuminates the earth."

25 See *Baeg-un* 2, note 65.

26 This indicates a *hwadu*. The same as "tasteless." "Meaningless and tasteless words: This is the existence of so-called meaningless and tasteless words in the answers of the Chan school. This term is used because the *hwadu* cannot be understood via principle and cannot be comprehended via thought. Later people who have a mind of thought forcibly speak of principle, but the more they speak the further away they are (from the truth). How could one only speak erroneously? Even if one could speak extremely correctly, still that is only like a parrot imitating human speech." *Yuxuan yulu* 3 in *Yunqi Lianchi yulu* (XZJ 119.500b12ff.).

27 Usually 槃 is written 盤. The words "come forth carrying a tray" have the meaning of "showing all one has without hiding anything."

unable to master (even this), then I can only be a vet for a dead horse,[28] and again teach you solely and directly the single character *mu*.[29] First of all, make all of the four elements,[30] five skandha,[31] the six faculties,[32] and six sense-data,[33] through to what is seen before your eyes— the mountains, rivers, and great earth, light and dark, matter and emptiness, the myriad array of phenomena, the sentient and insentient;—entirely this one character *mu*, and raise it up in one move. While walking, raise it up in this way, and even when sitting and lying down, sleeping, dreaming, and eating food, everywhere, raise it just like this, solidly and continuously without a break or interval. Form it into one piece, so that not even a pin prick can enter it, just as with the silver mountains and iron walls.[34] Unknowingly and unaware, at one thrust

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28 "A vet for a dead horse" means a person who teaches kindly those who cannot understand at once with even easier expedient means. *Zengo* 173a quotes *Yunmen guanglu* 1, "Unavoidably, now I will be a vet for a dead horse and I will speak to you about what it is" (T 1988.47.552c13). For the origins of the term, see Yoshizawa, comp. (1997), no. 422, meaning "to fall lower."

29 The text here reads 草々捏, which does not make sense. *Tianru Weize yulu* has 單々提, which does make sense. In the entirety of Zhaozhou's dialogue on a dog's Buddha-nature, this means to investigate thoroughly only the character *mu*. Baekpa Geungseon (1767–1852) called this the sole presentation, and to make this entire dialogue an object for investigation, he called it the entire presentation. Again, while there is an advantage in being able to concentrate purely on one as the sole presentation, there is also the danger of the dead mind, that is, falling into a stupor; however, the entire presentation, being good for raising doubt, has the fault of causing confusion in thought. So he proposed that beginners rather start with the method of sole presentation and that after the miscellaneous thoughts have been eliminated, they investigate via the method of the entire presentation. *Seonmun sugyeong* (A Hand-mirror of Seon), "Explanation via category of the selections and faults of the character *mu*" (HBJ 10.527a17ff.).

30 These are the four basic elements that together constitute the world: earth, water, fire and wood.

31 These are the five elements that constitute existence: matter, sensation, conception, mental function, and consciousness.

32 The six sense organs: eyes, ears, nose, tongue, body, and mind.

33 The six kinds of objects of each of the sense organs: matter, sound, odor, taste, feeling, and dharmas.

34 This means a mountain tipped with snow and ice, and a wall blocked with cast iron. This speaks

you thrust through with your own single move,[35] then you do not want to accept responsibility (to be enlightened) and naturally you will be distinctly illumined.

「父每未生前面目也分曉、四大各散後落處也分曉; 山僧說話瞞儞處也分曉、從上祖師千差萬別訑訛處也分曉。旣一一分曉、卽是扶起臨濟正宗底時節也。

"Before you were born of your parents, your face will be distinctly illumined, and also after each of the four elements have been dispersed your end point will be distinctly illumined, and you will also be distinctly illumined to where my words deceived you and also distinctly illumined to where the patriarchal teachers from the start (with Buddha) in many different ways have cheated.[36] Since each single one is distinctly illumined,

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of circumstances where you have to face and climb the silver mountains without equipment and drill through the iron wall with a naked body (and no tools). This is compared to the ultimate realm in which there is absolutely no path to resolve this, having been stripped of all techniques such as language and thought. This is the good news that arrives immediately before you smash through the *hwadu*. "He ascended the hall and said, 'There are not two attributes to the Dharma, so how many paths are there in the Way? There are absolutely no merits in this and that, and there are no changes from past to present. That which has something to rely on is the blue sky and azure heavens; that without something to rely on is the silver mountains and iron walls." *Yuanwu yulu* 4 (T 1997.47.728b8ff.). See *Taego* 3, note 10 and 4, note 32.

35 "Single move" here means the *hwadu* of *mu*.

36 For "cheated," see *Zengo* 141a. Meaning "to cheat" or "to lie," it also indicates words that cause confusion. It is a word that shows the attributes of the gate or the apparatus of a *hwadu*. Not realizing that the *hwadu* is a sort of apparatus that stimulates the discrimination of objects, if you try to imitate with the theory of superficial words, then each one of them becomes an illusion, and as a result you are deluded by the words of the *hwadu*. For example, asked "What is the Buddha?" Dongshan Shouchu said, "Three catties of hemp." If we look at this *hwadu*, the "three catties" weight becomes an apparatus, just as you could raise it up onto the scales of discrimination, which can invite illusion. Although "three catties of hemp" solicits such discrimination, it is simply an apparatus to immediately smash that *hwadu* the moment you give rise to discrimination. Once you have presented the *hwadu*, it leads to taking such a confining method as an object, and is a special method of Ganhwa Seon that breaks the mold of empty discrimination.

that then is the occasion of the support and promotion of the correct tenets of Linji.

「當此之時、世法佛法、了無縫罅、便見三玄三要四料揀四賓主四喝、以至四大五蘊、六根六識、山河大地、萬象森羅、無一法不是臨濟正宗。不待扶而自起也。然後、剗除也得、建立也淂、<我爲法王 於法自在者也。>」下座。

"At that very time, when the worldly Dharma and the Buddha-dharma are finally without a crack between them,[37] then you see that there is not a single dharma, the three profundities and three essentials, the four selections, the four guests and hosts, the four shouts, and even the four elements and five skandha, the six faculties and six consciousnesses, and the mountains, rivers, and great earth, and the myriad array of phenomena, that is not the correct tenet of Linji, and you do not want to support and by yourself promote it. Only after that can you pare it away or establish it. 'I am the Dharma king, and so am free in the Dharma.' "[38] He descended from his seat.

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[37] Fine garments have no seams. The clothing of a female immortal is not made with needle and thread; it is totally natural, without any mixture with the man-made. This comes from the tale in story 13 of the Female Immortal category of chapter 33 of the Song dynasty collection of tales, the *Taiping guangji* (Extensive Collection of the Taiping Era).

[38] *Lotus Sutra* 2 (T 262.9.15b6).

9. Formal Lecture for the Lustration of the Buddha[1]

浴佛上堂

師拈香罷、陞座、擧、<世尊初生下來、一手指天、一手指地、周行七步、目顧四方云、≪天上天下、唯我獨尊。≫> 師云、「大衆! 還會麼? 見怪不猜、其怪自退。悉達纔生於此日、指天指地起風波、做模打樣多般怪、添得兒孫眼裏沙。每到年年今八日、一盆香水洗痕瑕、洗來洗去塵何盡! 洗到驢年又更差。」以拂子敲床三下、隨後云、「大衆! 各具威儀、同時灌佛。」便下座。

Once the master had finished burning the incense, he ascended to his seat and raised (the case), “When the World-Honored was first born (on earth), he pointed at heaven with one hand and pointed at the earth with his other hand, circumambulated for seven paces, looked around in the four directions and said, ‘Above in heaven and below on earth, only I am honored.’ ”[2] The master said, “Great assembly, do you understand? If you see the uncanny and do not doubt, that sense of the uncanny retreats by itself.[3] As soon as

1 This is the formal sermon that precedes the ritual of the lustration of the Buddha on his birthday, the eighth day of the fourth month. In the ritual, fragrant water is poured over the crown of the statue of the Buddha. According to the *Fozu tongji* 33 (T 203549.318b23), “The eighth day of the fourth month is the birthday of the Buddha, on which people chant the name of the Buddha and wash the statue of the form of the Buddha. *Mahāsattva sūtra*.” According to the description in the *Mohechatujing* (Mahāsattva sūtra) (T 696.16.797c23) and following, perfume and flowers were sprinkled over the statue.

2 *Chang Ahanjing* 1 (T 1.1.4c1) has 為 instead of 獨.

3 The above from “Great assembly” to “by itself” is the same as *Gaofeng yulu* (XZJ 122.658a9).

Siddhārtha was born on this day he pointed to heaven and pointed to earth, giving rise to wind and waves, creating all various kinds of uncanny wonders, adding sand to the eyes of his descendants.[4] Every year when it comes to this eighth day, we wash away the faults with a basin of perfumed water, but no matter how much you wash it, how will the dust (of sense-data) be ended? If you wash it for donkey's years[5] there is still more change (for the better)." He struck the bench with his whisk three times and immediately followed this up by saying, "Great assembly, each of you in full deportment simultaneously anoint the Buddha."[6] Then he descended from his seat.

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4 Seen from the viewpoint of Ganhwa Seon, the story of the Buddha's birth was nothing more than a raising of unnecessary troubles (literally, "wind and waves on a flat earth"—a storm in a teacup) because it related mythical phenomena telling of the appearance of an extraordinary person. In other words, making a concern (matter) where there's nothing wrong is to intentionally give rise to wind and waves, making an established barrier gate that is difficult to bore through. There is nothing besides the *hwadu* that has to be smashed as an empty framework of experience created temporarily in this way.

5 A phrase used to express something that cannot be actualized for an eternity. *Zengo* 485b says it means that no matter how much one does, one will not succeed. Cf. *Yunmen guanglu* (T 1988.47.564b4).

6 The anointing of a Buddha is the ceremony of pouring water over the crown of a Buddha-statue. This liquid is made of seven ingredients: white sandalwood, sweet pine, cloves, lilac, *kunduruku*, lemon grass, and saffron. They were mixed together in a kettle, and after the mixture was chilled and steeped in cold water, it was boiled. This was called perfumed water or scented liquid. See *Zenrin shōkisen* 13.

10.

Formal Sermon to Commence the Retreat 2

結制上堂

師拈香祝聖罷。又拈香云、「此一辦香、得之久矣。前來未曾拈却、今因普菴長老、傳信衣來、所以爇向爐中、令不見者見、不聞者聞。奉爲西天一百八祖指空大和尚、用酬法乳之恩。」便揷、陞座云、「今日是天下叢林結制之晨。清平山比丘懶翁、將得無名無字、無形無狀、無迷無悟、無脩無證、明如日黑似漆底一物、散在諸人面前、打鼓普請看! 諸人還會麼? 若也未會、更露个消息去也。」拈拄杖云、「還見麼?」卓一下云、「還聞麼? 旣見旣聞、是箇什麼? 於斯驀得無疑、曰僧曰俗、曰男曰女、曰存曰亡、不歷階梯、透過那邊、更有什麼長期·短期·結制·解制? 其或未然、三月安居九十日內、縫却拄杖頭 結却布俗口 向三條椽下七尺單前、跳出金剛圈、呑却栗棘蓬、作夢中佛事、降鏡裏魔軍。三業淸淨、六根明潔、四威儀內、無諸過患、紹隆祖位、永不斷絶。豈非大丈夫·眞出家兒? 若能如是、今日申氏追薦申君平、洎諸靈魂等、蒙此功德、何罪而不免、何苦而不脫? 十方佛刹隨意往生、隨處快樂、豈不暢哉? 雖然如此。」竪起拂子云、「這一着子、屬脩證耶? 不屬脩證耶?」擲下云、「具眼衲僧、試自斷看。」下座。

The master, having picked up the incense and prayed for the emperor, again picked up the incense and said, "Although I have had this stick of incense for a long time, I had never (picked it up) previously. Today, because Senior Elder Boan has come to transmit the robe of faith,[1] I will therefore burn it in

[1] The robe of faith is the *kaṣāya* that is given by a master to a disciple as a sign that he has received the Dharma. It is also called the robe of transmission. "(The fifth patriarch, Hongren), at midnight conferred the robe of trust to (postulant) Lü, Huineng, annoying the seven hundred monks of Huangmei (students of Hongren)." *Hongzhi guanglu* 2 (T 2001.48.19c13).

the censer, so that those who do not see will see, and those who do not hear will hear. I will offer it to the 108th patriarch of India to the west, the Great Reverend Zhikong,[2] using this to repay his Dharma-milk of kindness.[3] Then he inserted the incense (into the censer) and ascended to his seat, and said, "Today is the morning of the commencement of the retreat in the public monasteries of the empire. I, the bhikṣu Naong of Cheongpyeong,[4] take this single thing[5] that is nameless and attributeless, formless and shapeless, non-deluded and unenlightened, uncultivated and unrealized, as bright as the sun and as black as pitch, and spread it out in front of your faces, and I strike the drum to summon you all to look at it. Do you understand? If you do not understand, then I will further disclose this news." He picked up his staff and said, "Do you see it?" He put it down once and said, "Do you hear it? Since you have seen it and heard it, what is it?[6] If suddenly you achieved no doubt about this, since you have not passed through steps to penetrate through to that aspect, whether those of a monk or a layperson, male or female, survival or extinction, what more is there, whether it be for a short or long period,

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2 Zhikong or Śūnyadiśya (d. 1363), a monk from Magadha in India. He was active in Yuan China, and in 1326 he visited Goryeo, staying for two years and six months. Naong is recorded as at that time receiving the bodhisattva precepts from Zhikong. Naong later left Goryeo to seek the Dharma in Yuan, and in 1348 after personally meeting Zhikong, had a number of exchanges with him. See Heo Heungsik, *Goryeo ro olmgin Indo ui deungbul: Jigong Seonhyeon* (The Bringing of the Lamplight of India to Goryeo: The Seon Sage Zhigong) (Seoul: Iljogak, 1997), and Arthur Waley, "New Light on Buddhism in Medieval India," *Mélanges Chinoises et Buddhiques*, vol. 1 (1931–1932).

3 The Dharma-milk or the breast of the Dharma. This metaphor means that just as a mother's milk is effective in nurturing a child's body, so the Correct Dharma develops the Dharma-body of sentient beings.

4 In 1367 Naong was staying in Cheongpyeong Monastery on Mt. Cheongpyeong. This is in modern Chuncheon region of Gangwon Province, and a Cheongpyeong Monastery still exists there on Mt. Obong.

5 For "this single thing," see *Jin-gak* 1, note 64, "one thing," and *Baeg-un* 9, note 24.

6 Seeing the form of the raised staff and hearing the sound of it being put down directly indicates the news of the locus of seeing and hearing in that way.

or the commencement or conclusion of a retreat? If it is not so,[7] within the ninety-day period of the three-month retreat, the staff tops are tied up and the pilgrims' pouches are closed,[8] and in the area below the three rafters and seven feet in front of the allotted space,[9] you leap out of the adamantine cage, swallow a chestnut burr,[10] perform Buddhist services even in dreams and surrender to a demonic army in a mirror.[11] If the three deeds (the karma of actions, words and thoughts) are immaculate and the six faculties are pristine, and there are no faults or violations in your four dignified deportments, you will succeed to the position of the patriarch, whose (lineage) will never be severed. So how then are you not a great hero, a true monk? If you can be like this, then in today's prayers for transference of merit to the late Sin Gunpyeong[12] by the Sin clan, even all the souls and spirits and the like will receive the merit, so what sin will he not escape and what suffering will he not avoid? He will be reborn into whichever of the pure lands of the Buddha in all directions he wishes. How is that not joyful? Even so, it

7 From the next phrase until the line, "so how then are you not a great hero, a true monk" is mostly in agreement with *Dahui yulu* 8 (T 1998A.47.843a1–843a6).

8 For the ninety days of the retreat it is forbidden to set foot outside the meditation area, and so the staff and pilgrim's pouch were not required.

9 This is a common phrase used in the sense of a place for meditation in the hall. The three rafters are those of the roof, the equivalent breadth below which is the territory used by one person for meditation, sleeping, and eating. The area "in front of the allotted space" is where a person sits in meditation, with a length of six feet and width of one foot, hence a total of seven feet.

10 These words are metaphors for the study of *hwadu*. "You must penetrate and escape from the adamantine cage and swallow the chestnut burr. If you can penetrate the cage then you will have penetrated through 100,000 cages at once; if you have swallowed a burr then you can swallow innumerable burrs at once." *Yuanwu yulu* 10 (T 1997.47.758b16ff.). See *Zengo* 146a.

11 "Surrender to the demonic army reflected in a mirror and greatly perform Buddhist services in a dream," *Wanshan tongguiji* (Collection on the Excellencies That Revert Together) 1 (T 2017.48.993a8).

12 Sin Gunpyeong was an official of the time of King Gongmin. He died sometime after 1355 in the rank of Censor in Chief.

is like this." He raised his whisk upright and said, "Does this single move[13] pertain to cultivation and realization, or doesn't it pertain to cultivation and realization?" He threw it down and said, "You Seon monks with eyes try to judge this for yourself." Then he descended from his seat.

13 For "single move" see *Baeg-un* 2, note 18.

11.

Prayer for the Opening of the Eyes of the Bodhidharma (Statue)[1]

達磨開光祝筆

師擧筆云、「旣是迦葉、二十八代祖、又能具眼、降伏大賊、爲什麼却要他人點眼? 還有道得底麼? 若也道得、非但爲達磨吐氣、亦使徧法界衆生、悉霑利益。若道不得、聽取一頌。」良久云、「直指人心明見性、老胡知放不知收。從玆眼病空花發、徧界紛紛翳亂墜。翳亂墜兮自不休、杳杳冥冥路轉遙。」以筆點云、「今日添渠舊光彩、碧眸瑩瑩徹靑霄。」

The master lifted up his brush and said, "Since he (Bodhidharma) is the twenty-eighth-generation patriarch from Kāśyapa, he should have eyes and cause the great bandit (of sensation) to submit, so why then would he still need someone else to dot in his eyes? Can you say anything? If you can speak, not only will it be Bodhidharma giving vent (to his feelings), it will also cause all sentient beings from throughout the entire Dharma-realm to receive his benefits. If you cannot speak, then listen to this hymn." After a pause he said,

"He directly pointed at the human mind and clearly saw the nature,
That old barbarian knew about releasing and did not know about collecting.[2]

[1] After having created the Buddha-statue or image of a god and having selected a propitious day, one draws in the pupils of the eyes. This is also called "opening the eyes" or "dotting in the eyes."

[2] Releasing, being an unfolding, is a method of affirmation. Bodhidharma directly pointed at the minds of people and spoke of getting them to clearly see the original mind. These words, which make

Because his eyes were diseased, he had spots before his eyes,
And the entire realm was confused, but the cataracts aimlessly dropped off,
And having dropped off they will not stop of themselves.
So dark and so obscure, the road becomes even more distant."

He dotted in the eyes with the brush and said, "Today I will add that former brilliance to you, your emerald-green eyes glistening bright and penetrating the blue heavens."

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known the usual tenets of the Chan school, are an affirmative method of recognizing that everybody has a mind and an original nature. However, if this mind and original nature become the objects of attachment and discrimination, they can be misused as fixed concepts, so there is a demand for a method to remove this. That is the method of denial, which is collecting. Collecting, being reception, is a method that intercepts and denies the affirmed object. Naong, based on the free use of such release and collection, critically manages the concepts hidden in direct pointing at the human mind.

12.

The Dawn of the Birthday of Reverend Zhikong

指空和尚誕生之晨

師至眞前云、「驀面相逢親見徹、機鋒嶮峻骨毛寒。諸人欲識西天面、一片香烟起處看。」插香、良久云、「且道! 西天面目、與東土面目、是同、是別? 雖然黑白東西異、鼻孔堂堂却一般。」

The master came out in front of (Zhikong's) likeness and said,

> "Suddenly I encounter you face to face and see you thoroughly,
> The sharp ability[1] is precipitous and lofty, the bones through to the hair cold (with awe).
> If you wish to recognize the face of him from India to the west,[2]
> Then look at where the smoke rises from a stick of incense."[3]

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1 This is also called the Chan opportunity/ability/mechanism. The "ability" is the crux of the mind that is attained via practice; or it means the application of this ability in the world of concrete objects while that is united with reality. "Sharp" is the sharpness of the function of that ability. The point of a blade is used as a metaphor for the skill of stabbing firmly into the core shrewdly and acutely, being the method or attitude that clearly shows the mind when you are responding to things or teaching students (the "opportunity"). This means the function that thrusts into the core sharply, like a blade. "The sharp ability is precipitous and lofty" means it is like a wall or a mountain that is difficult to approach because of its steepness and height, meaning that it does not permit even the slightest expedient means that can be easily approached, holding fast and strictly to the original endowment in the functions of one's actions and the like.

2 Zhikong was from India, so he had the face of an Indian to the west.

3 This is the sense that Zhikong's original face appears nowhere else.

He inserted the incense, and after a pause said, "Now say, is the face of India to the west the same as or different from the face of the Eastern land?[4] Even though the black (face) and the white (face), or east and west, are different, their nostrils[5] are evidently still of the same kind."

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4 See *Taego* 1, note 95.

5 Nostrils are used as a metaphor for the core of the original face, for they take the form of an emerging prominence and are in the center of the face. "The master (Daxiu Shi) asked (Xiaoyan), '(Your teacher) Wumen (Zhengcong) came seeking especially for forty years, so don't you know what his nostrils are like these days?' Xiaoyan said, 'They are the same as yours, Reverend.' The master said, 'Senior, have you seen my nostrils?' Xiaoyan said, 'I have seen them.' The master said, 'Where did you see them?' Xiaoyan said, 'Below your eyes and above your mouth.' " *Xudeng zhengtong* (The Orthodox Lineage of the Continuation of the Lamplight Transmission), "Entry on Daxiu Shi" (XZJ 144.834b1ff.).

13.
The Morning of (Zhikong's) Entry into Nirvana[1]

入寂之辰

師云、「來無所來、如朗月之影現千江;去無所去、似澄空之形分諸刹。且道! 指空畢竟、在什麼處?」燒香云、「一片香煙、隨手起、箇中消息幾人知?」。

The master said, "In coming, there is nothing to come,[2] being like the bright moon's reflections in the thousands of rivers. When it departs nothing departs, just like the shape of pristine space divided into the various lands. Now say, ultimately where is Zhikong?" Burning incense he said, "This piece of incense immediately produces smoke, but how many know the news[3] in that?"

Again 2: 又

生來一陳清風起、滅去澄潭月影沉。生滅去來無罣礙、示衆生體有眞心。有眞心休埋沒。此時蹉過更何尋?

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1 The four paragraphs below were sermons in memory of Zhikong's nirvana.

2 These words praising the state in which Zhikong's process of birth and death were just like that of the Thus Come (Tathāgata): "That Buddha Thus Come comes with nothing to come, goes with nothing to go, is not born and is not extinguished, being not past, present, or future." *Da Amituo Fojing* 1 (T 364.12.331a18).

3 This means that the news of Zhikong is immediately in the smoke from the incense. This is like the tenor of that presented in the last section of Zhikong's day of nirvana 3.

When he was born a cool breeze rose.
When he passed away the moon's reflection sank into a clear pool.
Birth and cessation, departing and coming, is not obstructed.
Indicating that the body of sentient beings has the true mind,
If you have a pure mind, do not bury it.[4]
At that time it has passed you by, so what more is there to search for?[5]

Again 3: 又

師拈香云、「千劍全提常活用、皇王罵動作奴之。平生氣壓東方老、今日等閑轉一機。轉一機何處在?」揷香云、「欲識指空眞去處、請看這裏、更休疑。」

The master picked up the incense and said, "A thousand swords[6] in total raised up, always in lively use; the august king scolds and moves them, making them his slaves. All his life his vitality oppressed the elder (practitioners) of the East, but today he nonchalantly turned round an

4 In a seven-word-per-line *jueju* (shortened verse) poem, this line breaks the rules by having only six words.

5 The wind blows everywhere without obstruction, and the moon is reflected onto all waters without any problems and penetrates into the water. This poem reveals the life and death of Zhikong by borrowing these phenomena. The principle that is present uninterruptedly in the body that experiences birth and death is just the true mind. The purport that has to be known in the world of sentient beings that come and go in birth and cessation before your eyes is just that.

6 This symbolizes the innumerable expedient means that expose the Chan opportunity. The evaluation of Zhikong's Chan style as that of a thousand swords follows Naong's appreciative eye. "In the autumn of the eighth month (of 1350), Naong consulted Pingshan (Chulin). Pingshan asked him, 'Who have you seen (learned from)?' (Naong) said, 'Zhikong of India to the west, who daily uses a thousand swords.' Pingshan said, 'Now put down Zhikong's thousand swords and bring out your one sword.' The master pulled the mat out from under Pingshan, who fell over onto the meditation bench. He said, 'This bandit has killed me!' The master said, 'My sword can kill people and can give life to people.' Then he helped (Pingshan) up. Pingshan gave the robe and whisk that Xueyan (Zuqin) transmitted to Ji'an Zongxin (and then to Pingshan) as a proof (of Naong's disciple status)." Naong chapter of *Dongguk seungnirok* (Records of Monks and Nuns of Korea) (XZJ 150.683b5). Naong thus can also be viewed as belonging to the lineage from Xueyan Zuqin, Ji'an Zongxin, and Pingshan Chulin.

opportunity.[7] Having turned the opportunity round, where is he?" He inserted the incense and said, "If you wish to know where Zhikong has truly gone, please look here,[8] and halt any further doubt."

Again, 4: 又

師拈香云「碧雙瞳穿兩耳、髭須胡兮面皮黑。但恁麼來恁麼去、不露奇相及神通。預期獨往家鄉路、傳語令知輪帝宮。臨行垂示無人會、痛罵門徒不解宗。儼然遷化形如古、徧體溫和世不同。不孝子無餘物、獻茶一盌香一片。」便插。

The master picked up the incense and said, "Emerald-green his eyeballs, his ears pierced,[9] the beard and moustache of a barbarian, his face black. He simply came in this way and departed in this way, not revealing unusual features or divine powers.[10] Anticipating, he went on his own along the road to his home village, transmitting words to let us know he was turning (the Dharma wheel) of the imperial palace.[11] About to go, he handed down instructions, but nobody understood them, and so he severely scolded the pupils who did not know the tenets (of Chan). He passed away majestically, his body as of old, and his entire body was warm and flexible, unlike the worldly (people when they die). I, an un-filial (disciple) have nothing else, so I offer a bowl of tea and a stick of incense." Then he inserted (the incense).

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7 Today he encountered a turning point (opportunity) of life and death, and so it was the day of his decease.

8 Meaning that the place where each of you stands reveals that source.

9 While these words describe Bodhidharma's appearance, they are also the usual words to indicate a practitioner from India. The blue eyes also symbolize eyes that clearly see the truth. Also, the appearance of earrings hanging from pierced earlobes has the sense of an insightful person who knows well, the truth penetrating through his ears.

10 Meaning as an Indian, he came with that extraordinary appearance, and lived and left like that. An abbreviation of the principle of the everyday with no concerns (*pingchang wushi*). This has a similar purport to the above previous sermon.

11 To turn the wheel of the Cakravartin king; see *Fobenxingjing* (Deeds of the Buddha) 1 (T 193.4.59c17).

14.

Instructions to the Assembly

示衆

師一日、集衆各問日用工夫畢、示衆云、「若如此、則須發丈夫心、立決定志。將平生悟得底、解會得底、一切佛法·四六文章·語言三昧、一掃掃向大洋海裏去、更莫擧着。把八萬四千微細念頭、一坐坐斷。却將本參話頭、一提提起。<或萬法歸一、一歸何處?>·<或那箇是本來面目?>·<或那箇是我性?>·<或僧問趙州、≪狗子還有佛性也無?≫州云、≪無。≫ ≪蠢動含靈皆有佛性、因甚狗子無佛性?≫> 只將末後一句、着力提起。提來提去、公案現前、不提自提、靜中鬧中、不擧自擧。却來這裏、好起疑情、行住坐臥·着衣喫飯·屙屎放尿、於一切處、通身并作一箇疑團。疑來疑去、拶來拶去、凝定身心、討箇分曉。不可向公案上卜度、語錄經書上尋覓、直須啐地斷爆地絶、方始到家。若是話頭提不起、冷冷淡淡、全無滋味、低低出聲、連擧三徧。話頭便覺有力、到這裏、正好着力、不可放捨。諸人各各立志、抖擻精神、挪抄眼睛、精進中更加精進、勇猛處更加勇猛、忽然踢着磕着、千了百當。到這裏、正好見人。不問二十年三十年、水邊林下、長養聖胎、天龍推出、敢向人前、開大口說大話。金剛圈呑吐自在、荊棘林中、掉臂經過、於一念中、呑却十方世界、吐出三世諸佛。若到這裏、方許儞頂盧舍那冠、坐報化佛頭。其或未然、晝三夜三、高着蒲團、急着眼睛。看他是箇甚麼道理?」便下座。

One day the master gathered the assembly together and asked each of them whether they had finished their daily study (of *hwadu*). He instructed the assembly,[1] saying, "If you are like this, then you will be sure to produce the

1 From the beginning of the quotation next line to the sentence "Then take the *hwadu* you were

heroic mind and establish a decisive determination, and take all the Buddha-dharmas that you are enlightened to in ordinary life and that you understand and comprehend, and the four-six literary texts[2] and the samādhi of language (being absorbed in language), and at one sweep, sweep them away into the great expansive ocean and never again raise or grasp the 84,000 subtle thoughts; and at one cut, cut them all off. Then take the *hwadu* that you were originally investigating,[3] at one raising raise it (and investigate it, *gong'an* such as) someone has said, 'Then myriad dharmas revert to one, so where does the one revert to?'[4] Or it may be 'That is your original face,'[5] or 'That is my nature.' Or 'A monk asked Zhaozhou, "Does a dog have a Buddha-nature or not?" and Zhaozhou said, "It does not. All wriggling things with intelligence have a Buddha-nature, so would a dog not have a Buddha-nature?" ' Simply take up that last line[6] and exert your strength to raise it up, raising it up this way and that way, and the *gong'an* will be revealed in

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originally investigating, at one raising raise it up," is almost identical to "Chan master Yangshan Gumei Zhengyou's instructions to the assembly" of the *Chan'guan cejin* (T 2024.48.1103a22–1103a28)

2 Also called the four-six literary style. It flourished in the China of the Six Dynasties and Tang. The entire text is composed of parallel lines. Because it is arranged into lines of four and six characters, it is also called the four-six text. Here the texts are those words that inform via representation and express comprehensively the various kinds of texts that each person learns.

3 The originally investigated *hwadu* is called "originally investigated" because once you have received it from the lineage master, you must continue to investigate this *hwadu* without changing it until you have broken through it. In this Recorded Sayings, in the second letter, "Reply to Minister of State Yi," we have the words, "Definitely do not shift away from this, definitely do not change your investigation," which means the same thing.

4 A *gong'an* based on a dialogue between Zhaozhou and a student: " 'The myriad dharmas revert to one, so to where does the one revert?' The master said, 'In Qingzhou I made a cloth gown that weighed seven catties.' " *Zhaozhou yulu* in *Guzunsu yulu* 13 (XZJ 118.318b9).

5 See *Jin-gak* 1, note 66.

6 For the final line, see *Jin-gak* 1, note 58, "the very last sentence."

front of you.[7] If you do not raise it up, it will raise itself, whether in calm or in clamor. If you do not present it, it will present itself. Then it will come here, and it would be best to give rise to feelings of doubt, whether walking, standing, sitting, or lying down, whether wearing clothes or eating food, pissing or shitting, everywhere your entire body will become a ball of doubt.[8] Doubt it coming and going, thrust it backwards and forwards, freezing firm the body and the mind, interrogating this distinctly and clearly. You must not ponder on the *gong'an*, nor seek through the recorded sayings or sutra texts. (Rather) you must be sure to forcibly cut it off and violently eliminate (discrimination), and only then can you arrive home. If you cannot take up this *hwadu* and it is cool and indifferent, totally tasteless, then quietly produce a sound and consecutively raise it three times. You will then perceive that the *hwadu* has power, and once you arrive here, it is best to exert more strength. You must not abandon it. If each of you establish the determination and arouse the spirit (to smash through the *hwadu*) and rub your eyes, vigor will be added to your vigor, and courage will be added to your courage, then suddenly kicking and bumping (into it), there are a thousand realizations and a hundred hits of the target (and you know all). If you arrive here, it is best to see a person (to examine you), and no matter whether it is for twenty years or thirty years, at the water's edge or in the forest, if you raise the holy fetus,[9]

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7 A *gong'an* revealed in front of you. This indicates the state that clearly reveals only the *hwadu*, without any other discriminatory attributes remaining.

8 Ball of doubt: when you have doubt about the *hwadu* in all things, inside and out, it is united without a single thing left out, and a single ball of doubt is formed. "Take the 360 bones and the 84,000 pores, with the whole body giving rise to a ball of doubt, and investigate that character *mu*, being invigorated day and night." *Wumen'guan* (T 2005.48.293a2).
From the next sentence to the sentence, "consecutively raise it three times" is generally similar in idea to the "Instructions to the Assembly by Chan Master Yangshan Gumei Zhengyou" in *Chan'guan cejin* (T 2024.48.1103a29).

9 The mother's womb that fosters a saint. Just as a fetus is nurtured in the mother's womb, in order to reach the realm of the saint, all of the processes and items practiced are to be revealed. Here, after one has smashed through the *hwadu*, the metaphor is for the process of guarantee that completes (the

the heavenly dragon will be pushed forth (from the womb), and will dare to open his big mouth and speak the great talk.[10] Then the adamantine cage[11] will be swallowed up or spat out, and then with braced arms (defiantly) you will pass through the thorn forest (of difficulties in refining practice), and in a thought/moment you will have swallowed the worlds of all directions and spat forth the buddhas of the three ages. If you arrive here, then you will be permitted to wear Vairocana's crown and sit on the head of the *saṃbhoga* and *nirmāṇa* buddhas.[12] If you do not do so, then at all times day and

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study) even more firmly. According to the *Renwang huguo boruobolomiduojing shu* (Commentary on the Prajñāpāramitā Sutra of the Humane King Who Protects the Country) (T 1709.33.465c250), this is speaking of the ten abodes, ten practices, and ten transferences of merit to others, and is the three ranks of the wise. There, as the cause for becoming a saint, establish your own seeds as the cause, and the good friend (teacher) as the condition. If the lineage teacher who listens to the Correct Dharma and practices it to be a saint nurtures you well, you will reach the first stage, and you are considered to possess the conditions for attaining the Way. "All the buddhas and bodhisattvas nurture the ten minds, being the womb of the saint." *Renwangjing* (Sutra of the Humane King) 1 (T 245.8.826b29).

10 This speaks of the condition where the holy fetus is perfected and the tenets are unfolded. "Furthermore, be sure to smash through the layered barriers of the patriarchs and consult knowledgeable (Chan masters) all over, so that you can know all levels of depth. Then at the water's edge and under the forest (in the monastery) nurture the holy fetus, and immediately, as soon as the dragon of heaven is pushed forth, you can come out and promote the lineage teachings and universally liberate sentient beings." *Chan'guan cejin*, "Instructions to the Assembly by Reverend Boruo" (T 2024.48.1103a14ff.). Note that "great talk," according to *Zengo* 291b and Tien (1984), p. 347, means "to brag," but in the Korean translation, "transmit the stories of the original endowment."

11 See10, note 10.

12 This follows the words of Linji Yixuan: "Followers of the Way! If you adopt my viewpoint, cut off the heads of the *saṃbhoga* and *nirmāṇa-kāya* buddhas. (Bodhisattvas who have) fulfilled the mind of the tenth stage are just like guest workers; and those who have attained equal awareness and marvelous awareness (the 51st and 52nd stages of the bodhisattva career) are (prisoners) carrying cangues and wearing chains; the arhats and pratyekabuddhas are just like the filth of the latrine; and bodhi and nirvana are like the hitching posts for donkeys." *Linji lu* (T 1985.47.497c9ff.). Cf. Watson (1999), p. 26 and Demiéville (1972), pp. 63, and esp. 64, note on "tranchez la tête du Buddha," where the character *zuochan* is written in another way, something also found in the *Zhaozhou yulu*. See also Sasaki (2009), pp. 166–167, esp. the notes. Cf. also *Zengo* 153a, "an absolute negation."

night[13] (sit) upright on the cushion[14] and urgently concentrate and focus the eyes on examining 'What is the principle (of that *hwadu*)?' " Then he descended from his seat.

13 The three periods of daylight and three periods of night = all day long. The three periods of daylight are the morning, midday, and sun setting. The three periods of night are the dark period of the early night, midnight, and late night.

14 A cushion made of bullrushes twisted round that is spread out for sitting on. Used when sitting in meditation.

15. Three Sentences on Entering the Gate[1]

入門三句

入門句分明道 當門句作麼生 門裏句作麼生。

Verse of entering into the gate: distinctly and clearly spoken.
Verse of being at the gate: what is it?
Verse of being inside the gate: what is it?

1 On entering the Buddhist gate, the time until reaching enlightenment is divided into three stages. See *Baeg-un* 8, note 1, "An Explanation of the Three Verses and Three Turning Words of Reverend Naong."

16.

The Three Turning Words[1]

三轉語

山何嶽邊止 水何到成渠 飯何白米造。

Why do the mountains stop at the edge of the marchmount?[2]
Why do waters go on to form the deep?
Why are meals made of white rice?

1 Ibid.

2 "The force of the many peaks comes to a halt at the edge of the marchmount; the sounds of the myriads of waves are silenced back into the sea." *Yuanwu yulu* 1 (T 1997.47.718b4).

17.

The Words (of Instruction) Handed Down[1] on the Seventeenth Day[2]

十七日垂語

師拈香罷、陞座良久云、「疑團落處、終無兩樣風光、眼孔開時、別有一壺春色。始信斬新日月、方知特地乾坤。更須蹋着上頭關、打破祖師關棙子、頭頭物物、縱橫得妙; 句句言言、超宗越格。將一莖草、作丈六金身; 將丈六金身、作一莖草用、建立亦在我、埽蕩亦在我、說道理亦在我、不說道理亦在我。爲甚如此? 我爲法王、於法自在。」以拄杖卓一下云、「還有這般底衲僧麼? 出來道看!」學者到門、師又云、「進一步則大地平沉、退一步則虛空撲落、不進不退、有氣死人。且作麼生進步?」學者皆無語而退。

Having picked up the incense, the master ascended to his seat and after a pause, said, "Where the ball of doubt falls in the end there are not two kinds of scene,[3] and when the eyes are opened there is another existent, a spring

[1] The handing down of teachings by the master to the students. It has a similar meaning to "instruction of the assembly," "instructions handed down," and "handing down of admonitions." Also, it is the giving of Dharma talks to students and guiding them through questions. In this case it means something like "fishing words" or "searching words." These terms are not strictly distinguished, and all are used in a similar way. See "handed-down language" category of *Zenrin shōkisen* 11.

[2] Presumably the seventeenth day of the fourth month of the lunar calendar on which morning the summer retreat began. One of the three kinds of retreat. See *Binixin* (The Heart of the Vinaya) (T 2792.85.666b23).

[3] This means the world of no discrimination or no difference that is realized once the *hwadu* has been smashed. As a state that has nothing to do with concrete objects, it indicates the interior scene of the original ground that does not give rise to any discrimination. This means that in this state,

season in a pot.[4] Only then will you believe that there is a brand new sun and moon, and only then know that there is a special land of heaven and earth.[5] Be also sure to walk up to the highest barrier and smash apart the barrier-bolt of the patriarchal teachers, and then in every item and everything to and fro (freely) you will attain the marvel, and each and every sentence and word will transcend the tenets and exceed the rules.[6] You will take a blade of grass and make it into a sixteen-foot-(high) golden body,[7] and will take a sixteen-foot golden body and make it function as a blade of grass. Its establishment is also in me, and the clean sweeping away is also in me, and the preaching of the principle of the Way is also in me, and not speaking the principle of the Way is also in me. Why is it like this? I am the Dharma-king and (so) am free in the Dharma." Then he put down his staff once and said, "Is there this

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if you see objects outside of yourself, you are opening up an entirely new world. This totality is also called the scene of the original ground (of the mind).

4 This indicates "the separate heaven and earth in a gourd" spoken of by the Daoists. As a realm where the immortals live, it is a world that has no changes and is eternally spring. In the Chan school, it expresses metaphorically the world that shines into the eyes of the enlightened. In this vein, the ground itself symbolizes a fresh world. Originally these words began with the classical reference that came from the "Biography of Fei Changfang" in the *Hou Han shu*. This is the story that Fei Changfang met an old medicine-peddler in the market, and he entered that old man's gourd magically, and sauntered through a separate world of immortals.

5 An example that describes a world like this that is newly unfolded following the smashing through of a *hwadu* can be seen in the sermons of Xueyan Zuqin: "Just this character *mu* is that which splits apart the prison gates and ends (the cycle of) birth and death, and is the sharp blade that slices apart the ball of doubt. Then be sure to take the one character *mu* and place it on the forehead just like a Mt. Sumeru. Stand alone on one foot in front of a 10,000-foot drop from a cliff, not allowing yourself to lose your footing, (for) accompanying (that loss of footing) your own life force would instantly be smashed to smithereens, and then you would see a brand new sun and moon, and a special land of heaven and earth, and the buddhas of the three ages and the generations of patriarchs will all be in (governed by) me." *Xueyan yulu* 4 (XZJ 122b11).

6 This means the firm concepts that enter into language. From the next sentence until "am free in the Dharma" is the same as the *Dahui yulu* 19 (T 1998A.47.892b24).

7 See 2, note 1 and *Baeg-un* 1, note 15.

kind of Seon monk here? Come forth and try to speak." The students came to the gate. The master again said, "If you advance a step then the great earth will be submerged, if you retreat a step then empty space is struck down. If you neither advance nor retreat you are a breathing dead man.[8] Now, how will you advance a step?" The students all retreated without saying a word.

8 See 6, note 2.

18.
Ten Paragraphs on Study (of hwadu)[1]

工夫十節目

盡大地人、見色不超色、聞聲不越聲。作麼生超聲越色去?

1. All the people of the great earth see matter but do not transcend matter, hear sound but do not transcend sound.[2] How shall we transcend matter and

1 Seon Master Naong comprehensively examined the states of students' study in the form of ten questions. It is assumed it was used in an examination of (Seon) study. "The master was previously in Geumgyeong Monastery when the king (Gongmin) sent the Great Master of the Buddhist Registry, Hyesim, who asked the master, 'What words and sentences shall we use to test the students?' The master replied, 'First we will ask them the three verses of entering the gate et cetera, next we will ask the ten paragraphs on study, and last we will ask about the three barriers, and so we should be able to test the depth of study and practice. Because the assembly all will not understand, we shall not refer to the ten paragraphs and three barriers.' Once the Dharma meeting had ended, the king sent the Meditation Master of Cheontae, Shinjo [an influential monk of the late Goryeo to early Joseon] to ask about the ten paragraphs of study. The master wrote a letter and presented it (to the king)." *Naong eorok*, "Account of Conduct" (HBJ 6.707a20ff.). According to the account of conduct, in the twentieth year of King Gongmin (1370) at Gwangmyeong Monastery that was in Gaegyeong (the capital), there was an examination of meditation study in the assembly under the auspices of the king, and Naong was the person in charge of the covenant and tested the students of the various schools. It is related that in this position he uniquely asked even about the three barriers of Hwanam Honsu (1320–1392—in a lineage as a leader of the Taego faction). One can infer based on the above quotation that this was also a dialogue about the ten paragraphs on meditation study.

2 "This inconceivable gate of great release, in each and every said person's original endowment, from the furthermost remote eon (in the past) till now, was without the slightest interval of even a hair's breadth. It is only because your faculties and nature are not equal, and your wisdom and

transcend sound?

既超聲色、要須下功。作麼生下个正功?

2. Once you have transcended sound and matter, you need to apply technique. How do you apply the correct technique (of study)?

既得下功、須要熟功。正熟功時如何?

3. Once you have attained the application of technique, you need to mature in the technique. What about when you have correctly matured in the technique?

既能熟功、更加打失鼻孔。打失鼻孔時如何?

4. Once you have matured in the technique, you further add the loss of the nostrils.[3]

鼻孔打失、冷冷淡淡、全無滋味、全無氣力。意識不及、心路不行時、亦不知有幻身在人間。到這裏、是甚時節?

5. Losing the nostrils you will be cool and indifferent, totally tasteless and totally without energy. When the volitional consciousness does not reach (know) it and the path of the mind is not operating, you also do not know

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consciousness are not enlightened, that when you hear sound you do not escape from sound, and when you see matter you do not transcend matter." *Yuansou Xingduan yulu* 5, "Layman Zhuoyin Seeking Instruction" (XZJ 124.35a8ff.).

3 To lose = to smash, meaning to smash through barriers and solve questions. The nostrils = the nose, and from the meaning of being that which is in the center of the face it is extended to use as the core or the center. Here this indicates the *hwadu* that is the topic of study. Therefore these words mean "to smash through the *hwadu*" or even "to be enlightened to the core question." Cf. *Zengo* 185b, "to destroy the face."

that you have an illusory body in the world of humans. If you arrive here, what is the opportune time/news?

工夫旣到、動靜無間、寤寐恆一、觸不散蕩不失。如狗子見熱油鐺相似、要舐又舐不得。要捨又捨不得時、作麼生合殺?

6. Once the (meditation) study has been attained there will be no interval[4] between movement and calm; waking and sleeping[5] are constantly one, and if you clash with it, it does not disperse, and if you destroy it, it is not lost,[6] just like a dog seeing a cauldron of boiling oil wants to lick it but cannot lick it. When he wishes to give it up and yet cannot,[7] how will he resolve it?

驀然到得、如放百二十斤擔子相似、啐地便折、嚗地便斷時、那个是儞自性?

7. Suddenly you have achieved (your goal) and it is just like dropping off a 120-catty burden.[8] If done forcibly it will break, and if violently it will be cut off. At that time, which is your own self-nature?

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4 No interval, there being no gap to search for or enter with thought; there is nothing but the *hwadu* without a break. See *Taego* 4, notes 21 and 22.

5 See *Taego* 4, note 23.

6 See the text of "Answer to Layman Bangsan" of *Taego* and 4, note 22.

7 Just as a dog cannot even touch it with its tongue because it is hot, even though it wants to drink it, it cannot stop wanting to do so, (and so) is in a state in which it cannot do this or do that. It is compared to the circumstances of facing the silver mountains and iron walls. An identical metaphor appears in *Dahui yulu* 17 (T 1998A.47.883b2).

8 This indicates a *hwadu*. The *hwadu* is compared to a heavy load that must not be let slip from the consciousness but be constantly kept as a burden that is the ball of doubt. On the other hand, the state in which you have smashed the *hwadu* is expressed as "dropping off a 120-catty burden." "Pointing at the true likeness (death portrait), he said, 'In the past when I was practicing on pilgrimage, that old Reverend placed a 120-catty burden onto my body, and just now gave the empire great peace.'" *Yangqi yulu* (T 1994A.47.642b7ff.). Also, "That monk had great strength and Zhaozhou took a 120-catty burden and at one delivery delivered it onto his shoulders. That monk

既悟自性、須知自性本用、隨緣應用。作麼生是本用應用?

8. Once you are enlightened to your nature, be sure to know the basic function of your own nature and its response functions that accord with the conditions. What are the basic function and response function?

既知性用、要脫生死。眼光落地時、作麼生脫?

9. Once you know the nature and the functions, you must escape life and death. At the moment your vision falls to the ground, how will you escape?

既脫生死、須知去處、四大各分、向甚處去?

10. Once you have escaped life and death, be sure to know where you have departed (to after death). Where have the four elements that have each been divided up gone to?

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carried it and in one breath ran 120 leagues and did not turn his head again." *Dahui yulu* 16 (T 1998A.47.879a13ff.).

19.

The Universal Sermon on the Day of the Bestowal of Veneration by the Royal Teacher on the Twenty-sixth Day of the Eighth Month of the sinhae (Year)[1]

王師封崇日普說 辛亥八月二十六日

師陞座、拈拂子、良久云、「汝等諸人、還會山僧深深意旨麼? 只恁麼散去、已是多事在。更待山僧、開兩片皮、說黃道黑、白雲萬里。所以云、<言無展事、句不投機。承言者喪、滯句者迷。> 擬心卽差、動念卽乖、不擬不動、水沉石頭。」

The master ascended to his seat, picked up his whisk, paused and said, "Do you people understand the depth of my intention? Dispersing just like this (without listening to the sermon) is already a useless matter, so if you still want me to open my lips to speak of yellow and to talk of black,[2] then you (will be as far from the truth) as white clouds over ten thousand leagues.[3] Therefore it is said, 'Words do not exhibit matters; sentences do not present opportunities.[4] Those who accept words lose (the original meanings); those

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1 1371, the twentieth year of King Gongmin.

2 Tien (1984), p. 348a, "to gossip, criticize, nitpick." Meaning that in the fundamental aspect speech is not necessary. "If you rely on the patriarch's core orders, the patriarchs and the Buddha hide their traces, and the world is jet black, so how can it allow you to stand here and still wait for me to open my lips?" *Yangqi yulu* (T 1994A.47.641b1ff.).

3 From the following sentence until "each one is perfected and each one is illumined marvelously" in a later paragraph is a quotation from *Tianru Weize yulu* 1 (XZJ 122.807a18–b8).

4 *Zengo* 337a, "to experience a oneness with the Way," especially in the dialogue between a master and a pupil. This is a quotation from the *Biyanlu* 12, "Evaluation of the Hymn" (T 2003.48.153b23–

who stagnate with sentences are deluded (by the sentences).'[5] Intending to deliberate you miss; activating thoughts you contradict (the Way).[6] If you do not intend or activate (the mind then you become like) a stone sunk in water.[7]

> 「故我祖師門下、驀路相逢、無儞轉身處; 擧令而行、無儞開口處; 跨一步去、鐵壁銀山; 眨得眼來、電光石火。三世諸佛出現、也只是望崖而退; 歷代祖師出頭、也只是屈伏藏身。」

"Therefore when the disciples of our patriarchs unexpectedly encounter each other on the road, there is nowhere for your body to turn round. If you practice according (to the Dharma) rules,[8] then there is nowhere for you to open your mouth. If you take a single stride (you will reach) the iron walls

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24); cf. Cleary (1998), p. 80, "Words do not express facts, speech does not accord with the situation. Those who accept words are lost; those who linger over sayings are deluded." These are words of Dongshan Shouchu; see note 5.

5 These lines are the words of Dongshan Shouchu (910–990); see *Dongshan Shouchu yulu* in *Guzunsu yulu* 38 (XZJ 118.648b8).

6 This sentence is most famous for its appearance in the *Linji lu*. See *Zengo* 81b, Watson (1999), p. 58, "Apply the mind and at once there's a differentiation; rouse a thought and at once there's error"; Sasaki (2009), p. 252, "The moment he applies his mind he's already differed"; and Demiéville (1972), p. 134, "All deliberation makes one miss the point; all movement of thought leads to the contrary." For notes on the sources, Watson (1999), p. 66, note 3, says that the first half came from Sengzhao's "Letter in Reply to Liu Yimin," and Demiéville (1972), p. 135–136, notes it exists as quotations from Shenhui in the *Chuanxin fayao* by Huangbo Xiyun, and by Yunmen Wenyan. Sasaki (2009), pp. 252–253 notes that it is also referred to in works by Guifeng Zongmi, who claimed to be in a lineage from Shenhui. The second half of the quotation appears in the *Chuanxin fayao* and together with the first half in "Instructions to the Assembly by Lohan Guichen" (867–928) in the *Jingde chuandenglu* 28 (T 2076.51.448a).

7 This is a Chan method established so that all paths are blocked and there are no means for getting through. In the *Tianru Weize yulu* it is "It is as a standing dead man."

8 Not permitting any expedient means. An amendment to the character is made here to agree with other texts.

and silver mountains. If you blink an eye (it will disappear) in a flash of lightning or a spark of a flint.[9] Even though the buddhas of the three ages make their appearance you will still be just gazing at the precipice and so retreating; if the generations of patriarchal teachers show their faces, you still just submit and conceal your body.

「若是生鐵鑄就底漢、等閑一擲、抹過太虛、直得南山鱉鼻、呑却東海鯉魚陝府鐵牛、撞倒嘉州大像、三界拘繫不得、千聖羅籠不住。從前萬別千差、當下七通八達、一一圓成、一一明妙。還有這般底麼? 若果如此、王恩佛恩、一時報足。」拈拄杖云、「其或未然、且聽杖子下个註脚!」便擲下。

"If you are a person cast from raw iron[10] and nonchalantly at one throw[11] wipe out[12] great space, you directly obtain a turtle-headed viper of the southern mountain,[13] swallow up the carp of the Eastern Sea[14] and the iron ox of Shan Superior Prefecture,[15] and knock over the Great Statue of

9 Cf. lines in the same paragraph from the *Linji lu* cited above. In Watson's translation (1999), p. 58; "The whole thing may be over as swiftly as a flash of lightning or a spark from a flint. If the student so much as bats an eye, the whole relationship could be spoiled." Cf. Sasaki (2009), P. 251.

10 A person like raw iron that has not been cast into an object by being smelted in a blast furnace; a metaphor for a person who has experienced his or her original face as is without taint or being governed by anything.

11 One throw; see 22, note 3.

12 Cf. Mujaku, *Kattōgosen* 249a; change 抹過 for 末過 ?

13 This is a *hwadu* presented by Xuefeng Yicun. This is a poisonous snake that took the place-name of the south of Mt. Xuefeng. The lively and free techniques of the lineage master are compared with the knack of playing around bare-handed with this snake. On the other hand, the discriminating inside of the den of language and concepts is compared with playing around with a deadly snake. See *Biyanlu*, case 22 (T 2003.48.162c2).

14 See *Jin-gak* 3, note 56.

15 Shanfu (Shan Superior Prefecture) is a region in Henan Province, and the iron ox was made according to legend by Emperor Yu to stop the floods of the Yellow River. This, along with the Great Statue of Jiazhou, was used to hint at something huge. See *Zengo* 257b; there was a temple for this beast, with its head supposedly on the south bank and its tail on the north.

Jiazhou,[16] but the three realms cannot be tied down, and the thousands of saints cannot be imprisoned. The myriad differences and many errors from before are fully realized at that point, and each one is perfected and each one is illumined marvelously. Is there this kind (of person here)? If you are like this, the grace of the king and grace of the Buddha will at once repay you in full." He picked up his staff and said, "If you are not like this, now listen to the explanation under my staff!" Then he threw it down.

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16 This is the Great Buddha of Mt. Yao in Sichuan Province. It is a statue of Maitreya that was begun by Haitong and took a full ninety years to be completed. It is the largest of the Maitreya statues to survive till today. Jiazhou is an old name for Yaoshan (Mt. Yao).

20. Instructions to Head Monk Ilju[1]

示一珠首座

決欲了此段大事、須發大信心、立堅固志。將從前所學所解佛見法見、一掃掃向大洋海裏去、更莫舉着、把八萬四千微細念頭、一坐坐斷。但向二六時中、四威儀內、提起、「僧問趙州、<狗子還有佛性也無?> 州云、<無。>」末後一句、盡力提起、提來提去、拶來拶去、靜中動中、不舉自舉; 寤寐二邊、不疑自疑。驀到這裏、只待時刻。其或舉冷冷淡淡、全無滋味、無插觜處、無着力處、無分曉處、無奈何處、切莫退之。正是當人、着力處、省力處、得力處、放身失命之處也。

If you have resolved to realize this great matter, you will need to initiate the mind of great faith and establish a firm and resolute determination, and then in a single sweep, sweep away that which you have learned and understood previously, the Buddha views and Dharmic views, into the vast ocean. Do not further raise (these) and at one cut cut away[2] the 84,000 subtle thoughts, but simply in the twenty-four hours of the day and within the four awe-inspiring deportments take up the very last line (of the *gong'an*), "A monk asked Zhaozhou, 'Does a dog have a Buddha-nature or not?' to which Zhaozhou said, 'It does not (*mu*).' " Use all of your strength to take it up, raising it in

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1 Head monk, the first position in the assembly. Also called "head of the assembly" or "senior" or "first monk."

2 See 14, note 12 for this term. This resembles the instructions to the assembly by Chan Master Yangshan Gumei (Zheng)you in *Chan'guan cejin* (T 2024.48.1103a23). It is also quoted in the "Instructions to the Assembly" of this Recorded Sayings.

this way and in that way, thrusting at it this way and that way, and whether in calm or in movement, it will raise itself if you do not raise it, and in the two aspects of waking and sleeping, if you do not doubt it it will doubt of itself.[3] If suddenly you arrive here (at this state), just wait for that moment.[4] If (the *hwadu*) raised is cool and indifferent, totally tasteless, without a place to put in a word, without a place to exert strength, without a place to distinctly clarify, without a place to do anything, you definitely must not retreat from this. It is properly the place for that person to exert strength, the place to save strength, the place to obtain strength, and the place to abandon the body and lose life.

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3 "Doubting back and forth, where doubt reaches a saving of strength, that is where you attain strength, (for) if you do not doubt it will doubt of itself, and if you do not raise it, it will raise itself." *Gaofeng Yuanmiao yulu* 1, "Instructions to Attendant Jingxiu" (XZJ 122.675b9ff.).

4 If you reach such a state, these are the signs of the moment of enlightenment. "If this realm is manifested before you, that is news that you have reached home, that you have grasped completion and that you have gathered it in, and you only wait for the moment." *Chan'guan cejin* (T 2024.48.1100c19ff.). There is a similar passage in the "Instructions to Attendant Jingxiu" in *Gaofeng Yuanmiao yulu* (XZJ 122.676a1ff.).

21.
Instructions for Librarian[1] Hong

示宏藏主

這醜皮俗子裏、有一箇物、上拄天、下拄地。常在人人動用中、動用中收不得、喚作毘盧師法身主。宏上人! 儞會麼? 會來也喫三十棒、不會來也喫三十棒、畢竟如何? 懶翁也合喫三十棒。且道! 過在甚麼處? 速道! 速道!。

In this ugly skin-bag[2] there is a single thing that supports heaven above and supports earth below. (Although) it is always within every person's movements and functions, it cannot be contained in that movement and function,[3] (so) it is called the teacher of Vairocana and the master of the *dharmakāya*.[4] Eminence Hong,[5] do you understand? Even if you understand

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1 This is the monk in charge of the sutra pavilion and store of the sutras where the Tripiṭaka is lodged.

2 A bag of skin, written in several ways. A metaphor for the physical human body.

3 The words presented by Dongshan Liangjie are the subject matter of this entire sermon. "In winter (Liangjie) was eating fruit with Senior Monk Tai, when he asked, 'That which supports heaven above and supports the earth below is as black as pitch. It is constantly within movement and function, but it cannot be contained within movement and function. Now say, where is the error?' Tai said, 'The error is in the movement and function.' The master called over his attendant and had him take away the fruit tray." *Dongshan yulu* (T 1986A.47.511a5ff.).

4 This is a *hwadu* that proposes the institution of a master and a teacher who exercise control over the supreme existents, the Vairocana Buddha and the *dharmakāya* Buddha. "A student asked (Liangjie), 'What is the teacher of Vairocana and the master of the *dharmakāya*?' The master said, 'Rice stems and millet stalks.'" *Dongshan yulu* (T 1986A.47.510b23). Again, "'What is the lord of the

you will receive thirty blows of the staff, and even if you don't understand you will receive thirty blows. Ultimately what will you do? I also should receive thirty blows. Now speak, where is the error? Hurry up and speak, hurry up and speak.[6]

dharma-kāya?' The master said, 'He has not been surpassed.' Again he asked, 'What is the teacher of Vairocana?' The master said, 'The unsurpassed.'" *Jingde chuandenglu* 16, "Biography of Nanji Sengyi" (T 2076.51.328c11); cf. *Zengo* 1055d.

5 Eminence, used to elevate a monk.

6 This is a method of setting up a classic *hwadu* that demands you break the deadlock where the two forks of the road are blocked, with knowing and being ignorant both errors. Furthermore, in response to Dongshan Liangjie's clearing away of the fruit, this carries a Naong-style of interpretation. That is, having said clear away the fruit, he was not hinting that Senior monk Tai's reply was wrong, but he was explaining that he was indicating that Liangjie had the fruit removed because Tai replied.

22.

Instructions for the Seon Monk Gakseong[1]

示覺成禪和

> 眞實決定欲成此段大事因緣、立決定信、生堅固志、於二六時中、四威儀內、提起本參話頭。提來提去、疑來疑去、不覺參到、話頭不提自提、疑團不疑自疑之地。飜身一擲、更無閑言長語。其或未然、話頭或時明白、或時不明白; 或現、或不現; 或有、或無; 或間斷、不間斷、是爲信心不堅、立志不固。如此虛送日月、空受信施、他時後日、未免閻羅老子、打筭飯錢。是謂空來世上打一遭耳。何暇更求、閑言長語、長句短句、東指西指者也! 思之思之!

If you are truly and definitely desirous of perfecting the causation for this great matter, then you must establish a determined faith (in enlightenment) and produce a resolute determination, and in the twenty-four hours of the day and within the four awe-inspiring deportments must take up the *hwadu* you were originally investigating.[2] (If you) take it up coming and going and doubt it coming and going, unconsciously you will investigate the *hwadu*, and if you do not take it up it will take it up itself. Even if the ball of doubt is not doubted you will (arrive at the stage of) doubting by itself. Overturn the body at one throw,[3] and do not speak any more idle words and words for

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1 The term *chanhe* or *chanhezi* (K. *Seonwa*) is a title expressing closeness to a Chan monk and is used by a master to a pupil. Similar to "eminence."

2 See 14, note 3 and the second letter of reply to Yi Jehyeon.

3 This means the shackled body being turned over, changing into a condition of freedom. This indicates the moment of the decisive turning point when you achieve enlightenment having studied

advantage.[4] If you do not do so, the *hwadu* is sometimes clear and sometimes unclear, or revealed or not revealed, or existent or non-existent, or is intermittent or not intermittent.[5] This is due to the mind of faith not being established, and the determination not firmly set up. If you spend your days and months in vain like this, emptily receiving the donations of the faithful, at another time and on another day, you will not escape (the judgment) of old Yama (the king of the dead), who will calculate your food costs. This is called "You have come empty into the world, just wasting a turn,"[6] so what time is there for more seeking, idle words and words of advantage, of long sentences or short sentences, of eastward pointing and westward pointing. Consider this, consider this.

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hwadu. *Fanshen* (overturning the body) means discarding the condition of being shackled and distressed, and becoming free by turning the body around in direction. "One throw" is a phrase for throwing a decisive number in gambling, and is used to indicate the risky action of jumping in and staking life and death. Dahui Zonggao expressed this also with "turning round the body at a throw" and "leaping bodily in a throw." See in *Dahui yulu* 24 (T 1998A.47.912a3 among others. Gaofeng Yuanmiao also expressed the moment of encountering the decisive turning point of *hwadu* study with these words: "Then in relation (to the *hwadu* of) 'Where does the one return to?' you strike to the east and knock to the west, pushing to and fro, pushing to where there is no lodging or resting, to where there is no alternative. Truly you must repeatedly increase your courage and overturn the body in a throw, and (even) clods of earth will all become Buddha." *Gaofeng chanyao*, "Instructions to the Assembly 12" (XZJ 122.713a12ff.).

4 Even though you do not strive, when the *hwadu* is taken up well, you must push on while continuing to doubt and preserve only the mind that produced the decisive contest and the *hwadu*. This means you must not try to explain through words and discriminate this condition.

5 Not intermittent (uninterrupted) is one of the elements of *hwadu* study. See *Taego* 4, notes 21 and 22.

6 These are the words of Dahui Zonggao. See "Reply to Director Lü," *Dahui yulu* (T 1998A.47. 930b8). These are used to lament that the gentry learned the Confucian Classics and the philosophers by heart, but did not actually know anything about their own original endowment. The cost of food has gone to waste because as a monk (or human being) you have failed to realize enlightenment.

23.

Instructions for Minister of State[1] Mok In-gil[2]

示睦相國 仁吉

此事不在在家出家、亦不在初參後學、又不在多生熏鍊。忽得開發、只在當人一念眞實的的信字裏。所以、佛云、「信爲道源功德母、長養一切諸善法」·「能增長智功德、信能必到如來地」請公、或在家中、指揮雜事時、或在上官、判斷公事時、或迎接、或語言或談笑、或喫飯或喫茶、或行住或坐臥、畢竟是箇甚麼。但恁麼參、參來參去、看來看去、不覺大笑時、始知此段大事、本不在剃染出家、苦行持戒、蒲團竹倚裏。

This matter does not lie in the lay or in the clerical, nor does it lie in the tyro or in the experienced students, nor in those who have been influenced and refined (by practice) over many lives. If suddenly (enlightenment) opens up and develops, it only lies in the single word of faith that is truly real and evident in a thought/moment of the said person.[3] Therefore the Buddha said,

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1 Minister of State is a title given to the chief of the bureaucracy.

2 Mok In-gil (d. 1308), a military official of the late Goryeo. When King Gongmin was detained in Yuan China, Mok was a generalissimo who accompanied him. His achievements included wiping out the Red Kerchief Bandits and Japanese pirates.

3 This idea is shared with the following words of Gaofeng Yuanmiao. "Generally in investigating Chan there is no division between the monk and laity, but you only need the one decisive word, faith. If you can attain faith as is, can grasp it firmly, and make it one's master, and not be excited by the five desires, you will be exactly like an iron post." *Gaofeng Chanyao*, "Instructions to Layman Xinweng" (XZJ 122.771a8ff.).

"Faith is the source[4] of the Way and the mother of merit, and fosters all the good dharmas"[5] and "Faith increases the merit of wisdom, faith necessarily brings you to the stage of the Thus Come (Tathāgata)."[6] I would ask that you, whether directing miscellaneous matters at home or deciding on public affairs at the official offices, whether you are receiving (visitors) or speaking and joking, whether eating or drinking tea, or walking, standing, sitting or lying down, (have the doubt of) "Ultimately what is it?" Simply investigate in this way, investigate it coming and going, examine it coming and going, so that when you are unaware and laughing greatly, you will first know this great matter originally did not lie in being a shaved and (robe)-wearing[7] monk, in austere practices and the keeping of the precepts, or in the sitting cushion or bamboo chair.

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4 In the original text of the *Huayanjing*, the character is *yuan* or "origin," which has been replaced by *yuan* or "source" in order to avoid the taboo of the state name of Yuan.

5 *Huayanjing* 14, "Samantabhadra Chapter" (T 279.10.72b18).

6 *Huayanjing* 14, "Samantabhadra Chapter" (T 279.10.72b23).

7 Short for "shaving the head and (wearing) dyed robes," signs that one had become a monk. The dyed robe avoids the primary colors of blue, yellow, red, white, and black, and so the *kaṣāya* is dyed in intermediate colors, and is also called the "off color robe."

24.
Instructions to Layman Deuktong

示得通居士

> 儞若欲究這般事? 不在僧之與俗、不在男之與女、不在初參後學、亦不是多生舊習。只在當人一念眞實決定信字裏。儞旣如此信得及、但於二六時中、四威儀內、提起「僧問趙州、≪狗子還有佛性也無?≫州云、≪無。≫」末後一句、盡力提起。提來提去、靜中鬧中、公案現前、或寤或寐、話頭明明、不提自提; 疑團、不疑自疑。正如急水灘頭月、觸不散、蕩不失。眞實到此田地、不待年月、驀得一廻通身汗流、則默默自點頭矣。至囑、至囑。

If you wish to discern this kind of matter, it does not lie in the monks or in the laity, nor does it lie in male or female, and it does not lie in the tyros or in the experienced students, nor in those who have long cultivated over many lives. It simply lies in the word of faith that is truly real and decisive in a single thought/moment of the said person. Since you are already like this in having attained faith, simply in the twenty-four hours of the day, and within the four awe-inspiring deportments, take up the last line (of the dialogue of) the monk's question to Zhaozhou, "Does a dog have a Buddha-nature or not?" to which Zhaozhou said, "It does not (*mu*)." Take it up with all your strength, take it up coming and going, in calm and in clamor, and the *gong'an* will appear before you.[1] Then, whether you are awake or asleep, the *hwadu* will be ever so clear, and so if you do not take it up it will take it up itself, and

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1 See 14, note 7

even if the ball of doubt is not doubted (by you) it will (come to) doubt by itself. It is just like the moon (reflected) in rushing rapids, which if you touch it will not disperse and if you wash it away it is not lost. If you truly reach this field, you will not wait for years and months, but suddenly at a single turn your entire body will be bathed in perspiration,[2] and then silently you will naturally bow your head (in agreement). I sincerely entreat, I sincerely entreat (you to do this).

2 The full body bathed in perspiration describes a condition showing the meeting with a turning point that is at one with enlightenment. "Today I have been asked a question by you and immediately my whole body was bathed in perspiration." *Dongshan yulu* (T 1986A.47.513b3). "Mr Lü (Huineng) said, 'Do not think of good, do not think of evil. At exactly such a time, what is your original face?' At that time (Dao)ming was greatly enlightened, and his whole body was bathed in perspiration." *Dahui yulu* 25 (T 1998A.47.920a29ff.)

25.

Reply to Minister of State Yi Jehyeon[1]

答李相國 齊賢

承諭、相國臨別、面稟疛病之言、不輕故、山僧不惜口業、揚於家醜。此事不在僧俗、不在老少、不在初參後學。只在當人眞實決定信心耳。三世諸佛、歷代祖師、皆以決定信心、而成道果、若不依此、而成正覺者、無有是處。是以、佛言、「信爲道源功德母、長養一切諸善法。」又云、「信能增長智功德、信能必到如來地。」

I received your command (letter). At the point of departure from you, Minister of State, I personally conveyed my words (hoping for) the recovery of your health. As your illness was not trivial, I did not hold back on my verbal skills to reveal the shameful secrets of my house (of Seon).[2] This matter[3] does not lie in the monk or the lay, it does not lie in the old or the young, and it does not lie in the tyro or the experienced student. It only resides in the mind of faith that is truly and really decisive of the said person. The buddhas of the three ages and the generations of patriarchal teachers all

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1 Yi Jehyeon (1287–1367), a scholar and civil official of the late Goryeo. His styles were Ikjae and Yeog-ong. He held all the important posts in his career at the late Goryeo court, and he studied Cheng-Zhu (neo-Confucianism) as a pupil of Baek Yijeong (1247–1323).

2 For the "shameful secrets of our house," see *Jin-gak* 3, note 61.

3 Here meaning the "one great matter of causation" or "the matter of the original endowment."

perfected the result of the Way[4] through this mind of decisive faith. There is no case of perfecting correct awareness by not relying on this. For this reason the Buddha said, "Faith is the source of the Way and the mother of merit, and fosters all the good dharmas."[5] He also said, "Faith increases the merit of wisdom, faith necessarily brings you to the stage of the Thus Come."[6]

相國年少時、高登科第、作一國政承、作一國文中之王、爲國重寶。又能留心此法門中、若比古今賢人、勝於他百千萬倍。雖能留心此箇法門中、今生打未徹、恐道力不能勝業力、百年之後、處處不得自在。若果未徹、則伏請起大決定之志、二六時中、着衣喫飯、語言談笑、於一切處、參个本來面目。或云、「今生出來、作此形體、是父母所生面目、那箇是父母未生前本來面目?」但只如此參。參來參去、參到心思路絶、意識不行、沒滋味沒摸索、肚裏悶時、莫怕落空、正是相國得力處、省力處、正是相國安身立命處也。至囑、至囑。

Minister of State, when you were young, you topped the state civil service examinations and took over responsibility for the government of the entire state. You were made the chief of the literati of the entire state and an important treasure for the country. Moreover, you paid attention to this Dharma-gate,[7] and compared to the wise men of past and present, you are superior to them a millionfold. Even though you paid attention to this Dharma-gate, you have yet to make a breakthrough in this life, and I fear

4 The result or fruit of the Way; the resultant recompense obtained by practicing the Buddha-dharma.

5 *Huayanjing* 14 (T 279.10.72b18).

6 *Huayanjing* 14 (T 279.10.72b23).

7 Here it means the Dharma of Ganhwa Seon. Normally Dharma-gate means the gate through which one enters via the Buddha-dharma. The standard for all practice and judgment that the Buddha preached is called "Dharma." The free unfolding of that Dharma through actions and language having been enlightened to the Way is called "gate." Since the capacities of sentient beings are various, that Dharma also is differentiated in response to those capacities. The words "84,000 dharma-gates" likewise refer to the dharmas that respond to the innumerable frustrations/passions that the many and varied sentient beings possess.

that your strength in the Way cannot overcome the strength of your karma,[8] and that after one hundred years (your death) you will not attain freedom (from the bonds of rebirth) anywhere. If you do not make a breakthrough, then I would humbly request that you give rise to a most decisive determination and in the twenty-four hours of the day, while wearing clothes and eating, speaking and joking, in everything, investigate that original face. Someone has said, "That which has come forth in this life and takes this physical body is the face given birth by your parents, so which is the original face from before you were born of your parents?"[9] Simply investigate like this. If you investigate this coming and going, you will investigate till the path of the mind's thought is interrupted and the volitional consciousness does not operate, and there is no taste and nothing to grasp. When the stomach is bored (you are depressed), do not fear falling into emptiness,[10] for it is really where you, Minister, have gained strength; where you have saved strength, is really where you have calmed your body and have established your life. I sincerely entreat, I sincerely entreat (you to do this).

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8 In Dahui's *Dahui shu*, "Reply to Participant in Determining Governmental Matters (Vice-Grand Councilor) Li" (T 1998A.47.920a10), we find the same words. Although practice may be easy for practitioners of sharp abilities, if you do not devote yourself to effort in practice, you will relapse. These words come from such a line of thought.

9 "The original face before you were born of your parents" means the realm of your own original endowment that lacks any signs that can be known via thought or expressed via language. "Simply in relation to where there are no bonds of thought, examine this *hwadu* of 'the Sixth Patriarch instructed Senior Monk (Dao)ming, "Not thinking of good, not thinking of evil; at just such a time, what is your original face before you were born of your parents were born?"' Like this simply examine it coming and going till verbal expression is ended and the principle is exhausted, and you can do nothing, when suddenly you can see through it, and then the investigation and study of your entire life is finished." *Mi'an yulu*, "Instructions to Chan Person Dao" (T 1999.47.979a28ff.). Cf. *Jin-gak* 1, note 66.

10 "Do not fear falling into emptiness" means the fear by practitioners that their own body and mind will fall into nothingness, with only the *hwadu* remaining and with all objects of support completely eliminated. See the main text of the "Instructions to the Assembly" of *Taego* and *Taego* 3, note 153, which quotes the *Dahui shu*.

26.
Another Reply

又

前進嶺梅、分付信物、及廻言內、曾於無字話提撕。山僧未審相國曾參無字話故、親傳消息。今聞相國更求之言、如此做、又却忉憺、幸望留心、古人留下一言半句、令諸人立定脚頭、不爲移易。常於日用間、雖有千差萬別之事、志在上面、不隨他變、則何必改參也?。

Previously I had advanced the plums of the Ranges[1] and conferred the article of faith,[2] and in the return words (of the letter), I had presented the *hwadu* of the character *mu*. Because I am unsure whether you, Minister, have

[1] Lingmei. The Dayu Range on the borders between Guangdong and Jiangnan is a dividing line between the north and the far south of China, and because of the difference in climate between north and south, when the plum flower has dropped its flowers on the south face, those on the north side are still blooming. It has been well known for this from the past. It was on the pass over the Dayu Range where the sixth patriarch, Huineng, presented the *hwadu* of the "original face" to Senior Daoming, so the words "I had advanced the plums of the ranges" is Naong expressing metaphorically that he had previously presented the *hwadu* of the "original face" in the letter to Yi Jehyeon.

[2] The article of faith: the sending of this item like a present along with the letter was a common practice of the time. Being similar to the sign of faith, it was given and received as a proof ensuring fidelity and was an item given by superiors to inferiors. "Use a small tablecloth and present it to be the Dharma-robe and the article of faith." *Baizhang qinggui* 2 (T 2025.48.1122b8). "Because a monk was saying farewell to the master, the master descended from his seat and took his hand, saying, 'How many cash do you have?' He made no reply. The master said, 'You ask me.' The monk then asked. The master said, 'Not even worth a half-penny.' Instead (of the monk) he said, 'Do you have any article of faith to send you off with?' He also said, 'Just going.'" *Yunmen guanglu* (T 1988.47.568a28ff.).

investigated the *hwadu* of the character *mu* or not, I shall personally transmit the information.[3] Now I here heard it said that you have sought another (*hwadu*). If you act like this, you will be even more (plagued with) verbosity, so I very much hope that you will pay attention to this. The ancients left behind a word and a half sentence (*hwadu*) so that people could establish a sure footing[4] and not shift from or change it. If you are always determined to be on top (of the *hwadu*) within daily activities, despite there being thousands of different matters, not changing in response to other things, then why must you change what you are investigating?

況擧起別話頭時、曾參無字不離、則必然無字上、有小熟也。切莫移動、切莫改參。但於二六時中、四威儀內、擧起、「僧問趙州、<狗子還有佛性也無?> 州云、<無。>」末後一箇無字、盡力提起。

Rather, when you take up another *hwadu*, you will not be divorced from the character *mu* that you had been investigating, so necessarily you will have a little maturation with respect to the character *mu*. You definitely must not move from it. You definitely must not change your investigation. Simply in the twenty-four hours of the day and within the four awe-inspiring deportments, raise up the very last letter *mu* of "A monk asked Zhaozhou, 'Does a dog have a Buddha-nature or not?' to which Zhaozhou said, 'It does not (*mu*)'" and take it up with all of your strength.

切莫待幾時悟不悟、莫管有滋味無滋味、亦莫管得力不得力。只單單提箇無字、驀然捞到、話頭不擧自擧、疑情不疑自疑。心思不及、意識不行、百無滋

3 This is speaking of the *hwadu* of "your original face before you were born of your parents" of the earlier letter of reply.

4 "Establish a sure footing" means to fix your feet and not shift from that place. "Not having been enlightened, there is no need to separately seek for an expedient means. Simply do not (rest) the mind on different conditions; the intent (mind) cuts off the falsities. Diligently (examine it) and do not abandon it. Only establish a sure footing in the *hwadu* you are investigating." "Instructions to the Assembly by Chan Master Tianmu Zhongfeng Ben" in *Chan'guan cejin* (T 2024.48.1102a7ff.).

味、如蚊子上鐵牛時、莫怕落空。此是從上、諸佛諸位祖師、放身捨命處、亦是老相國得力處、省力處、成佛作祖之處也。於此忽得翻身一擲、始知道、一不造二不休。

Definitely do not wait for at some time I will be enlightened[5] (or worry) that I will not be enlightened. Do not be concerned as to whether it has flavor or is tasteless, nor be concerned whether you have attained strength or not gained strength. Just solely take up this character *mu*, and if you suddenly thrust through the *hwadu*, if it is not raised it will raise itself, and if in the feeling of doubt you do not (try to) doubt, it will doubt of itself. If the mind does not think of it, and the volitional consciousness does not operate, it will have no taste, just as when a mosquito is on an iron ox, and so do not fear falling into emptiness.[6] This is where the buddhas and the patriarchal

5 This is one of the ten diseases that occur when studying *hwadu*. Dahui Zonggao said in his *Dahui yulu* 19 (T 1998A.47.891b29) that this is "grasping delusion while waiting for enlightenment" and Jinul in the *Susimgyeol* (T 2020.48.1006c28), said, it is "taking hold of delusion while waiting for enlightenment." Both were talking of this illness. Jinul counted this as the most fundamental illness of the ten diseases in his *Ganhwa gyeoruinon* (On Resolving Doubts about Ganhwa) (HBJ 4.732c13): "In speaking of the ten kinds of disease, I take the mind of seeking for the realization of enlightenment to be the basic." Dahui, in his "Letter of Reply to Vice-Minister Zeng" of his *Dahui shu*, wrote, "Since this is the mind that seeks enlightenment realization, it will be placed down in front of you, and naturally it will become an obstacle to you, and you will not be concerned with another matter." (T 1998A.47.917c8).

6 Although a mosquito lands on a cast-iron ox and tries to insert its sting to draw blood, there is no place where the sting can penetrate. This expresses the following phenomena: although *hwadu* seem to be approachable via various techniques of cognition with objects that could possibly be discriminated, this attempt ends in misapprehension, and in the end you run up against a realm that does not permit anything. At the same time, through investigating the *hwadu*, all such discriminations fall away, and there is no place for further discrimination to attach itself. This is a metaphor for this state. It is a realm where the mind can go no further, and as the most suitable circumstance for smashing through *hwadu*, here you must not set up another mind. "Yaoshan, upon (hearing) this had a realization. Mazu said, 'What principle of the Way did you see?' Yaoshan said, 'When I was with Shitou, I was just like a mosquito on an iron ox.' " *Yuanwu yulu* 13 (T 1997.47.772a25ff.). "When you have attained the mind that has nowhere to function, and the mind has nowhere to go, do not fear falling into emptiness. Here is yet a good place (for enlightenment).

teachers from the start have discarded the body and abandoned their lives, and likewise is where you, sir, will attain strength (for the study of *hwadu*) and is where you save strength, and is where you become buddha or become a patriarch. Herein, if suddenly you overturn the body in a throw,[7] only then will you know the Way of even if one is not created, the second does not rest.[8]

一拳拳倒黃鶴樓
一踢踢翻鸚鵡洲
有意氣時添意氣
不風流處也風流

With one punch he knocks down the Pavilion of the Yellow Crane;
At one kick he kicked over Yingwu Island.[9]

Unexpectedly an old mouse has entered into an ox horn (cul-de-sac) and found that retreat was cut off." *Dahui shu*, "Letter in Reply to Drafter Zhang" (T 1998A.47.941b16ff.).

7 See 22, note 3.

8 In the *Dazhidulun* 19 (T 1509.25.205c13) there is an example of "not creating and not resting." This is in the sense of "without creating evil karma you do not rest from practicing good." That usage is like this here. That is, while taking up the *hwadu* of the character *mu* without interruption, the power of zeal brings you to the realm where the mind has no further to go, and "does not rest." In that process the mind does not desire enlightenment, does not try to taste it, and does not discriminate between obtaining strength and not doing so, which corresponds to "not creating." Cf. *Zengo* 20b, quoting *Biyanlu* 79, "Evaluation of the Case" (T 2003.48.206a4); and Cleary (1998), p. 350, "A Chan monk either doesn't act or doesn't quit" or "Since one has turned one's hand to it, do it to the end."

9 This is a case that has taken its motif from the poem "Yellow Crane Pavilion," by Cui Hao (704–754):

A person in the past had ridden away on a yellow crane.
This land is empty but Yellow Crane Pavilion remains.
Once the yellow crane left it did not come back again.
The white clouds for a thousand years in the sky afar,
Along the clear rivers clearly visible are the Hanyang trees.

When you have spirit then add spirit to it,
And where there is no style that is style.

Fragrant grasses are luxuriant on Yingwu Island.
The day darkens but where is the village gate?
The mist and ripples on the river make people sad.

Both places are in the region of Wuchang. Hanyang is on the opposite side of the Yangzi to Wuchang, where there was a Yingwu Monastery, and there was a Mt Huanghao (Yellow Crane) just outside Wuchang. See ZGDJ 306b and 125a.

27.

Instructions to the Administrator of Reports of Matters,[1] Yeom Heungbang[2]

示知申事廉興邦

若欲眞實究明此段大事、不問僧之與俗、男之與女、亦不問上中下根、亦不問初參舊學。只在當人立決定信、生堅固志。佛不云乎、「信爲道源功德母、長養一切諸善法。」又云、「信能增長智功德、信能必到如來地。」公妙年登高第、遇知今上、事務煩劇之時、又向此箇門中、的信無疑、要求脩心方便。這箇、豈非世出世閒、第一等有大力量底人也?。

If you wish to truly and really perceive clearly this great matter, it is not a question of monks or of laity, of male or of female, nor is it a question of upper, medium, or lower capacities, nor is it a question of tyros or long-experienced students. It just lies in the said person establishing a decisive faith and the production of a resolute determination. Did not the Buddha say, "Faith is the source of the Way and the mother of merit, and fosters all

1 A post of the regular third grade in the Bureau of Military Supervision, a bureau in charge of military secrets, the palace guards, and the issuing and reception of the king's orders in the Goryeo period.

2 Yeom Heungbang (d. 1388), a powerful minister of the late Goryeo. In 1362 (eleventh year of King Gongmin), when he was appointed to be Administrator of Reports, he smashed the Red Kerchief bandits, and he rose to be Superintendent of Training and the like. He collected military rewards for his exploits a number of times. He was also a distinguished scholar and was made Joint Examination Administrator. Later he was executed for his tyranny in the misappropriation of land and slaves and for selling offices. Naong met Yeom in 1370 at Gwangmyeong Monastery around the time of the Seon study examinations. According to the "Account of Conduct of Seon Master Naong" by Gakgwoeng, immediately after the Seon examinations, King Gongmin had Yeom visit Naong.

good dharmas"?[3] He also said, "Faith increases the merit of wisdom, and faith necessarily brings you to the stage of the Thus Come."[4] You, sir, topped the exam in your youth, and you came to know our current ruler, and at a time when your duties were troublesome and dramatic, you still had a clear faith without doubt in this gate[5] and wanted to find an expedient means to cultivate the mind. Is not this (action) that of a first-class and most powerful person in the world and the supraworldly?

然而脩心之要、更莫別求。吾在廣明時、曾爲公說底、「是箇什麼」話頭、常於二六時中、一切處一切時、切莫放捨。提來提去、參來參去、不得有小閒斷。行也只是、「是箇什麼」; 住也只是、「是箇什麼」; 坐也只是、「是箇甚麼」; 臥也只是、「是箇什麼」着衣喫飯、屙屎放尿、迎賓對客、乃至判斷公事時、上前進退時、把筆作書時、畢竟、「是箇什麼?」但伊麼提、但恁麼參。參來參去、提來提去、驀然到得話頭、不提自提、不疑自疑、喫飯不知飯、喫茶不知茶、亦不知幻身在人閒。身心如一、寤寐一般處、翻身一擲。到得這箇田地、始知不改官職、不改俗形、不離火宅、西天四七、東土二三、天下善知識、傳不到說不及底本有之事也。至囑、至囑!

However, in the need to cultivate the mind, do not seek any further. When I was at Gwangmyeong (Monastery),[6] I had already preached the *hwadu* of "What is this?"[7] for you. Always in the twenty-four hours of the

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3 *Huayanjing* 14, "Samantabhadra Chapter" (T 279.10.72b18).

4 *Huayanjing* 14 "Samantabhadra Chapter" (T 279.10.72b23).

5 A Dharma-gate, here meaning the Dharma of Ganhwa Seon. See 25, note 7.

6 Gwangmyeong Monastery was in Gaeseong. Taejo, the founder of Goryeo, donated the house his family had lived in for generations and had this monastery built there. It had a close relationship with the royal family throughout the Goryeo. In 1370, Seon Master Naong was made the administrator of the covenant and also conducted the study examination there.

7 "What is this?" or "What is it?" In Korea it is known as *yimweoggo*. As in this Recorded Sayings, this is called a *hwadu* and is clearly described as such, but it is difficult to find a record that this was handed down as a *hwadu* to be investigated. However, in Chan literature, it is used according to the circumstances for various services, so if one uses the Ganhwa Seon method, there is no deficiency at

day, at all places and at all times, you definitely must not abandon it, but take it up coming and going, and investigate it coming and going, and there must not be the slightest interruption.[8] While walking, it is only "What is this?" While standing, it is only "What is this?" While sitting, it is only "What is this?" While lying down, it is only "What is this?" While wearing clothes and eating, shitting and pissing, receiving visitors and entertaining guests, and even when judging court cases, and when one advances and retreats in front of the ruler, and takes up a pen and writes letters, ultimately it is "What is it (that must be investigated)?" Simply take it up in this way; simply investigate it in that way. If you investigate it coming and going, and take it up coming and going, unexpectedly you will come to where the *hwadu*, even if you do not take it up, will take itself up. If you do not doubt it, it will doubt of itself, and when eating you will not know about the food, and when drinking you will not know about the tea, and you also will not know about your illusory body while in the world of humanity. The body and mind will be as one, and in the sites of sleeping and waking will be of one kind,[9] and the body is overturned at one throw.[10] Once you have arrived at this field, only then will you know that not changing from your official post, not changing from your lay status and not departing from the burning house,[11] is the originally existing matter (of the endowment) that the twenty-eight (patriarchs of) India to the west and the six (patriarchs) of the land to the east and the excellent teachers of the empire did not transmit and did not speak of. I sincerely entreat, I sincerely entreat (you to do this).

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all in demonstrating its utility as a *hwadu*, as is the case with that offered here.

8 Below, everything shows the classical characteristics of the *hwadu* investigation that are unified into one with the *hwadu* of "What is this?" In general, the formula for having all other things converge into one *hwadu* like this is commonly the line "form into one piece."

9 See 4, note 23.

10 See 22, note 3.

11 The burning house is a metaphor for the world full of burning frustrations/passions. The metaphor is found in the *Lotus Sutra* 2 (T 262.9.12b21). "The three realms are hot frustrations, just like a burning house"; *Susimgyeol* (T 2020.48.1005c21).

28.

The Raising of the Bones[1] of Reverend Zhikong

指空和尚起骨

「一點虛明、了無所礙。一擲翻身、多少自在。」以棒打托一下、喝一喝云、「起!」。

"A speck of empty brightness[2] finally has nothing to hinder it. One throw overturns the body;[3] how much freedom is there?"[4] He took his staff and struck down (the "tomb chamber") at once, shouted once, "Raise (them)!"

1 The Buddhist service of raising the bones follows this procedure. In dealing with the numinous bones, after they installed in the "tomb chamber," they are raised in order to place the coffin containing the bones opposite the stūpa into which it is to be interred. This is called raising the bones, and the ceremony is called the Buddhist service of raising the bones. "On the appropriate day one rings the bell to gather the assembly together, and the rector, having raised the incense, requests the Buddhist service of raising the bones (be performed). These are conveyed to the place of the stūpa, where he requests the Buddhist service of interment into the stūpa." *Baizhang qinggui* 3, "Entry on the Interment of the Numinous Bones in the Stūpa" (T 2025.48.1129c11).

2 Or "speck of brightness in emptiness." These words describe the original face that is not caught up in birth or death. The original face of the deceased person is described in this way in order to effectively compare it with the dead body.

3 See 22, note 3.

4 This says that the speck of empty brightness has discarded the physical body. The overturning of the body in a decisive turning point is an expression of this.

29.

Interment in the Stūpa[1]

入塔

師擎骨云、「西天一百八代祖、指空大和尚、三千威儀不顧、八萬細行那權? 身上常穿渾金、口裏痛罵佛祖、平生氣壓諸方、鶻眼難能插觜。元朝默坐多年、感得人天打供、一朝傳語還鄉去、八部龍天嘆不還。故我今朝誠立塔、三韓境內鎮常安、法身徧法界。且道! 還收入這塔中也未? 若收不入、這个骨頭、向甚麼處安着? 還有道得者麼? 出來道看! 出來道看! 如無、山僧自道去也。」喝一喝、良久云、「須彌納芥猶容易、芥納須彌有甚難。」

The master (Naong) lifted up the bones (of Zhikong) and said, "The Great Reverend Zhikong, the 108th patriarch of India to the west did not care for the three-thousand awe-inspiring deportments and (questioned) what authority the 80,000 minutely (regulated) actions have.[2] He always wore un-

1 For the placing of the numinous bones inside the stūpa, see 28, note 1.

2 The 3,000 regulations governing all deportments (walking, standing, sitting, lying down) and the 80,000 duties of a bodhisattva. These are all the formalities of the dignified deportments and actions that a practitioner must possess. These words appear in the *Jin-gangding yuqie lueshu sanshiqi zunxinyao* (The Mental Essentials of the Thirty Seven Venerables That Briefly Describe the Diamond Crown Yoga) (T 871.18.296c6), and the *Lengyanjing* 5 (T 945.19.127a13), among others. According to the Zongbao edition of the *Platform Sutra* (T 2008.48.357c9ff.), Yongjia Xuanjue came to visit the sixth patriarch, Huineng. Three times he circled where Huineng was sitting, and having planted down his staff, stood upright, when the Sixth Patriarch said examining Xuanjue, "A śramaṇa (should be) equipped with the 3,000 awe-inspiring deportments and the 80,000 refined actions, but where have you, *badhanta*, come from producing such great pride?"

worked gold on his body,[3] verbally abused the Buddha and the patriarchs severely, the vitality of his entire life overcoming the (Chan monks) of all regions, and with hawk eyes it was difficult to get a word in. He sat quietly in the Yuan court (territory) for many years, and that influenced humans and gods to make offerings (to him). One morning he conveyed the words that he was going back to his homeland, so the eight groups of nāgas and gods[4] lamented that he would not return. Therefore this morning I have sincerely erected a stūpa, (in which his bones) will be protected within the borders of the Three Han[5] and will always be at peace, his Dharma-body present throughout the Dharma-realm. Now say, have they been gathered into this stūpa or not? If they have not been gathered in, then where shall I place these bones? Is there anyone who can speak? Come forth and try to speak! Come forth and try to speak! If there is no one, then I will speak myself." He shouted once, and after a pause said, "It is still easy to put Mt. Sumeru in a sesame seed, but it is very difficult to put a sesame seed inside Mt. Sumeru."[6]

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3 Thus revealing the pure mien that has cast off the dust of the lay world.

4 The eight groups of nāgas and gods; all the gods that protect the Buddha-dharma. They are also called the eight-group assembly, that is; the devas (gods), nāga (dragons), yakṣas, *gandharvas*, asuras, *kiṃnaras*, and *mahoragas*.

5 The territory of Korea; see *Taego* 1, note 13.

6 This is a *hwadu* that corresponds to the conventions of the interment in the stūpa. This *hwadu* on finishing with the procedure of "putting" the numinous bones in the stūpa, which was widely spoken of by Chan monks, was enlisted in a timely and appropriate fashion.

30.

Instructions to Seon Man Gag-o[1]

示覺悟禪人

念起念滅、謂之生死、當生死之際、須盡力提起話頭。話頭純一、則起滅卽盡、起滅盡處、謂之靈。靈中無話頭、謂之無記、靈中不昧話頭、謂之靈知。卽此空寂靈知、無壞無雜。如是用功、則不日成功。

The rising and ceasing of thought/moments is called life and death, and within the boundaries of that birth and death you must use of all of your strength to take up the *hwadu*. If the *hwadu* is uniform (in your consciousness), then the rising and cessation (of thought) will end; and where rising and ceasing is ended, it is called numinosity. When there is no *hwadu* in the numinosity, that is called indifference, and when the *hwadu* is not obscured within numinosity, that is called numinous knowing. This then is the empty and calm numinous knowing, which lacks destruction and lacks adulteration. If you function in study like this, then shortly you will perfect the study.

1 When one compares this with "The Reply to Layman Pangsan" of the *Taego eorok*, the character 寂 'calm' is used instead of 靈 'numinous.' Except for this it is all the same. "Numinous" means "divine" or "bright." On the point of the enlightened condition when the rise and fall of the consciousness disappears and becomes calm, it shares part of the concept of "calm." It seems it was used as a word to embellish the "knowing" without letting go of the *hwadu*. Note that "numinous" is also used for intelligence.

31. The Lighting (of the Funerary Pyre) for Senior Chiyeo[1]

爲智如上座下火

三緣和合、暫時成有、四大離散、忽得還空。三十七年遊於幻海、今朝脫殼、慶快如蓬。大衆！智如上座、向甚麽處去？還會麽？木馬倒騎翻一轉、大紅焔裏放寒風。

The three conditions[2] were combined, and in a brief time (the body) comes into existence, and when the four elements are dispersed, suddenly (it) reverts

1 Lighting the fire is also called "lowering the torch." As a sign that there would be a cremation at the funeral, a torch flame was held. If real fire was used, the torch flame could easily burn out as time passed, so a piece of wood was carved in the shape of the torch flame and painted red, modeled on the phenomenon of fire. Also, a flower was made of red silk and attached to the tip of the torch as a substitute for the fire, so in reality fire was not applied. See "Entry on Holding the Torch" in *Zenrin shōkisen*.

2 The three conditions or linkages are those between father, mother, and self. "Birth is originally not birth, death also is not death; life and death come and go, for originally they lacked own-nature and also lack real dharmas. In particular, they are due to complying with karma, and so are manifested with the attributes of empty falsity. Therefore in the teachings it is said, 'When causes and conditions combine, empty falsity is born. When causes and conditions separate, the name of empty falsity ceases' [*Lengyanjing* 2, T 945.19.114a22]. The origin of this begins with the acceptance of birth, the causes being father, mother, and self, and when these three conditions concur, it is called 'Intercourse leads to birth, for it attracts the same karma' [*Lengyanjing* 4, T 945.19.120a29], and consequently the four elements of earth, water, fire, and wind combine, and thereupon you have a body." *Tianru Weize yulu* 9 (XZJ 122.970b13ff.).

to emptiness.[3] For thirty-seven years he travelled the illusory sea, and this morning shuffled off his (mortal) coil, fortunately as quickly as a windblown catkin. Great assembly, where has Senior Chiyeo gone? Do you understand? Riding the wooden horse backwards, he turned around once (reborn), and in the great red flames, a cold wind is released.[4]

3 The same as nothingness. This expresses the state of emptiness in which all has disappeared.

4 The Dharma-gate of Danxia Zizhun was similar in form to this. "(Danxia) lit a pyre for a deceased monk, saying, 'The three conditions combined and then he came into existence, and (now) the four elements have dispersed and reverted to emptiness. Now say, what is the old man of the subjective self of Senior Neng? Do you understand? Coming (into being) there is nothing to rely on; departing (dying), on what will you depend? The red flames turn in emptiness and yet it has not been burnt." *Danxia Zizhun yulu* (XZJ 124.490b11ff.).

32.
Lighting (the Pyre) for Two Monks

爲二僧下火

「慧澄首座! 志因上座! 這一點靈明、生時、的的不隨生; 死去、堂堂不隨死、生死去來無干攝、正體堂堂在目前。」以炬畫圓相云、「大衆! 這二上座、畢竟向甚麽處去也? 五十七年遊幻界、今朝撒手、便歸鄉、个中消息誰能識? 同入火光無處藏。」

"Head Monk Hyejing! Senior Ji-in! This single speck of numinous brightness![1] When it is born it clearly does not follow after birth, when it dies it evidently does not follow after death, (for) birth and death come and go without being related, and the correct substance is evident in front of your eyes." He used the torch to draw the form of a circle (in the air), and said, "Great assembly! These two seniors, ultimately where did they go? For fifty-seven years they travelled the illusory realms, and this morning they let go and then returned home. Who recognizes the news in this? They jointly entered into the flames,[2] and there was no place (there) to hide."

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1 Same as 28, note 2. The *ryeong* with the meaning of "numinous" shares in the sense of "emptiness" in that it is not caught up in emptiness.

2 When the corpse is cremated, the fire that rises from it is called the fire samādhi.

33.

(Sermon)[1] for the Burial of the Bones[2] of Great Seon Master Sinbaek

爲申白大禪師撒骨

灰飛大野、骨節何安? 驀地一聲、始到牢關。咄! 一點靈光非內外、五臺空鎖白雲閑。

The ashes have flown across the great plain, so where does the skeleton rest? Suddenly there is a sound, and then you first arrive at the jail barrier.[3] Hey! This speck of luminous light[4] is neither inside nor outside, (Mt.) Wutai[5] emptily confines it, but it is at leisure among the white clouds.

1 This is an adaptation of a sermon by Chan Master Gumei You. Although it was originally a sermon performed in the circumstances of the interment in the stūpa of the bones, Naong changed it to suit the circumstances of the dispersal of the bones. "Chan Master Gumei You (gave a sermon of) interment in the stūpa for the Person of the Way, Yong. 'The ashes fly over the great plain, and the bones are returned to the mountain. Explosively there was a sound, and then you first arrive at the prison barrier. Person of the Way Yong! This speck of numinous light is neither inside nor outside; emptily confined in the stūpa, it is still at ease among the white clouds.'" *Liezu tiganglu* 35 (XZJ 112.699a12ff.). "Explosively a single sound" is the sound of something falling onto the ground and breaking apart, and expresses symbolically the conversion of the waking up from delusion.

2 This is the ceremony performed after the cremation, when the bones are gathered and pulverized, then scattered.

3 The jail gate. This means the very last or ultimate barrier gate.

4 See 28, note 2.

5 The use of the word Wutai shows this is related to Mt. Wutai, where in popular Chinese belief the god of the underworld resided and judged the dead. It might also refer metaphorically to the five-storied stūpa.

34. Lighting the Pyre for Senior Jibo

爲志普上座下火

返本還源今正時 莫於中路滯狐疑
一星揮處翻身轉 九品蓮臺任自歸。

Now at exactly the time you are returning to your origin and reverting to the source, do not tarry on the road or entertain doubts. Where you are scattered in the slightest, there turn over the body once (be reborn) and allow the nine-grade Lotus Altar[1] to bear you back (to the Pure Land).

1 "The nine-grade Lotus Altar" refers to the Lotus Blossom Altar of nine kinds that was prepared to welcome those being reborn into the Pure Land. When the practitioner's life has ended, the Amitābha Buddha illuminates the practitioner with light from his body, and if the bodhisattvas come with the Lotus Blossom Altar, the practitioner rides on that altar to the Pure Land. The practitioners are divided into nine grades from top to bottom, and accordingly there are nine types of Lotus Blossom Altar that discriminate between the nine grades. See *Guan wuliangshou fojing* (T 365.12.344c20).

35.

Instructions to Sungnyeong Ongju, Myoseon[1]

示淑寧翁主 妙善

若欲成此一段大事、不在僧之與俗、男之與女、初機後學、只在當人 究竟一念眞實耳。我見翁主、天性與他有異。本無邪心、本無疑心、本無惑心、只有全心、欲求無上菩提之心、豈非過去無量劫來、親近善知識、熏習般若正法也? 古云、「丈夫者、非是男形女相論之、只具四法、而名丈夫。何等四法? 一親近知識、二聽聞正法、三思惟其義、四如說脩行。具此四法、眞名丈夫、無此四法、雖是男形、不名丈夫。」伏請翁主、的信此語、但於日用二六時中、行住坐臥、四威儀內、全精提起本參話頭、提來提去、疑來疑去。靜中鬧中、不提自提; 或語或默、不疑自疑、或寢或寤、話頭現前、要忘不忘、要起不起。到此、不覺翻身一擲、只此便是轉女成男、轉男成佛之處也。至囑、至囑。

If you wish to complete this single great matter (you should know that) it does not lie in the monastic or in the laity, in male or female, in tyro or experienced student. It just lies only in the said person's true reality of the ultimate single thought/moment. I see that you are different in your natural disposition from others, originally lacking an evil mind, originally without a suspicious mind, and originally without a deluded mind, and just had an entire mind that sought the mind of supreme bodhi. How can that not come from the limitless eons in the past (in which) you personally were close to

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[1] This person does not appear in the histories, but on the reverse side of the inscription on the Stone Stele for the Bell of his Reverence Boje at Silleuk Monastery, we see the record "Seungnyeong Ongju, Mrs. Kim, Myoseon."

excellent teachers and were imbued with the practice of the Correct Dharma of prajñā? Of old it was said, "A hero is not discussed in terms of a male body or female attributes. Only if (that person) is equipped with the four dharmas are they named a hero. What are the four dharmas? The first is to personally be close to excellent teachers, the second is to listen to the Correct Dharma, the third is to consider its meaning, and the fourth is to cultivate practice as was preached. If you are equipped with these four dharmas, you are truly named a hero. If you lack these four dharmas, even though you have a male body, you are not named a hero."[2] I humbly request that you, Ongju, really believe these words, and simply in your everyday activities, twenty-four hours a day, whether walking, standing, sitting, or lying down, and in the four awe-inspiring deportments, be totally devoted to taking up the *hwadu* of your original investigation,[3] taking it up coming and going, doubting it coming and going, whether in calm or in clamor, (so that) if you do not take it up it takes up itself, and whether speaking or silent, if you do not doubt it, it will doubt of itself; and whether awake or asleep, the *hwadu* appears in front of you,[4] and if you want to forget it you do not, and if you want to recall it you cannot. When you arrive at this (state), unconsciously you will overturn your body at one throw,[5] and only then have you changed your body from that of a female into that of a male, which is where turning into a male you become a buddha.[6] I sincerely entreat, I sincerely entreat (you to do this).

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2 Words from *Daban niepanjing* 18 (T 374.12.469a24ff.).

3 See 14, note 3 and "Second Letter of Reply to Minister of State, Yi Jehyeon."

4 See *Taego* 4, note 23.

5 See 22, note 3.

6 This is a theory that originally you cannot become a buddha with the body of a woman, but if you change into the body of a man, you can become a buddha. The representative theory is that of the "Devadatta Chapter" of the *Lotus Sutra* 4 (T 262.9.35c6): "The dragon girl becomes buddha." Because there were five barriers to becoming a buddha in a female body, by vowing to become a buddha by changing into a male body, an eight-year-old dragon girl changed into a man's body and was reborn into the southern land of No Pollution and became a buddha.

36.

Letter in Reply to a Married Younger Sister[1]

答妹氏書

自小出來、不記年月、不念親踈、以道爲念、已到今日。於仁義道中、不無親情、及與愛心、我佛道中、纔有此念、便乃大錯也。請知此意、千萬斷除親見之心。常常二六時中、着衣喫飯、語言相問、所作所爲、於一切處、至念阿彌陀佛。念來念去、持來持去、到於不念自念之地、則能免待我之心、亦免枉被六道輪廻之苦。至囑、至囑。頌曰:

阿彌陀佛在何方 着得心頭切莫忘

念到念窮無念處 六門常放紫金光。

Ever since I was young and became a monk, I did not remember how much time had passed and did not think of my close relatives or those distant, making the Way (the object of my) mindfulness, and that has been so until today. Although the Way of humaneness and righteousness[2] does not lack familial feelings and the mind of love for them, in my Buddhist Way, as soon

1 This letter to a younger sister is not one written out of ties to worldly relatives, but one of encouragement to practice mindfulness (chanting the name) of the Buddha. The method of investigating the *hwadu* here reflects the ideas of "Mindfulness of the Buddha Seon" or "Seon and Pure Land Are in Agreement" that was appropriate in the chanting of the name of Amitābha. Not putting aside Amitābha Buddha in your consciousness anywhere or at any time, and while chanting, you have the question, "Where is Amitābha Buddha?" The cul-de-sac that you arrive at is no other than a *hwadu* study where you are confronted with the silver mountains and iron walls.

2 This is speaking of the Confucian ethics that value feelings for blood relatives.

as you have these thoughts you have made a major error. Please understand my intentions and by all means cut out thoughts of personally seeing me. Always, always, twenty-four hours a day, whether wearing clothes or eating food, speaking and having a conversation, whatever one is doing, everywhere, be sincerely mindful of Amitābha Buddha. Be mindful coming and going, hold (him in mind) coming and going, until you reach the stage where if you are not mindful (of him) he will be mindful by himself. Only then will you be able to escape the thought of waiting for me, and also you will escape from the suffering inflicted by the six paths of transmigration. I sincerely entreat you, I sincerely entreat you (to do so).

A hymn says:

> Wherever is the Amitābha Buddha?
> Keep him in mind and definitely do not forget him.
> If mindfulness arrives where mindfulness is exhausted and there is no mindfulness,
> The six gates[3] will always emit the purplish golden light (of Amitābha).

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3 These six gates are the six sense faculties of eyes, ears, nose, tongue, body, and mind.

37.

Substitute Words[1]

代語

梁武帝問達磨云、「對朕者誰?」磨云、「不識。」 帝無語。保寧代、吐舌示之。師云、「天地一統。」

Emperor Wu (of Liang) asked Bodhidharma, "Who is facing Me?" Bodhidharma said, "I do not know." The emperor was speechless. Baoning[2] substituted (for Emperor Wu), poking out his tongue to show it.[3] The master (Naong) said, "Heaven and earth are unified (under one rule)."

宋太宗問僧、「甚處來?」僧云、「臥雲來。」帝云、「臥雲深處不朝天、因甚到此。」保寧代云、「遇明卽現。」師云、「至化誰逃。」

1 This is the form adopted when the said person in a dialogue does not answer, and instead of that person, the questioner will answer, or at a later date a third person on seeing the dialogue may make a substitute answer. Here, Naong offers a different substitute word for each of the six substitute words of Baoning Renyong.

2 Dates unknown. He was a Chan master of the Yangqi branch of the Linji lineage during the Song.

3 Baoning Renyong had two substitute words for this and the dialogue " 'What is the holy, primal truth?' The patriarch (Bodhidharma) said, 'Desolately alone, there is no holy emperor (truth).' " Also, in all the literature that transmits this dialogue, the line "the emperor was speechless" is absent, and it seems that this has been added in this Recorded Sayings to give authenticity to the format of the substitute words. See *Zongmen niangu huiji* 5 (XZJ 115.570a9) and *Zongjian falin* 6 (XZJ 116.89b12), among others.

Emperor Taizong of the Song asked a monk, “Where have you come from?” The monk said, “From Woyun (Resting Clouds).”[4] The emperor said, “Woyun is a deep (secluded) place, and does not have an audience with Heaven (the emperor), so why did you come here?” Baoning substituted by saying, “If I encounter the light then I will appear.” Naong said, “Who can escape from the ultimate civilization?”[5]

寂大師進三界圖、帝問、「朕居何界?」 寂無對。保寧代云、「陛下何處不稱尊?」師云、「叉手鞠躬、誰不仰望?」

The Great Master Ji presented a diagram of the three realms to Emperor (Taizong), who said, “Which realm do I reside in?” Ji had no reply. Baoning substituted by saying, “Is there anywhere that Your Majesty is not venerated?” The master said, “Clasping their hands and bowing in submission, who will not look up (in veneration)?”

高舍人問僧、「十方摠是佛、那箇是報身、那个是法身?」 保寧代僧云、「舍人、更問阿誰。」師云、「師姑是女做。」

Drafter[6] Gao asked a monk, “If all directions are totally the Buddha, which is the *saṃbhoga-kāya* and which is the dharmakāya?”[7] Baoning

4 Clouds that are not drifting away are resting, or retiring, clouds. Also, this is a word metaphorically indicating the place of a hermit or retiree who has no official post and has left the world. According to the *Liandeng huiyao* 29 (XZJ 136.929a15), Woyun, the monk who had an audience with Taizong, resided in the Woyun Hermitage on Mt. Lü, and so this may be his toponym.

5 The words of Naong are an adaptation of the substitute words of Xuedu Chongxian in response to this dialogue: “It is difficult to escape from the ultimate civilization.” *Xuedu yulu* (T 1996.47.695b3). “The light” is a metaphor for sagacious wisdom, and the “ultimate civilization” is a metaphor for the influence of the emperor ruling the world.

6 Drafter is an official title. Although drafters differed in rank over time, in the main they had duties concerned with imperial protocol and remonstrance.

7 This is recorded in *Chushi Fanqi yulu* 8 (XZJ 124.148a16).

substituted for the monk, saying, "Drafter, ask again who it is?"[8] The master said, "A nun[9] is female-made."[10]

雪峯問德山、「從上宗乘中事、學人還有分也無?」山打云、「道甚麼?」峯無語。保寧代云、「搥胸便出。」師代云、「蹋足出去。」

Xuefeng asked Deshan, "Do I have a share in the matter (of one's original endowment) in the lineage vehicle[11] from the start (with the Buddha) or not?" Deshan struck him, saying, "What are you saying?" Xuefeng was speechless.[12] Baoning substituted, saying, "Beat your chest and it will come out." The master said, "He stamped his feet and left."

南泉問良欽、「空劫中還有佛不?」欽云、「有。」泉云、「是阿誰?」 欽云、「良欽。」泉云、「居何國土?」欽無語。保寧代云、「繞禪床一匝出去。」師云、「居何國土?」

Nanquan asked Liangqin, "Is there a buddha in the empty eon or not?" Liangqin said, "There is." Nanquan said, "Who is it?" Liangqin said, "Me (Liangqin)." Nanquan said, "Which land do you reside in?" Liangqin was speechless. Baoning in substitution said, "He circumambulated round the meditation bench once and left." The master said, "Which land do you reside in?"

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8 There are the following examples of this form of asking again like this: " 'What is the student's (your) self?' The master said, 'Ask again who it is?' " *Jingde chuandenglu* 16, "Biography of Jiufeng Daoqian" (T 2076.51.329b7); and " 'What is the Buddha?' The master said, 'Ask again who it is?' " Ibid. cit., "Biography of Shanlan Shouna" (T 2076.51.419c22).

9 Here a respectful title is used for a virtuous nun.

10 This is a method that isolates the question itself in reasonable words. At the same time it itself becomes a *hwadu* that stimulates a new question. Cf. ZGDJ 426b.

11 The fundamental teaching indicates the tenets of the Chan school.

12 See *Seonmun yeomsong*, case 780 (HBJ 5.577c4), and *Xuefeng yulu* (XZJ 119.945a12).

38.
Investigation and Judgment[1]

勘辨

師問座主、「教家說一時佛、卽今在何處?」主擬議、師喝出、復召主、主廻首、師云、「會麼?」主云、「不會。」師云、「更要打在。」主禮拜。

The master asked an assembly master,[2] "Where now is that buddha of the one age[3] that you doctrinal scholars preach about?" The assembly master hesitated (to speak) and the master shouted out again summoning the assembly master. The assembly master turned his head, and the master said, "Do you understand?" The assembly master said, "I do not." The master said, "You need to be struck again." The assembly master bowed.[4]

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1 As an examination of one's counterpart's views via dialogue, this is a Chan master's method of opening up a road for improvement by winnowing out the errors.

2 This means a Dharma teacher or lecturer monk who lectures on a set sutra and śāstra that he is versed in. It is usual for the assembly masters who appear in the Chan recorded sayings to appear in the role of showing the tenets of the Chan school by paralleling the standpoints of the Chan and the Doctrinal masters. "One who is outstanding in learning and has broad understanding is called an assembly master." *Shishi yaolan* 1 (T 2127.54.261a26); cf. ZGDJ 382b.

3 "The buddha of one age." This is the first line of all sutras, "At one time the Buddha was…" Although it means this, it is used here in a nominalized form.

4 This form, wherein a counterpart leaves and one calls him, and when he turns to look, one again makes a statement, is a method of examination and judgment that is constantly used in Patriarchal Teacher Chan. "Consequently he said farewell and went out through the gate, when the master (Mazu) called out, 'Assembly master!' He then turned his head, and the master said, 'What is it?' He

師見三僧來禮、問云、「三人同行、必有一智、智不到處、道將一句來。」僧無語。師云、「智不在語、第二箇如何?」僧又無語。師云、「第三箇漆桶如何?」僧亦無語。師云、「老僧被汝勘破。且坐喫茶。」

The master saw three monks coming to pay their respects, and he said, "When three people walk together, one is sure to be wise,[5] (so one of you) speak a sentence about where wisdom has not been attained."[6] The (first) monk was speechless. The master said, "Wisdom does not lie in words. What about the second (person)?" This monk also was speechless. The master said, "The third (monk), what about the lacquer pail (where it is pitch black and no judgment can be made)?" This monk also was speechless. The master said, "I have been thoroughly examined by you. Now sit and drink tea."

師問道士、「從甚處來?」士云、「亳州來。」師云、「汝從亳州來、還見老君麼?」士云、「不見。」師云、「要汝眼作麼?」士禮拜。師云、「老君拜釋迦。」

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again had no reply. The master said, 'This dull teacher!' " *Jingde chuandenglu* 6, "Biography of Mazu Daoyi" (T 2076.51.246b24ff.). "Muzhou called out to a monk, 'Virtuoso!' The monk turned his head and the master said, 'You board carrier (blinkered, biased person).' " *Seonmun yeomsong* case 639 (HBJ 5.494b12).

5 These words are an adaptation of Confucius' words in the Shuer chapter of the *Lunyu* (Analects VII.xxi; Legge(1972) 1:202): "When there are three people traveling with me, there is certain to be one who will be my teacher." There is an earlier example of this when three persons came to seek the Dharma and there was an examination and judgment of them by a lineage master who questioned each of them beginning with these words. That was by Yangqi Fanghui; see *Yangqi yulu* (T 1994A.47.642b21ff.).

6 These are the words of Nanquan Puyuan (748–834). It comes from a dialogue when Nanquan was visited by Zongzhi, exchanged on the topic of Zongzhi's Dharma-name. The Dharma-name Zongzhi means "making wisdom the basis/core." "Zongzhi left his teacher (Yaoshan) and met Nanquan. Nanquan asked, 'Ācārya, what is your name?' 'Zongzhi.' Nanquan said, 'Where wisdom has not been attained, what is (to make it) the basis?' 'It is forbidden to state it' [*Zengo* 250a uses one example from Yaoshan]. Nanquan said, 'Obviously, if you state it you will grow horns on your head' " [cf. *Zengo* 343b, citing this incident from *Zutangji* 16, with slightly different wording.] *Wudeng huiyan* 5, "Entry on Zongzhi" (XZJ 138.172a2ff.).

The master asked a Daoist, "Where have you come from?" The Daoist said, "From Haozhou." The master said, "Since you have come from Haozhou, did you see Lord Lao (there)?"[7] The Daoist said, "I did not see him." The master said, "What were your eyes doing?" The Daoist bowed. The master said, "Lord Lao bows to Śākya."

7 A short form of Supreme Lord Lao (Taishang Laojun), indicates Laozi.

39.

Evaluations[1]

着語

古云、「山前一片閑田地。」師云、「物見主、眼卓竪。」「叉手叮嚀問祖翁。」師云、「自家本來契券、何在?」「幾度賣來還自買?」師云、「磬聲斷後、不得翻悔。」「爲憐松竹引清風。」師云、「利動君子。」。

A past (person, Wuzu Fayan) said, "There is a plot of idle land[2] in front of the mountain (monastery)." The master said (about this), "If you see a master

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1 A brief and concise explanation of each line of a set dialogue or hymn. Sometimes rendered as "capping phrase." When Wuzu Fayan presented a *hwadu* to Baiyun Shouduan and asked him about it, Baiyun heard the sound of a reprimand, and following his enlightenment, made the following hymn, and added an evaluation to each line of the hymn. Baiyun Shouduan listened to Wuzu Fayan's hymn and said, "The Chan of a chestnut burr and brambles (that is difficult to swallow) belongs to you," for which state he was given the seal of approval. The metaphor of a chestnut burr [see *Zengo* 473a] expresses a *hwadu* that cannot be reached through language and discrimination. See *Chanlin sengbaozhuan* 30 (XZJ 137.565b1ff.); *Fozu lidai tongzai* 19 (T 2036.49.679a29ff; and *Wuzu Fayan yulu* (T 1995.47.666a18). This evaluation was not made by Naong, but is a transfer as is of the evaluation by Chijue Daochong. See *Chijue yulu* 1 (XZJ 121.50a17ff.).

2 Idle land, a word like vacant land. Because it lay between two (rice) fields, it had no owner. That is, the land that had been left to go to waste, having no owner to cultivate it. Extending this meaning, the metaphor offers the sense of the original endowment that is nakedly open and not tainted by any technique and is out of reach of anybody. And so Yuanwu Keqin evaluated this poem as follows: "In this plot of land you must be purely naked, bare and spotless before you can enter and cultivate it [be enlightened, cf. *Zengo* 359b, "take and use."];" *Yuanwu yulu* 13 (T 1997.47.774c1ff.).

(owner) in things, your eyes will be slanted upwards."[3] He (Fayan) also said, "He put his palms together politely and asked the elderly patriarch," about which the master said, "Where is the original contract for oneself?"[4] In response to, "How many times have you sold it and then bought it back?"[5] the master said, "After the sound of the chime is ended, one must not return to regret."[6] (To the line), "Out of sympathy for (the integrity of) the pine and bamboo he enlists the cool breeze," the master said, "Profit even moves a gentleman."

3 These are words Xutang Zhiyu delighted in using. Here the ownerless land is personified in the sense that the expectations have swollen when you meet the owner who cultivates yourself. "Even if you have a mouth, the praising (of the Buddha will be) insufficient. Why? If you see a master in things, your eyes will slant upwards." *Xutanglu* 2 (T 2000,47.999b13). For another explanation, see *Zengo* 410a. Again, "A monk asked, 'The World Honored lifted up (a flower) and showed it to the great assembly, but only Venerable Kāśyapa broke into a smile. What else did he do?' The master said, 'Seeing a master in things, his eyes slanted upwards (as one does when smiling).'" *Xutanglu* 9 (T 2000.47.1055a12ff.).

4 In response to being asked who the owner of the land is, he made the meaning symmetrical—that the owner who had the contract documents was originally himself. It has a hint that you do not know that you are the owner and are searching for the owner.

5 You have tried to sell it numberless times, but there being nobody to buy it, ultimately it returns to you, the original owner. There being nobody to give an answer, this has a close relationship with the sense that your problem remains as it was.

6 The sound of the chime is a sign at the auctioning of a thing that the transaction has finished. After you have sold something into another's hands, there is no use in regretting the sale.

40.

A Formal, Universal Sermon at the Commencement of a Retreat

結制上堂普說

師登座、拈拂子云、「大衆! 卷席散去、也是無事生事、無風起浪。雖然如是、法無一定、事無一向、且聽山僧葛藤。<湛然本無變異、虛徹自有靈通、妙盡功忘空處、還歸寂照之中。> 這一句子、聲前露裸裸、盖天盖地、盖聲盖色。西乾四七、自此忘機;東震二三、從玆失口。閙浩浩處明皎皎、明皎皎處閙浩浩。直下如王寶劒、擬犯吹毛、伏屍萬里。更說什麼? 似地擎山、不知山之高峻; 如石含玉、不知玉之無瑕。更說甚麼? 香象渡河、徹底截流而過。更說什麼? 三玄三要、四料揀、四賓主、全殺全活、全明全暗、雙放雙收。爲而不爲、不爲而爲、眞不掩僞、曲不藏直。」拈拄杖、卓一下云、「諸人會麼? 撲落非他物、縱横不是塵。」遂擲下云、「旣已撲落、又非他物、畢竟是箇甚麼?」喝一喝云、「虎踞龍蟠勢、山形雲影像。」

The master ascended to his seat, picked up his whisk and said, “Great assembly, having rolled up your mats and dispersed (without hearing the sermon), you have produced a matter where there is no matter (of concern) and have given rise to waves where there is no wind.[1] Even though it is like

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[1] This means that even though you head for the realm before things are expressed in words, you cannot reach that ultimate reality. Even though you create the circumstances where you clear away the mats spread out to listen to the sermon but do not listen and do not speak, that is useless, which means if you begin to speak, even a word, you are in greater error. This is a usage of an opportunity in dialogue between Mazu Daoyi and Baizhang Huaihai. Mazu was about to ascend to his seat and preach when Baizhang came out and rolled up a bamboo mat that had been spread out for him

this, the Dharma lacks a single fixity and phenomena lack a single bias, so now listen to my entangling (words).[2] 'Still, originally there are no changes; empty and perspicacious, you have a numinous comprehension of your own; its marvel completed, merit is forgotten in the place of emptiness, and you return to the midst of calm illumination.'[3] This single verse[4] is nakedly revealed prior to sound and so covers heaven and covers earth, covers sound and covers matter.[5] The twenty-eight (patriarchs) of India to the west forgot this mechanism because of this; the six (patriarchs) of China to the east lost their voice as a consequence of this.[6] Where the noise roars, it shines brilliantly. Where it shines brilliantly, the noise roars. As it is, it is like the royal bejeweled sword, and if you would clash with that super sharp blade (that cuts a hair blown onto it), corpses will lie strewn for ten thousand leagues.[7]

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to make his obeisance on. Mazu then descended from the Dharma-seat and went into his abbot's quarters. See "Biography of Baizhang Huaihai" in *Jingde chuandenglu* (T 2076.51.249cff.).

2 This means in relation to the state that is not communicated via words, that meaning will be shown when one expedient means is unfolded.

3 The content is quoted from a Dharma talk by Danxia Zizhun; see *Danxia Zizhun yulu* (XZJ 124.490a16).

4 Indicating the original endowment itself, the ultimate "what" that cannot bestow any regulations. It means the same as "the final line." This is definitely not a "verse of words," and because it is already disclosed before it is born in any form of language, "verse" is a paradoxical expression.

5 "Covers" could also mean "is" here. This is quoted from the "Instructions to the Assembly at the Lustration of the Buddha" by Dahui Zonggao. "The final line is nakedly revealed prior to sound and covers heaven and covers earth, covers sound and covers matter. The yellow-faced elder (Buddha) obtained this one move (news) and then said, 'Before I had departed from the Tuṣita Heaven, I had already descended into the royal palace; before I came forth from my mother's womb I had already saved people.'" *Dahui yulu* 8 (T 1998A.47.842c8ff.).

6 In colloquial Chinese, this means to unconsciously let slip, a slip of the tongue; see *Zengo* 185a. The following passage—"Where the noise roars…collect both"—is a quotation of the holding of the whisk (abbot's sermon) at the commencement of the summer retreat that is in *Dahui yulu* 9 (T 1998A.47.848b10), and although there are some variations in the text, the passages are largely the same.

7 In the *Dahui yulu* it is, "If one dares there to try and clash with it, the speared bodies will lie across ten thousand leagues."

What more can I say? It resembles the ground that lifts up the mountains but does not know the soaring heights of the mountains; it is like the stone that contains the jade but does not know that the jade has no flaws. What more can I say? The fragrant elephant crosses the river, touching the bottom and cutting through the current as it passes.[8] What more can I say? The three profundities and three essentials, the four selections, the four guests and hosts, kill totally and vivify totally, illuminate totally and darken totally, release both and collect both.[9] Acting while not acting, not acting while acting, the true does not conceal the false, and the crooked does not hide the straight." He lifted up his staff and put it down once, saying, "Do you understand? What is dropped down is no other thing, and all over it is not dust (sense-data)."[10] Subsequently he threw (the staff) down and said, "Since

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8 The elephant is a metaphor for the teaching of the Great Vehicle (Mahayana) that is thoroughly enlightened to the base. On the other hand, the rabbit and the horse are metaphors for the śrāvaka and the pratyeka-buddha. These three animals metaphorically express the depths of the three vehicles. "The world has three animals: one the rabbit, the second the horses and the third the white elephant. When the rabbit crosses the waters, he merely crosses by his own progress (swimming); the horse is more rapid, but still does not know the depth of the water. The white elephant is entirely on the bottom of the river while crossing. The śrāvaka and pratyeka-buddha are like the rabbit and the horse (respectively), and even though they cross over birth and death, do not penetrate to the basis of the Dharma. The bodhisattva of the Great Vehicle is, for example, like the white elephant and fully understands the twelve-fold *pratītya-samutpāda* of the three realms, and realizes the original nothingness, saves and protects all, there being no being that he does not rescue." *Puyaojing* (Lalitavistara) 3 (T 186.3.488b20ff.). This metaphor also appears in the *Daban niepanjing* 27 (T 374.12.523c29).

9 In the *Dahui yulu*, the section "three profundities and three essentials....kill totally and vivify totally" is missing.

10 These words began from the hymn on being enlightened to the Way of Chan Master Hongjiao Hongshou. The trifling, worthless existences that are as if scattered and spread everywhere are signs that indicate the fundamental. "(Hongshan) later consulted National Teacher Deshao of Mt. Tiantai. One day, during a universal requirement to labor, he was carrying firewood when he dropped it. Then he composed a hymn, 'What is dropped down is no other thing,/ all over it is not dust./ The mountains, rivers and great earth/ totally reveal the body of the Dharma-king.' The National Teacher approved it." *Tiansheng guangdenglu* 27, "Entry on Hongshan" (XZJ 135.872a11ff.).

it has already been dropped, and it is no other thing, in the end what is it?" He shouted once and said, "The posture of a tiger crouching and a dragon coiling are imaged in the shape of the mountains and the shadows of the clouds."[11]

擧、龐居士問靈照女云、「明明百草頭、明明祖師意、儞作麼生會?」照云、「這老漢! 頭白齒黃、作這箇見解?」士云、「儞作麼生道?」照云、「明明百草頭、明明祖師意。」乃云、「居士句到意不到、靈照意到句不到。直饒句意俱到、懶翁門下、未免一場埋却。且道! 過在甚麼處?」良久云、「明明百草頭、明明祖師意。珍重!」下座

He presented (the case of) Layman Pang asking his daughter Lingzhao, "So clear the tips of all the grasses,[12] so clear the intentions of the patriarchal teachers—how do you understand this?" Lingzhao said, "This old man with white hair and yellowed teeth makes this interpretation?" The Layman said, "What would you say?" Lingzhao said, "So clear the tips of all the grasses, so clear the intentions of the patriarchal teachers." Then he (Naong) said, "The Layman's verse attained (the truth) but his intention did not; Lingzhao's

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11 This sentence describes the thrown-down staff as a symbol of the original endowment. It expresses the state where neither side of the contrasting pairs is blocked, and one can come and go freely. In the beginning of this sermon, the ineffable realm is presented, and this crucial passage of the last part shows the method of application everywhere freely of all phenomena and language. These lines appear in a fragment called "The Rabbit Horn (non-existent) Staff" of Xuedu Chongxian and the Dharma talk of Hongzhi Zhengjue: "He ascended the hall, picked up his staff and instructed the assembly, saying, 'Excellent the Chan virtuosi! This Chan monk's staff, when it is calm is behind every one of you; when it moves it is in front of every one of you; in both conditions it is not bound to either side, and therefore it responds to all changes. Gentlemen, now speak! What face (appearance/side) does it take when it responds to changes? Do you understand? The posture of the tiger crouched and the dragon coiled does not rest, the cloud shadows and mountain forms coldly face them." *Hongzhi guanglu* 1 (T 2001.48.8a13ff.); cf. *Xuedu Zuyingji* 6 (T 1996.47.707b12ff.).

12 Literally, "the hundred grasses." This expresses all types of phenomena that give rise to frustrations and false thoughts (imaginations). It is set up as a *hwadu* right here with words that carry the patriarchal teacher's fundamental meaning. See *Pang Jushi yulu* (XZJ 120.61b3).

intention attained (the truth) but her verse did not. Even if the verse and intention both attain (it), they will not escape being buried once in my school. Now speak, where is the error?" After a pause he said, "So clear the tips of all the grasses, so clear the intentions of the patriarchal teachers.[13] Take care." Then he descended from the seat.

[13] The *hwadu* that Layman Pang first presented was repeated in exactly the same form from Lingzhao till Naong. These words themselves were a *hwadu* of silver mountains and iron walls that erect the ultimate where all other explanatory tools were useless, and only the first line of that lives on to the end. The first verse and the last verse (cited) agree without the least adjustment, to which no words or discrimination could be added. This idea appears in the following "Formal Sermon on the Day of the Dissolution (of a Retreat)" by Naong. Naong's evaluation of this dialogue in content and form resembles that handed down by Dahui Zonggao in his evaluation of the dialogue. See *Jingak* 1, note 153.

41.

Formal Sermon on the Day of the Dissolution (of a Retreat)

解制日上堂

He ascended to his seat and after a pause, said, “Just this;[1] is it the line of the host or the line of the guest? Is it the line of adherence or is it the line of freeing up?[2] Great assembly, can you distinguish them? If you can distinguish them, then please disperse. If you cannot discern them, then listen to my entangling words. The very first line and the very last opportunity[3] are not known by the buddhas of the three ages and are not understood by the

1 The words, “this present site,” “the silence before words appear,” “that seen before one’s eyes,” “that which can directly point,” “that which is heard here and now,” “that which can be touched” or “silence” are all “just this.” That is the very first line and also the very last line. If you accept simply that there is no host and no guest, no adherence and no freeing up, and cannot do this or that, that all paths are blocked, then all are “just this.” Whether it is your ego or original face, if it does not become a barrier like this, then it cannot be “just this.”

2 See *Jin-gak* 1, note 151, and 3, note 10, and *Taego* 1, note 118 for adherence and freeing up.

3 The two kinds that reveal the ultimate meaning are not different. The very first line does not reveal any opportunities, but reveals a realm where there is no room for discrimination. The last opportunity indicates a decisive symptom such as discrimination or words that show the truth. The first line reveals through the last opportunity your own correct essence; and the last opportunity, although it is the start, cannot be carried in the form of words and discrimination like the first line. “If you know the first line, you will understand the last line. The last and the first! It is not this line.” *Wumen’guan* case 13, “Hymn” (T 2005.48.294c10). “He ascended the hall and said, ‘If immediately the very first line and the last opportunity coincide, the lantern and the exposed pillar move the earth and emit light. If it cannot be so, then I (Zhushen) today will make a loss.” *Xudeng zhengtong* 23, “Entry on Liaotang Weiyi” (XZJ 144.766a1ff.).

generations of patriarchal teachers. Lift it up in front of your faces and strike the drum to call the assembly to look at it. A tree without shadows for a thousand years now is a bottomless basket.[4] Two thousand years ago it was like this, two thousand years later[5] it was also like this; ninety days ago it was like this and ninety days later[6] it is also like this. Whether above there are no buddhas to look up to or below no sentient beings to liberate, do you say it is a short period or a long period, and do you say commence the retreat or dissolve the retreat?" He picked up his staff and put it down once, saying, "Cut into two halves it does not reside in between. Empty-handed I grasp a hoe; walking on foot I ride a water buffalo. People cross on a bridge; the bridge flows but the water does not flow."[7] He shouted once, "Take care," and descended from his seat.

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4 The shadowless tree and bottomless basket are yet another meaning for the "just this" of the extraordinary that does not fit with any norms of cognition. " 'The mind seal of the patriarchal teachers does not fall into existence or non-existence, so I wonder what you obtained when you were at your former teacher's place?' The master said, 'A tree without shadows for a thousand years now is a soleless shoe.' " *Fenyang yulu* 2 (T 1992.47.596a27ff.).

5 When the Buddha was on earth and today.

6 The previous commencement of the retreat and the dissolution of the retreat today.

7 "Empty-handed…does not flow" is from a hymn of the Great Being Shanhui, that is, Fu Dashi. See *Jingde chuandenglu* 27 (T 2076.51.430b6); *Shanhui Dashi lu* (XZJ 120.53b1).

INDEX

A.

abandonment, 133
abbot's quarters, 204, 306, 335–336, 402
abbot's room, 203
accordance with the Dharma, 94
adding cosmetics, 100
"adherence"(*paju*), 35
advancement toward (the rank of) buddha, 161
Ajiravatī River, 214
ālayavijñāna, 181
allotted space, 437
Amitābha, 360, 362–363, 496–497
analysis of *huatou*, 16
Ānanda, 220, 233, 258, 293, 368
An Jin, 382
An Lushan, 249
announcement mallet, 215, 266
another spring, 108
appointment to abbot, 303
appointment to the abbotship, 201
article of faith, 477
"ascending the hall", 59
assembly, 85
assembly master, 501
Assembly of Respectful Praise, 69
Awesome Voice, 274, 390
Ayusiritara, 313

B.

Baeg-un Gyeonghan, 19
Baiyun Shouduan, 186
Bak Seongnyang, 363
bamboo cane, 164
Baoning, 498, 500
Baozhi, 251
barrier, 92–93, 123, 145, 156, 161, 337, 382, 454
basis of birth and death, 181
before your eyes, 95, 114
benfen (K. bonbun) (see also original endowment), 24
Biyanlu, 10
black staff, 418
blinkered (see also shoulder a plank), 79
blow, 129
Bodhidharma, 5, 69, 123, 232, 235, 273, 322, 439, 445, 498
body, overturned at one throw, 468, 480, 484–485, 495
body of the Śākyamuni, 205
Bogyeong Monastery, 63
Bojo Jinul, 9, 17, 37, 48, 345, 352
Bong-am Seon Monastery, 333
Bongeun Seon Monastery, 303
Book of Changes, 125
Borim Seon Monastery, 334
bottomless pail, 182
Buddha, 360
Buddha-nature, 5, 97, 113, 170, 215, 295–296, 447
Buddha of Immovable Wisdom, 316
burial of the bones, 492

C.

calming your mind, 123
Cao Creek, 80, 83, 243, 408
Caodong, 209
capping phrase, 131, 504
cataract, 102, 440
Chan, 258–259
Changqing Huileng, 180
Changsha Jingcen, 283
Chan guest, 90
chanhe, 468
character 'mind', 110

character *mu,* 338–339, 347, 352, 357–358, 364, 374, 430, 454, 477–479
Cheongpyeong Monastery, 436
Cheonho, 290
Cheonjin, 129
chestnut burr, 504
chief practitioner, 318
Chigyeom, 18
chiliocosm, 98, 120, 127, 225
Chiyeo, 489
Choe Jungheon, 17
Choe U (Choe Yi, ?–1249), 18, 72, 175
Chungwon, 85
cinnabar pill, 191
cinnabar pill of return, 137
circle, 177
city of the *gandharvas,* 189
cognizing spirit, 181
commonality of Chan and Doctrine, 257
confrontation, 92
confrontation and ignoring, 93
Consort of the Lord Jin-gang, the Person of the Way (Surnamed) Wang, 193
"contradict" and "taint", 164
correct mindfulness, 378
crane's legs are long, the duck's legs are short, 223
cut off cranes' (legs) and lengthen the ducks' (legs), 81, 206

D.

Dahui, 13–14, 16, 25, 131, 164, 174, 248
Dahui yulu, 9
Dahui Zonggao, 10, 37, 145, 161, 340; (see also Dahui)
Damdang Seuk, 372
Damjun, 171
Dansok Monastery, 60
Daodejing, 125
Daosheng, 237
Daowu, 291
Daowu Yuanzhi, 252
Dayang Jingxuan, 263
Dayu Range, 477
dead tree, 66
dean, 203
death, 298, 423; moment of, 143
deportment, 178
depression, 378
Deshan, 129, 150, 210, 320, 500
Deshan Yuanmi, 261
determination, 157, 349, 464, 468, 482
Deuktong, 472
Devadatta, 220–221
Dharma Assembly to Suppress Warfare, 135
Dharma-gate, 475
Dharma-messages, 32
Dharma-name, 287
Dharma-seat, 59
Dharmodgata, 426
diaoju 掉擧 light-minded, 146
different words, 239
dilemma, 50
direct pointing, 43, 46, 137
Doctrine, 259
(dogs) that chase clods, 234
doing nothing, 285
donation, 110
donation of the Great Dharma, 323
Donglin Changzong, 75
Dongshan, 253
Dongshan Liangjie, 77
double-layered *gong'an* (public case), 34 (see also *gong'an*)
doubt, 40, 340, 348, 357, 448, 453, 465, 468, 473 (see also great doubt)
Dowager Queen Munye, 314
dragon, 85, 231
Dragon Flower Assembly, 60, 79

dragon girl, 495
dragon's daughter, 166
dream of a butterfly, 146
dry insight, 160, 237

E.

Elder Śākya, 212, 221–222, 230, 319, 334, 399, 420
Eminence Jang, 157
Eminence Jiju, 165
Emperor Wu of Liang, 69, 498
Empress Ki, 312
emptiness, 241
"encounter dialogue", 5
enlightenment, 239
entangling vines, 65, 72, 188, 232
entering into the gate, 451
entrance to enlightenment, 92
entry point (into enlightenment), 219
entry to the Cloister, 401
eon of emptiness, 108
eorok (*C.yulu*), 26
evaluations, 504
excellent teacher, 228
exorcism, 144
expedient means, 211, 213, 355, 360, 371
exposed pillar, 226
eyes are horizontally aligned and the nose is vertical, 65, 408

F.

faith, 6, 101, 184, 464, 468, 470–472, 482
falling into emptiness, 476, 479
family treasure, 182
Fayan, 211, 222
Fenyang, 269–270
Fenyang Shanzhao, 10, 269
fetters and liberation, 132
final sentence, 163
five (heinous sins), 292
five ranks, 209
five skandha, 89, 96, 210, 430
fixated, 148, 162
flagpole, 233
flecks of gold, 379
flower, 85
Flower World Store, 154
formal sermons, 32, 59
formal sermon to Suppress Warfare, 324–325
formed into one piece, 340, 343, 348, 350, 362, 368, 371, 378, 430, 484
former teacher, 126
four assemblies, 424
four deportments, 191
four graces, 342, 371
four guest-host (relationships), 209
four kinds of selection, 86, 427
four (positions of) guest and host, 427
four saints, 414, 420
four serious debts, 242
four shouts, 86, 427
four true words, 369
four truths, 213
fox-spirit demons, 271
Foyan Qingyuan, 137
"freeing"(*banghaeng*), 35
Fudai, 64
Fu Dashi, 251, 512
fund raiser, 119

G.

Gag-o, 488
Gakseong, 468
Gangnyeon, 54
ganhwa, 42, 174

Ganhwa Seon, 36, 38, 230, 292, 345, 350, 431
Ganzhi, 109
Gaofeng Yuanmiao, 340
gāthā, 177
Geumgyeong Monastery, 456
Gim Geoeui, 100
gold-embroidered robe, 233, 397
golden body, 404, 454
golden-faced elder, 222
gong'an, 8, 10, 15
gongbu, 234
Gongmin, 303
good and evil, 151, 368
good and evil are both forgotten, 150
good fortune, 295
Gosan Hermitage, 104
gourd, 90
gradualism, 157
great doubt, 339, 342, 350, 358
great hero, 437
great matter, 184, 371
Guangji Chan Monastery, 397
Guanqi Zhixian, 202
guest and host, 428
guide for humans and gods, 281
Guifeng Zongmi, 345
Guishan, 176, 246
Guishan Lingyou, 177
Gui-Yang school, 210
Guizong Zhichang, 101
Gwang-am, 153
Gwangmyeong Monastery, 482–483

H.

Ha!, 138
Hall of Universal Light, 203, 401
Hamheo Gihwa, 65
handing down of teachings, 453
Hanshan, 155, 190
Hanshan, Shide, and Fenggan, 156
head monk, 464
hero, 495
Heungseong Monastery, 205
Hey!, 336
Hoesim, 287
holeless flute, 389
hollow mystery, 91
holy fetus, 448
Hongren, 104
host, 108
Huangbo Xiyun, 178
Huanglong Huinan, 82
Huating Chuanzi, 111
huatou, 11, 16, 33 (see also *hwadu*)
Huike, 123, 274, 422
Huineng, 5, 77, 85, 211, 309
Huitang Zuxin, 11
Hun Chengzi, 165
hundred-foot (fishing) pole, 186, 282
hwadu, 34, 36–38, 40–41, 47–48, 105, 117, 145, 171, 194, 339–340, 343, 345, 347, 431, 468, 472; investigation of 49; study of 456; tasteless, 357
hwadu of the character *mu,* 47
Hwan-am Honsu, 456
Hyeonneung, 303
Hyesu, 135
hyowa, 51

I.

ignorance, 341
ignoring, 92
"ignoring and confrontation", 38
Ilju, 464
Imcheon Monastery, 79
Imperial Incense Commissioner, 315
improvement, 213–214, 283, 288, 319,

412, 501
incense, 60, 103, 126, 224, 250, 311–314, 317, 322, 325, 390, 410, 419, 435, 441, 443
(Incense) Society, 188
indifference, 347, 448, 488
informal sermon, 136
initial sermon, 397
investigate, 61, 110
investigation, 238
investigation and judgment, 501
iron ox of Shan Superior Prefecture, 462

J.

Jang Hae, 351
Jangheung Monastery, 69
jewel, 76
ji, 74
Ji'an, 275
Jiashan, 111
Jiashan Shanhui, 106
Jibo, 493
Jikji simche yojeol, 19, 43
Jin-gak Hyesim, 18
Jin'gang xianlun (Clear Treatise on the *Diamond Sutra*), 84
Jingqing, 67, 254
Jinul, 479
Jiseong of Japan, 382
Jiufeng Daoquan, 160
jiyuan, 5–6
Joweol Hermitage, 100
Juefan Huihong, 11
Ju Gwangse, 136
Jungheung Seon Monastery, 332
just this, 72, 511

K.

Kanhua Chan, 11, 16–17, 33
karmic habit, 381
kaṣāya, 307, 309, 398, 435
Kāśyapa, 165, 232–233, 242–243, 258, 273
King Gongmin, 313, 456, 470
King of Awesome Sound, 127, 274

L.

lacquer pail, 502
lamplighter boy, 268
"lamplight transmission" (*chuandenglu*), 9
Lancan, 245
language, 94, 95, 323, 369
language of Chan, 25
Laṅkâvatāra sūtra, 7, 24, 258
Laochan, 142, 185
last sentence, 74, 206, 447
Layman Baek Chungsin, 363
Layman Nag-am, 360
Layman Pang, 105, 172, 240, 346, 509
Layman Saje, 355
Layman Wi Jeonggyu, 164
Liangqin, 500
lighting (of the funerary pyre), 489
lineage, 5, 232
lineage master of the original color, 351, 354, 357, 359, 364, 368, 372
Lingyan Zhiqin, 412
Lingyun, 255, 367
Lingyun Zhiqin, 255
Linji, 77, 129, 159, 210, 320 (see also Linji Yixuan)
Linji lineage, 37
Linji Yixuan, 8, 14, 296
Linji yulu, 5, 13, 26
lion throne, 236

Li Tongxuan, 153
live sentence, 159
live verse, 357
"live words", 10
Longxiang Shigui, 142, 185
Lotus Altar, 493
lustration of the Buddha, 433

M.

Magadha, 66, 213; (see also room in Magadha)
Mahākāśyapa, 257 (see also Kāśyapa)
Maitreya, 60, 62, 64, 71, 102, 106
manas, 106
mangy horse is tied to a post, 158
Manhang, 22
Mañjuśrī, 88, 153, 230, 266
manovijñāna, 193
mantra, 103
marvelous nature, 149
Mazu Daoyi, 5, 8, 23, 122, 209, 410
medicinal plants, 88
meditation, 5
Meng Jiao, 168
Mengshan Deyi, 22, 217, 348
mind, 49, 123, 235, 246, 258, 272, 360, 392, 414
mindfulness of Buddha (*yeombul*), 49, 360, 362
mind-ground, 371, 392, 415
mind has nowhere to go, 340, 348, 353, 358, 364
mind-king, 236
mind-only Pure Land, 360
Mingzhao, 162
mirror, 63, 149
Mok In-gil, 470
moon, 216; reflected in water, 97, 113, 419; taking the (pointing) finger to be, 370
morning consultation, 140
mote of dust, 120
mountain gate, 335, 408
mountains and iron walls, 152
move, 82, 214, 406, 415, 428, 430–431, 438
Mt. Sumeru, 129, 170, 225, 234, 312, 408, 487
(Mt.) Wutai, 492
musa, 411
mu (*wu*) character of Zhaozhou, 37
Muzhou, 255
Muzhou Daoming, 79
Myodang, 382
Myoseon, 494

N.

Nāgārjuna, 295
Nanming Faquan, 147
Nanquan, 500
Nanquan Puyuan, 502
Naong, 23
Naong Hyegeun, 20
naturally aware, 204
niangu (old cases taken up as topics), 12
no Dharma to be preached, 84, 272
no matter (of concern), 506
no-mind, 45, 231, 240–241, 271, 277, 294
Northern Chan, 229
nostrils, 442, 457
no taste, 171; (see also tasteless)
"not begrudge one's eyebrows.", 216
no-thought, 5, 345
novice, 250
numinous knowing, 347, 488
numinous light, 115, 373

O.

old buddha, 288, 334, 374
"old cases" (*guze*), 10
One Mind, 7
one piece, 341, 367
one sentence, 118
one thing, 76, 274
opening of the eyes, 439
opportunity, 74, 133, 167, 175, 441, 445, 460, 511
original endowment, 24, 41, 59, 71, 76, 99, 104, 160, 190, 192, 252, 286, 326, 411, 456
original face, 116, 225–226, 235, 275, 347, 354, 392, 415, 423, 447, 476
original ground, 89, 116
O Su, 344

P.

pail, 354; (see also lacquer pail; bottomless pail)
path of improvement, 42, 114
Patriarchal Teacher Chan/Seon, 23–24, 36, 41–43, 49, 137, 215, 248, 250, 252–253, 255, 291–293, 311, 413, 415
patriarchal teacher (C. *zushi*, K. *josa*), 31
pause, 424
Pei Xiu, 178
Pian He, 166
pilgrims, 225
pill of the cinnabar of return, 338
Pingshan Chulin, 20, 410, 444
Platform Sutra, 22
Pobeop Monastery, 279
prajñā, 174
Princess Xiaoyong, 314
Pure Land, 115, 221

Q.

Qianqing Chunan, 237
quotations, 45

R.

raising of the bones, 485
rebirths, 237
Recorded Sayings of Baeg-un, 43, 53
Recorded Sayings of Jin-gak, 39, 52
Recorded Sayings of Naong, 49, 54
Recorded Sayings of Taego, 46, 53
rice-delight and bouillabaisse, 80
ride the ox while in search of the ox, 115
room in Magadha, 66
rosary, 99
Ruiyan, 108
rut, 170

S.

Śakrêndra, 168
samādhi, 134, 173, 229–231, 307, 381, 447
śamatha-vipaśyanā, 16, 173
saṃghāṭī, 308
sangdang, 59; (see also formal sermon)
Saqi Riyi, 154
season, 215
secondary, 177, 189, 213, 409
secret language, 243
Senior Elder of Seon, 372
sense-data, 194
Seon Daeyu, 101
Seonggak Monastery, 290
Seonmun yeomsong, 18, 292

Seon Virtuosi, 60
separate transmission outside of the doctrinal teachings, 165–166, 175, 232–233, 235, 242
sermons, 32, 59
seven feelings, 365
Shenguang Monastery, 401
Shenhui, 5, 85
Shinjo, 456
Shitou, 285
Shitou Xiqian, 77
Shiwu Qinggong, 19–21, 229, 267, 280, 317
shortcut, 174, 355
shoulder a plank (see also blinkered), 79
Shoulengyan jing, 181
shout, 129, 427
shu, 103, 307
Shuilü Benxian, 219
signal mallet, 318
silent illumination, 239
"silent-illumination Chan", 14
silver mountains and iron walls, 40, 47, 50–51, 340, 353, 399–400, 430–431, 458, 462, 496, 510
Sinbaek, 492
single Dharma, 112
single great matter, 90–91, 494
single sentence, 241, 423
single thing, 76, 85, 115, 274, 436
single verse, 507
single word, 113
Sin Gunpyeong, 437
Sin-gwang Monastery, 201
site of bodhi, 383
six destinations, 98
six pāramitā, 98, 315
skull, 139, 140
sleep-talk, 321, 337
songgu (hymns on the cases of the ancients), 12
sound, 43, 49–50, 67–68, 74–75, 87, 94–95, 102, 131, 134, 152, 176, 184, 193, 203, 248, 250–251, 253–255, 293, 321, 334, 367–368, 387, 389, 406, 412, 436, 456–457, 507
spirit of śūnyatā, 276
spots before the eyes, 102, 146, 218, 440
śrāmaṇera, 167, 291
stage of no doubt, 196
stimulate, 91, 107, 170, 191, 230, 294, 339, 341–342, 349, 376, 431, 500
stone man, 118
storehouse of the eye of the Correct Dharma, 243, 257, 269, 274, 426
subjective self, 425
substitute words, 238, 498
Su Dongpo, 334
Sumeru Platform, 317
Śūnyadiśya, 280, 436
supreme bodhi, 81, 181
supreme principle, 95, 179, 192
supreme principle of the Buddha-dharma, 219
sutras, 36, 42, 236
sutra-viewing eye, 226–227
swallow a chestnut burr, 437
sword, 73, 159, 331, 375, 398, 402, 444, 507

T.

Taego Bou, 19
take care, 62
taking the (pointing) finger to be the moon, 370
Tanyeon, 9
tasteless, 80, 184, 252, 388, 429, 448, 465, 479
tasteless *hwadu,* 357
Tathāgata Chan, 250

tathāgatagarbha, 7
ten kinds of disease (fault), 177, 352, 479
ten wisdoms, 86
tetralemma, 326
the man, 283
thirty years, 420
this matter, 232, 305, 366, 371, 373, 474
this mind is Buddha, 130, 194, 209
three character Chan of Yunmen, 167
three conditions, 489
three essentials, 427
three gates, 202, 224
three kinds of lion, 269
three profundities, 86, 427
three sentences, 86
three (types of) karma, 365
three verses and three turning words of Reverend Naong, 264
three verses of Dayang, 263
three verses of Yunmen, 261
Tiansheng guangdenglu, 9
Tiantai Deshao, 219
trichiliocosm, 227
Tripiṭaka, 71, 84, 226
triple gate, 144, 201, 304, 401, 408
true hero, 356
"true person", 77
true person of no rank, 373
turning word, 372, 452
twelve-part sutras, 369
twelve-part teachings, 325

U.

Uh!, 190
universal sermon, 419, 425
uṣṇīṣa, 401

V.

Vairocana, 466
Vice-Minister Ki, 169
Vice-Minister Son, 173
Vimalakīrti, 94

W.

waking and sleeping, 349, 458, 465; as one, 350, 375–376, 378
Wang Geon, 305
Way, 122, 127, 263, 288
Wei Zhou, 176
Wenyuan, 124
Weonjin Seunghyeong, 63
what is this?, 483
white ox, 139–141, 143, 153
wind and pennant, 211
wisdom of universal light, 96
Wordless Youth, 94
words, 74
Woyun, 499
(Wu)zu, 248
Wuzu Fayan, 10–11, 37, 186, 292, 321, 504

X.

Xiangyan, 255, 367
Xiangyan Zhixian, 250, 255, 412
Xie Lingyun, 308
Xuansha Shibei, 67, 195, 254, 308, 401
Xuedu Chongxian, 10, 190
Xuefeng, 139, 500
Xueyan Zuqin, 21
Xutang Zhiyu, 142

Y.

Yajñadatta, 173
Yama, 189
Yang Guifei, 249
Yangshan Huiji, 177, 246, 250
Yang Xiu, 190
Yan Jidao, 249
Yaoshan Weiyan, 111, 180, 285
yellow-faced elder, 206, 269
Yeom Heungbang, 482
yeomsong, 292
Yeongweon Seon Monastery, 335
Yexian Guisheng, 293
Yi Jehyeon, 306, 474
Yi Saek, 53–54
Yoseon, 285
Yuanjuejing, 85, 234
Yuanwu Keqin, 10, 25, 248
Yu Chunggi, 92
Yu Di, 179, 240
yulu (recorded sayings), 8, 31
Yunmen, 159, 222, 224, 253, 255
Yunmen Wenyan, 61, 261
Yu of Chaling, 186

Z.

Zhang Shangying, 12
Zhaoqing Daokuang, 162
Zhaozhou, 15, 124, 163, 170, 196, 229, 253, 287, 334, 338, 352, 364, 377, 387, 429, 464, 472
Zhaozhou's character *mu,* 37, 50
Zhengdaoge, 78, 147
Zhengfa yanzang, 14
Zhenjing Kewen, 419
Zhikong, 20, 22–23, 52, 217, 436, 441, 443, 485–486
Zhixian, 141
Zhongfeng Mingben, 21
Ziyu Daotong, 179
Zongmi, 17, 24

Contributors

Editor and Translator

John Jorgensen is currently Adjunct Professor at the Australian National University, Canberra. He has published *Inventing Hui-neng: Hagiography and Biography in Early Ch'an*, vol. 68 Sinica Leidensia, Brill: Leiden, 2005; with Eun-su Cho, translators, *The Essential Passages that Directly Point at the Essence of the Mind, Reverend Baegun (1299–1375)*, Jogye Order Publishing: Seoul, 2005; as well as articles, book chapters and encyclopedia entries on Korean, Chinese and Japanese Buddhism.

Editorial Consultants

Kim, Young-Wook received his doctorate from the Department of Philosophy of Korea University in 1994, and is presently Chief of Research at the Kasan Institute of Buddhist Culture. He is a scholar specializing in the Korean Kanhwa Sŏn tradition of meditation.

Ven. Misan (Kim, Wan-Doo), who currently teaches at Joong-Ang Sangha University, has been a monk in the Korean Seon tradition for thirty-two years. After his formal training in Buddhist meditation in Korean monasteries, he pursued the study of the theoretical aspects of the Buddhist teaching at postgraduate level, spending more than ten years studying early Buddhism along with Pali and Sanskrit in Sri Lanka, India, and finally at Oxford University. He has worked as a senior fellow at the Center for the Study of World Religions at Harvard University and as Director of the Social Affairs Department of the Jogye Order of Korean Buddhism. He is a director of the Sangdo Meditation Center.

Ven. Chongdok (Park, Cheong-Hwan) is Assistant Professor at the Department of Buddhist Scripture Translation at Joong-ang Sangha University in Korea. He received his DPhil degree in Buddhist Studies at the University of Oxford in 2005, based on his dissertation entitled *A Translation and Study of Selected Avadānas of the Mūlasarvāstivādin Vinaya (MSV)*. His main research interest is Buddhist narratives. He has published "An analysis on the image of women in the *Mallikāvadāna* of the *Mūlasarvāstivādavinaya Ksudrakavastu*

(MSVKv)" (2006); "A Study of the Avadāna Literature" (2006); "A Study of the Concept of the Buddha through the Idea of the *Pubbakammapiloti* in Theravāda Buddhism (I)" (2006); "A Study on the Buddhist Folktale, Two Nāgas and King Bimbisāra" (2008).

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In Memoriam
The Most Venerable Kasan Jikwan (1932–2012)

The heart and soul of this monumental publication project from its conception to its completion was the late Most Venerable Kasan Jikwan, Daejongsa, the 32nd President of the Jogye Order of Korean Buddhism. Throughout his illustrious career as a scholar-monk, his cherished wish was to aid the study of Korean Buddhism overseas and to enable its legacy, which reaches back some seventeen hundred years, to become a part of the common cultural heritage of humankind. After years of prayer and planning, Ven. Kasan Jikwan was able to bring this vision to life by procuring a major grant from the Korean government. He launched the publication project shortly after taking office as president of the Jogye Order. After presiding over the publication of the complete vernacular Korean edition, Ven. Kasan Jikwan entered nirvāṇa as the English version of *The Collected Works of Korean Buddhism* was in final manuscript stage. With the publication of the English version, we bring this project to completion and commemorate the teacher whose great passion for propagation conceived it, and whose loving and selfless devotion gave it form.

Ven. Kasan Jikwan was founder of the Kasan Institute of Buddhist Culture, President of the Jogye Order of Korean Buddhism, and President of the Compilation Committee of Korean Buddhist Thought. A graduate of Haeinsa Saṅgha College, he received his doctorate in philosophy from Dongguk University in 1976. He led Haeinsa as the monastery's head lecturer and abbot, and Dongguk University as Professor and the 11th President. After assuming the title of *Daejongsa*, the highest monastic rank within the Jogye Order, he became the 32nd President of the Jogye Order.

The leading scholar-monk of his generation, Ven. Kasan Jikwan published over a hundred articles and books, ranging from commentaries on Buddhist classics to comparative analyses of northern and southern *Vinayas*. A pioneer in the field of metal and stone inscriptions, he published *A Critical Edition of Translated and Annotated Epitaphs of Eminent Monks* and also composed over fifty commemorative stele inscriptions and epitaphs. He compiled the Kasan Encyclopaedia of Buddhism, thirteen volumes of which have so far been published. He was the recipient of the Silver Crown Medal of Honor, the Manhae Prize for Scholarship, and the Gold Crown Medal of Honor for Outstanding Achievement in Culture, which was awarded posthumously.

On January 2, 2012, Jikwan Sunim severed all ties to this world and entered quiescence

at Gyeongguk Temple in Jeongneung-dong, Seongbuk-gu, Seoul. He left behind these words as he departed from this world: "With this ephemeral body of flesh, I made a lotus blossom bloom in this Sahā world. With this phantom, hollow body, I reveal the dharma body in the calm quiescence of nirvāṇa." Jikwan Sunim's life spanned eighty years, sixty-six of which he spent in the Buddhist monastic order.

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